

THE
CHURCH-HISTORY
OF
BRITTANY
FROM THE BEGINNING
OF
CHRISTIANITY
TO THE
NORMAN CONQUEST

under ROMAN GOVERNORS.
BRITISH KINGS.
The ENGLISH-SAXON HEPTARCHY.
The ENGLISH-SAXON (and DANISH)
MONARCHY.

CONTAINING

- I. The Lives of all our Saints assigned to the proper ages wherein they lived.
- II. The erections of Episcopall See's, and Succession of Bishops.
- III. The celebration of Synods, Nationall, Provinciall and Diocefan.
- IV. The Foundations of Monasteries, Nunneries and Churches.
- V. And a sufficient account of the Successions of our Kings, and of the Civil affairs of this Kingdom.

From all which is evidently demonstrated:

That the present Roman - Catholick Religion hath from the Beginning, without interruption or change been professed in this our Island, &c.

By R. F. S. CRESSY of the Holy Order of S. BENEDICT.

Thus saith the Lord: Stand upon the wayes, and behold and enquire concerning the ancient pathes, which as the good way, and walk in it, and yee shall find rest for your soules. But they sayed: We will not walk in it. Ierem. vi. 16.



Printed in the year. 1668.

Permissu Superiorum, & Approbatione Doctorum.



TO THE
Q V E E N.



A D A M E,

TOVR MAJESTY, Will,
I hope, graciously be pleased to permit
me to make my present Adresse with the sincere Confession
of a fault, and most humbly beggin pardon for it.

It was not from mine own presumptuous ambition, but because
I thought it necessary to the good of many Readers of the fol-
lowing History, that, with leave, TOVR MAJESTIES
name should be seen at the first opening of it : But till now I
durst not declare why I thought so, being apprehensive least, not
so much TOVR GREATNESSE, as scrupulous HY-
MILITT should forbid it.

The Design which I had in compiling and publishing this

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Work was to represent, as on a Theater, to the view of our Nation the more then Heroicall Gests (especially) of our Ancient Kings and Princes, now by your, to us happy, Marriage, become **TOVR MAIESTIES ANCESTORS**; Such Gests I meane of theirs as regarded Heaven and Religion: How humbly and ioyfully they entertained it, how by their Sanctity they adorned it, and with what industry and magnificence they advanced it, being the very same Religion, which, though in this last age defamed and persecuted, wee still with ioy proresse.

The same Theater will likewise represent this Religion with at least equall advantage and splendour in the Lives and actions of very many glorious Queens and Princesses, to the eyes of whose minds Almighty God having discovered the more then celestiall Beauty and Glory with which it adorns pure and humble soules sincerely embracing it, they suddenly found themselves deprived of all Taste of perishing Delights, and all esteeme of worldly Eminence, insomuch as their own Greatnes and the Affluence of all Temporall contentments became a Burden to them: Tea many of them conceived such a loathing aversenes against them, that not being able to endure even their presence and sight, they made hast to hide themselves from them in Desarts, or perpetuall Prisons of Monasteries: And others not so nice, or perhaps wanting opportunity, lived in the sight of them on purpose to shew their contempt of them. And their State obliging them to abundance and delicacies of Meats, to costly Magnificence in Apparell, and to a necessity of admitting ceremonious honours and Veneration from others, they would for these things be revenged on their innocent selves by many stoll'n Fastings, by secret tormenting Chains and Cilices, by humbling themselves in spirit under the meaneest of their Subiects, and by prolonged retreats in Prayer and conversation with God alone. By these and many other such Artifices the Divine Spirit taught them to use this world as if they used it not, to crucify the Flesh and all the appetites of it, and to live to and with God alone, whilst the world thought they belonged to it.

Now such a Life as this being altogether unfashionable and even hydeous in the eyes of the late Reforming age, wherein Poverty, want of sensuall contentments, solitude and continuall attendance in spirit to God are esteemed extremeest Miseries,

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and a willing embracing and seeking such Mortifications to Nature, Madnes: Hence it comes to passe that the frequent Stories of the like, which will be afforded in the following Book, will no doubt by many be resolved to have been fabulous inventions, such Practises impossible, and whensoever pretended, Hypocriticall.

Fore-seeing this, I iudged it necessary, by the best means I could, to prevent such like prejudices or incredulity of my Readers. And no expedient could I imagine more proper and efficacious for this purpose, then a restoring, as it were, to life again those glorious Examples of Piety, whose seemingly inimitable Vertues my desire was they might see are visibly quickned among us in **TOVR MAIESTY**, a Daughter of those glorious Princes, a far greater **QUEEN**, yet no lesse ambitiously aspiring to their Humility, contempt of worldly Glory, affection to Mortifications, and unwearied attendance to God, both in the same Publick Ordinances delivered by Him to his Catholick Church, and the same private Recollections, and amorous Whisperings to his Divine Heart.

MADAME, for fear of obstructing **TOVR MAIESTIES** hoped for pardon I dare not enlarge my self upon this Argument, which contains my Fault. Neither indeed is it needfull: For it will be a sufficient advantage not only to my present Design, but also to recommend our Catholick Faith it self, if the Maligners of it can be perswaded, onely to reflect on the blessed Fruits of it in **TOVR MAIESTIES** mind and conversation: Fruits which they dayly see and acknowledge. If they would doe this seriously, they would, no doubt, wonder by what fatall Constellation that Religion should be so persecuted, the Effects of which even the Persecutors themselves doe love and admire.

As touching this Work it self, the which (first humbly again begging leave) I lay at **TOVR MAIESTIES** feet, if onely the Names of Persons and Places were changed, it relates in effect the same Story which all Catholicks read in the Records of their own respective countreyes. It is the very same Faith which is reported to have been preached both here and there: and the same successe attends the preaching of it. At first it is derided, hated and persecuted: the Professours of it in

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the mean time patiently suffering whatsoever its Enemies will think good to inflict: But in time it begins to be hearkned to: and then it never sayles to ingratiate it self with its most bitter Adversaries, and without the terrour of Secular armes, without any seditious conspiracies, being armed only with its own beauty and gracefullnes, and recommended from Heaven by healthfull Miracles, it subdues and captivates the hearts of Nations, the most Savage and barbarous.

Such has been the constant Method by which CATHOLICK RELIGION, and it alone, has triumphed over Idolatry and Atheisme. As on the contrary by a Method directly opposed to this, but yet constant likewise and Uniform, other Vncatholick Sects, wheresoever intruding themselves, have prevayled. For surely it was not by Miracles, it was not by patient suffering, it was not by the Zeale of unarmed Preachers that the Professours of Calvinism in France, Scotland and Holland, and of Lutheranism in Germany and the Northern Regions became possessours of Churches not built by their own Ancestours, for they had no Ancestours at all. Truly if for the space of above a thousand years, which the following History comprehends, I could have discovered any Province or Citty by such unchristian arts made Christian and Catholick, or but one Catholick Writer pretending to such a Method of propagating his Religion, I should not have passed it over with a desingenuous silence.

For the generall substance therefore of this History, YOUR MAJESTY already knowes it before you cast your eyes on the Book. Yet I may take leave to say, That one Advantage this History may boast of, beyond that of any other Catholick Nation: For which therefore it may invite even YOUR MAJESTIES curiosity. As it embraces a greater Variety of Revolutions hapning in our Island (the Scene of it) then any other country: So in all those Revolutions it affords many great and extraordinary Rarities. Never any Nation was so plentifull and over-flowing in Benedictions to other Countreyes, by sending forth an incredible number of Apostolick Bishops and Preists which converted to the FAITH almost all our confining Nations. Never any Nation was blessed with so many glorious Saints adorned with Crownes and Purple. Yea it may be affirmed

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that the Annalls of the whole CATHOLICK CHVRCH doe scarce record in all other Countreyes so many Kings and Princes, who have relinquished their Thrones to change their Scepters for Crosses, their Treasures for Poverty, their magnificent numerous Courts for bare, solitary Cells, and their awesfull Power for Subjection. Thus was a change which none could work, but onely the right hand of THE MOST HIGH.

And yet the like Change wrought by the same ALMIGHTY HAND in the soules of a far greater number of our Queens and Princesses was more admirable, in as much as their imbecillity, delicacy of education and naturall timidity were greater. For the space of severall Ages the Daughters of our Monarks seemed as if they thought themselves born in a country none of their own, a Countrey of Strangers, or rather Enemies: the destruction of whose race they sought to procure, by refusing their concurrence to continue it. And therefore as if they had been ashamed to acknowledge their Native country, and afraid to converse with the inhabitants of it, they made hast to hide themselves from them, that they might freely entertain their far more Noble and aspiring thoughts and desires of A BRIDEGROOM worthy of their Love, and a Crown answerable to their holy ambition. Or if such Retreats were denyed them, they were taught by A HEAVENLY INSTRUCTOVR to erect solitary Monasteries, or Bride-chambers for their CELESTIAL SPOVSE in their own hearts: Where they could live undisturbed even among Crowds of Viscitants or Flatterers: they could macerate themselves with Fastings at the most luxurious Feasts, and with painfull Hayrcloathes under their softest and most gorgeous Vestments. They knew no use of worldly Riches but to supply the necessities of the poore, or to adorn the Altars of their CELESTIAL SPOVSE: from a continuall entertainment of whom nothing could distract them, even in sleep their hearts waked to him.

A great well-orderd Army of such glorious Saints of your own Sexe will the following History discover to YOUR MAJESTY, and this of all states, Wives, Widdowes and Virgins, and which was wonderfull, some of them all these, both Wives, Widdows and yet Virgins. So that here YOU may sett before your eyes a numerous Variety of Heavenly Patterns of YOUR own rank, by conversing with whom YOU may

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yet more richly adorne *TOVR*, soule. Each of them will present *TOVR MAJESTY* with a Gemme sparkling with a peculiar different luster, all of them both like and unlike in beauty and glory. Now may a Heavenly Crown besett with such more then Starlike Jewells attend *TOVR MAJESTY*, whensoever Death shall ease *TOV* of that *TOV* now wear. This is the argument of the dayly Prayers of

TOVR SACRED MAJESTIES;

Most humbly devoted Subject,
and Servant in our LORD,

Br. S. CRESSY.

Permissio



Permissio A. R. P. Præsidis Generalis.



GO Fr. Augustinus Hungate Congregationis Anglo-Benedictinæ Præses Generalis, Librum, cui Titulus, *The Church-History of Britanny*, à R. P. Sereno Cressy, nostræ Congregationis Monacho compositum, & à S. Theologiæ Doctorebus ad id deputatis, approbatum, typis mandari lubens permitto. Datum 23. Maij stilo Vet. 1668.

Fr. AUGUSTINVS qui suprà.

Approbationes Doctorem.

LIBER hic cui Titulus, *Historia Ecclesiæ*, &c. nihil continet sanæ Doctrinæ aut bonis moribus dissonum: Antiquorum acta, doctrinam, mores clarè & succinctè tradit: & dum Historiæ veritatem felici essequitur indagine, Fidem veram contra quoscunque Novatores nitescit confirmat. quare reipublicæ Christianæ hunc Librum utilissimum fore iudico: Datum Londini Maij 12. stilo Veteri. 1668.

Fr. BENEDICTVS STAPYLTON, Ord. S. Ben. Sac. Theol. Doctör.

EGO subsignatus Doctör Facultatis Theologiæ Cadomenis legi librum Anglicæ idiomate scriptum cui Titulus, *The Church-History of Britanny* (ive, *Historia Ecclesiastica Britannia*) à R. P. Sereno de Cressy Religioso Anglo Ordinis S. Benedicti compositum, in quo plurima scitu digna, omnia Fidei Catholicæ consona, & bonis moribus nihil absolum deprehendi. Quare ad Catholicorum utilitatem & Hereticorum convictionem prælo debere mandari censui. Actum Rothomagi die 20. Augusti, annoque Domini 1667.

THOMAS DE SIMON.

EGO infrà scriptus in Alma Facultate Parisiensis Sacræ Theologiæ Doctör, fidem facio me accuratè perlegisse librum Anglicano idiomate conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Serenus Cressy, Religious of the holy Order of S. Benet*. In quo quidem nihil deprehendi quod Catholicæ, Apostolicæ & Romanæ fidei, aut bonis moribus adversetur. Quin imò hanc ipsam fidem, quam hodie Romano-Catholici in Anglia profitentur, validissimis argumentis demonstrat omnino consonam esse illi, quam primitus viri Apostolici in Britannia propagarunt, quam Christus Dominus Apostolos docuit, quamque Ecclesiæ Catholica suggerente Spiritu Sancto perpetuo retinuit. Datum Parisiis Kal. Aprilis. 1668.

FRANCISCVS GAGE.

EGO infrà scriptus, Sacræ Facultatis Parisiensis Doctör Theologus, testor me legisse Librum Anglicè conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Serenus Cressy, Religious of the holy Order of S. Benet*. Et nihil in eo invenisse, quod Fidei Orthodoxæ, aut bonis moribus repugnet. Datum Parisiis prima die mensis Aprilis. Ann. Dom. 1668.

GUILIELMVS PHELAN.

E VPON

UPON THE ENGLISH EC-
clesiasticall History written by his honourd freind
F. SERENVS CRESSY.

STILL lovely in thy beautie's
ruines, look,
ENGLAND, thy face in this
reflecting Book.
Start not at Scars, or wrinkles: this
smooth glasse
Shewsburt thy Primitive and youth-full face.
Read with delight and ioy: this breathing
Story
Sets out to life thy death-surviving Glory.
But if thy curious glance must pry too far
Beyond these leaves, what now thy fea-
res are,
Blame not his Penn, who (not e'ndanger
Truth)
Shadows thine Age, and onely paints thy
Youth.
Nor will wee blame thy bluffs, nor yet
thy Teare,
If thou wilt needs thy time with this com-
pare.
So blusht'st, so wept the Worlds great Em-
preffe, when
In lively Mirrour of her *Livie's* penn
Her faded honour she with sigh's recalls,
And mourns her buried Vertues funeralls.
When she her *Christ*, her *Fabrice's* mourns,
Bathing her *Regulus*, her *Deaf's* Vices,
Those *Heathen-Saints*, whom had our ages
seen,
Had *Catholick* as well as *Roman* been.
How she disdaind herself, though she
could now
Her *Great Augustus* boast, as well as *Them*.
Yet was't expiring *Fame* to seem alive,
Though onely in *effigie* some *Reprize*:

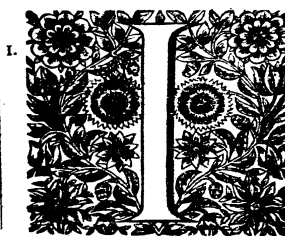
Whose very sight *Idea's* might create
For proud *Posterity* to imitate.
And thou in this *Serener Glasse* maist see
It still thy looks dare own themselves and
These.
Be thine own Judge: And who can better
know,
Then thine own self, if *Thou* bee't *Them*,
or no?
No bitter *Satyres* here, no nettling *Wise*,
No *Passion* strutting in *Zeale's* Counterfeits.
No crooked *Mood*, no *Crosse-dilemma* here:
Deny not but thy self, the cause is cleare.
Eares are slow Judges, much by *Rumours*
dull'd,
By tickling flattery too as often *dull'd*.
What *Plea*, then this, *thou* sure *Proof* dis-
pence,
When thine own *Eyes* bring their own evi-
dence?
In no false *dreffe* disguise see here thy
face,
No patch'd *Reform* here foyles thy *Native*
Grace.
Here view thy *Pierie's* forgotten look
So lively drawn in this reviving *Book*.
Thy *Wit*, by *Salt* and *Schismes* rent,
Reliev'd in this *Beemall Monument*.
Thy ruin'd *Sepulchers*, and buried *Shrines*
Repair'd and rais'd in these *Immortal*
lines:
Thy banished *Saints* recall'd by *Saint* like
men,
Thy *Deepest* sorrow'd in *CRESSY'S* life and
Penn.

Ed. Thymelby Pr: S. Gaugerici Cameraci.

THE



THE
PREFACE
TO THE
READER.



I will no doubt be expedient, with the *Christian*
Readers leave, to entertaine him a while in the
porch and Entrance of this history, there to in-
form him touching certain general matters
relating to it, the knowledge of which will not
be unusefull to him: and those are principally
three: 1. the *Motive* inducing the *Author* to com-
pose it. 2. the *disposition* and order observed in it,
3. the most considerable *Writers* from whom ma-
terials have beene furnished for the fabrick of
it. As touching the *Motive* to the end it may ap-
peare not irrationall, I must give this account of
my selfe to my *Readers*:

2. I have not been able of late to prevent or
expell a deepe resentment of griefe, mixed with
some indignation, to see the *cause of God* and his *Church* too ordinarily defended, and in
a manner alwaies opposed with so much vnbecoming passion and violence, so as that oft
times on the one side the merit of defending *truth* is lost by extreme prejudice don to
Christian Charity and humility: and on the other side the guilt of opposing *truth* is heightened
by proceedings full of fury and revenge in the enemies of it.

3. A sad consideration hereof has produced in my mind a great averseness from *Contro-
versies*. For though I am not much suspicious of my selfe but that through the assistance of
Divine grace I may hope to manage a *dispute* how weakly soever, yet without an arro-
gant incivility or mingling therein contemptuous reflexions on the adversaries persons: yet
perceiving that even candour & modestie, though excessive in proceeding from the pen of a
Catholick disputant, like oile increases the flame of a *sectaries* passion: there fore a compas-
ionate solicitude in behalfe of our *Adversaries* themselves, least by my occasion they should
be plunged yet more deeply and inextinguishably in the hatred of *Divine Truth* and *Christian*
peace, has induced one almost to a resolution (as far as I may dispose of my selfe not to con-
tinue, much lesse to renew *Debates* and controversies, except it shall appeare with sufficient
evidence to me, that *God* shall require it of mee.

4. Indeed it was to me at first an astonishment to see how the violence of our *Anti-
catholick Writers* in England has been increased against those who have assisted them; and
their calmnesse equally encreased towards those who had not long since almost, and
they know intend still to destroy their *Church*, and *Monarchy* with it. But this asto-
nishment quickly ceased as soon as I perceived that for the most part the new *Defenders* of
the *Church of England* against *Rome* were arrant *sectaries*, some of them notoriously *tygmatized*,
and who not long before had been the loudest *trumpets* of war against the same *Church*: such
are the *Champions* who of late have intruded themselves into this *Controversie*, knowing how
much thereby they can ingratiate themselves with the people whom they have made thirly
after blood: and likewise how in manning of it, they can covertly pursue their old *desire*

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the English Church her selfe. For this purpose they speake favourably of the tender consciences of their own seditious partie, and treacherously commend the Church of England by telling the people how unlike it is to the Roman Church which challenges a supreme obliging authority, whereas according to them the English Bishops have no jurisdiction at all, no not even my Lord of Canterbury himselfe, but every ones private reason and conscience exempted from all humane authority is to be his only Guide. Thus they defend the Church of England by making it no Church at all.

5. Upon the sight of this, I againe wondered that so manifest, so traitorous a prevarication should be committed at by the heads and Governours of the English-Protestant Church. But this wonder did not long continue after I had upon reflexion considered, that from the very beginning of the breach of England from Rome, the Bishops themselves have beene the underminers of their own Church. For there have never wanted in that number at least three, or four who in Episcopacy loved onely the manners and revenues, being otherwise in their judgments and affections poisoned and embittered with the very Gall of Calvinism. Now ordinary experience has shewed that among more than twenty moderate Protestants, if there be found three or four genuine Calvinists, they doe infallibly make the major part, by the advantage of their furious zeale, restless activity, and interest in popular favour.

6. These masked Prelats then are they whose Faith consists in dubelizing the Doctrines of the Catholick Church, and their charity in hating and persecuting the Professors of such Doctrines. Whence it comes to passe that the seditious preaching party conforming themselves to this unbelieving beleife, and uncharitable charity, have right enough to their affections and favour; so that out of a liking to their unchristian Zeale against Catholick unity they easily pardon and excuse in them the like Zeale against both Episcopacy and Monarchy itselfe. These are they who having first asserted the furious doctrines of Calvin touching absolute Reprobation, predestination to sin, impossibility of losing grace, &c. as opposed to the Roman faith, have thereby given the Presbyterians advantage to brand all moderate Protestants with the unpardonable crime of Popery. These are who, though they will not, or dare not themselves undervalue the Challenge made by the Church of England of a legitimate succession of Ordinations, yet have rendered such succession uselesse to them, and indeed ridiculous, by giving the right hands of fellowship to Calvinisticall Congregations abroad, in which those who call themselves Ministers of Gods word and dispensers of his Sacraments, have no more right to such titles than their wives or daughters have. Lastly these Prelats have been the persons who not onely favouring, but by their own writings promoting the Fanatick position, That the Pope is Antichrist, have hereby put a sword into the hands of Presbyterian Gladiators by which they can cut mangle, & destroy every way, whomsoever they please, as easily as they think they can Catholicks themselves. Bishops they can destroy with it, as being proud Prelats who by their own confession have received their character and jurisdiction from Anti-christ. And Kings they can with a safe conscience destroy, in case they will not deliver up unto them Anti-christian Bishops, Anti-christian Litanyes, sober prayers or Ceremonies, yea and Anti-christian Lord-ships or manors too. Indeed so advantageous has this Engine of Popish Anti-christianisme been to every Self which would destroy another, that we have seen even the Presbyterians themselves wounded almost to death with it by the Independents, Anabaptists, &c. who confidently charged their Classes and Synods with Anti-christian tyranny.

7. Ecclesiasticall matters being reduced to these termes in England, can any one esteeme it a wonder if malicious and unquiet Sectaries, being shadowed under such Names, are so securely busy both to encrease their esteeme and credit amongst the ignorant multitudes by their zeale against Popery, and withall at the same time closely pursue their old designs upon Church livings, and for that end make use of such credit to pluck down that Church, which now they would seeme to support? Whilst they snarle and grin against Catholicks, they bite, and hope should to devour Prelatical Protestants, and whatsoever Power shall maintain them.

8. Such being the present state of Controversie-writings: To what purpose should any Catholick interesse himselfe in confuting bookes, in which if there be any thing material, it is the undermining of that Church which in the fronts-price is pretended to be asserted: for generally it is agreed on by the late Authors that the English Church has no authority to oblige any one in conscience to beleive doctrines proposed by her. From whence it follows necessarily that no man can be obliged to be a member of it, and therefore that the cannot justly excommunicate or otherwise punish any one for not yielding obedience to her, or for deserting her and choosing another communion. And yet lesse are we concerned in what is written by them directly against us, and the faith which we profess: since not a word of sober reasoning can be found, but what the last age had heard a hundred times objected and refuted. If there may be any thing new, it is a Texture of new invented calumnies & phrases of foule language: And what a folly, and pitty likewise, is it by contesting, to open yet wider such noyfull Flood-Gates.

9. Yet notwithstanding all this, the Cause of Gods Church must not be deserted. Therefore far be it from mee in so miserable a distraction of judgments and affections to entertain any resolution of surceasing endeavours to promote Catholick unity and Peace. And (our Lord be

blessed)

to the Reader.

blest) it seemes to mee that this desireable and never more than at this time seasonable duty may be performed without any quarrelling controversie at all. And one healthfull meane for this purpose I have here made use of, which is a sincere & simple relation, uncontested by any, of the state of our British Churches since from the Primitive times, both as to the Doctrines of faith received by them, and externall practices in use among them. For I suppose that any sober and rational Christian will not unwillingly grant, That that Church which in these times shall appear most conformable to those Primitive Apostolical doctrines and practices, ought unquestionably to be esteemed most safe and Orthodox. Now for a Trial of this there will be no use of Syllogizing or disputing: The simplest Readers eyes will resolve him that those very points of faith and discipline for which the Roman Catholick Church is so cruelly assaulted on all sides by Sectaries are the very same which Apostolick Doctors at first taught our forefathers, and which by their Successors have been so carefully transmitted to us, that during the space of more than a thousand yeares comprehended in this History, not any congregation at all, nor any persons, except a few disperfed known Hereticks, did ever appear to contradict what we still beleive and practise; nor did ever teach any of those opinions, which now constitute any of our later English Sells.

10. Now this way and Method of arguing implicitly, without disputing, seems to me of force inextinguishable, as being not obnoxious to the peevish Cavils of quarrelling spirits, and efficacious to extort the assent of such as are truly desirous to find the truth. For though among all our Sectaries (as antiently among professed Hereticks) the pretence of each one to admit no other Rule of faith, but onely his own fence of Scripture, the chime whereof seems to every one of them to accord to the tune framed by himselfe, though each of them has a tune utterly discordant from all the rest: Yet surely that man must renounce his reason, forget his Creed, yea he must covertly blaspheme Christ himselfe, who shall continue to impute most horrible superstitions and idolatries to the Catholick Church, after that he shall have discovered plainly that she teaches the very same Doctrines and Observances which were at first delivered by Apostolick Preachers. For since there never was anciently any other Church in Britanny (and the like may be said of other Countries) but that which taught the same doctrines, such blasphemers of Gods Church must consequently affirm, That so many Holy Apostolick Doctors have taught, so many glorious Martyrs have shed their blood, and so many blessed Saints have wrought most stupendious Miracles for confirming most damnable superstitions and idolatries.

11. Now what other consequence can flow from hence but this most execrable yet by them unavoidable one, that Jesus Christ was not the true Messiah: for how can they esteeme him the Messiah who it seems failed in the principal End for which the Messiah was sent, which was by shedding his blood to redeem, and by the effusion of his spirit to sanctifie a Church, and such an one as is prophetically described to be a spiritual kingdom which should never be destroyed: a Church in which God would place Pastors till the Consummation of the saime: A Church into which all nations should flow: A Church or city built upon a hill so that it cannot be hidden, and which is always as unity in itselfe: A Church unto which Kings shall be nursing-fathers and Queens nursing-Mothers. Lastly a Church in which Christs people should doe the miracles which he did, and greater yet then they were (which last Character is referred to the whole body of the Church in whom this vertue doth shine for ever, as is observed in the margin of the English Bible.

12. This being so, let those defamers of Gods Church be demanded, Where is the Church that is promised, and thus described, to be found? We can shew them such an one, not one of these marks wanting to it: but let them shew the like to us. They abhorre all supposition that the Catholick Church, slained, as they accuse her, with horrible superstitions, and idolatries, should be it, for what would they then be? Where then would they have us to looke for it? Truly if they be our directors we may looke long enough to little purpose. We may teach all corners with candles and torches, and all in vain: And this our adversaries acknowledge: For not any one of them pretends to shew a Church distinct from the Catholick and qualified as the ancient Prophecies require. On the contrarie they content themselves with the fancie of a Church invisible and hidden in some unknown desert presently after the Apostles times, during the whole space contained in this history: so that no wonder if they can give no account of it: which is to say in plain language, Christ could not or would not, and certainly did not make good the many promises of his Father.

13. O the miserably sandy and miry foundation on which these men doe build all their pretensions of belonging to Christ, and expectation of eternall happinesse from him, since it relies upon this blasphemous supposition, That all the Saints acknowledged hitherto by Gods Church, and justified to be such by innumerable stupendious miracles, all the famous Doctors and Converters of Nations, all the Glorious Martyrs, all the immaculate Virgins, and in a word, all those who have and doe acknowledge themselves members of this one Catholick Church have been estranged from Christ, & excluded from that happinesse by criminal Anti-christian superstitions and idolatries.

14. Now I must confesse that this way of arguing does take its force from another sup-

position

Dan. 31. 44.
Eph. 10. 11.
Eph. 11c 2.
Math. 23. 15.
Psal. cxix. 3.
Eph. xli. 13.
Eccl. xiv. 12.

Eph. 2.

Eph. 49.

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position (which whether it be made good or no the prudent *Readers* eyes may judge) which is this, *That* by the following *History* is evinced, that the present *Catholic Church* teaches the very same doctrines which from the infancy of *Christianity* were taught and received in our *Nation*. The truth of which *Affertion* I do not well know or imagin by what course or methode it can rationally be expugned or considerably weakened : and much lesse can I conceive how upon supposition that it is true, it can be sleighted by any.

15. Yet I assure my selfe this *book* will fall into the hands of some, who without examining particulars, will think with one puff of their breath to blow down the whole fabric of this by professing confidently, *That* they have no obligation at all to beleive one word written in it, being withall certain that all is false whatsoever it is which may be pretended advantageous to *Catholicity*: *The Scripture, the scripture, and nothing but the Scripture* can challenge beleife from them: as for all other writers, and especially such as these out of whom this *history* was collected, who were generally *Monks* or little better, *John Fox* has taught to make their stories no part of their *Creed*.

16. But as for these men they seem not unlike an honest *Northern tenant* of the late *Earle of Cumberland*, very zealous for the honour of his *Lords* family, who when another his companion had in discourse imputed treason to some of the said *Lords Ancestours*, replied: *I am sure that is false: for I have read all the Books of histories both in the old and new Testament, and I desire any man to shew me that ever any Clifford has been a Traytor.*

17. Others there will be who will read this *History* with very great indifference whether the things related be true or not, yea and whether the inference even now drawn from thence be valid or not. A presumed assurance, as they conceive, that the now *Catholic Church* is such an *Anti-christian Congregation* as they read described in the *Apocalypse*, fortifies their stomach to swallow down and digest any consequences whatsoever, though *Christianity* it selfe should be endangered by them.

18. To such *Readers* as these I have nothing more to say, but that I am sorry since they want the skill of *judging* like rational creatures, that they have the misfortune not to want the faculty of *reading*; or at least that it is not in my power to prevent their unprofitable expenses of money and time upon such a book as this.

19. But as touching more sober *Protestant readers*, who notwithstanding out of a prejudice against *Catholic Doctrines*, and some times out of a feare of the worldly incommodities of being convinced by writings which assert them, are ordinarily too negligent in examining the weight of *Testimonies* produced in their behalfe. In case this *History* fall in to the hands of such, the *Author* (having first besought *almighty God* to give them a more perfect discernment between temporall and spirituall things) desires them seriously to consider in general the degrees of credibility, which occur in *Histories*, and *Records*: and how far they doe respectively require our assent to them as a dutie of obligation.

20. *God our heavenly creator* as he has given us an internall light of reason to iudge of the nature of objects occurring to our senses, by a frequent *Experience* of effects flowing from them: So for asmuch as concerns other *objects*, which can come no other way to our knowledge but by the testimonie of men (such as are actions or events which have hapned before our dayes, the same *God*, who is pure reason it selfe, has instituted another *light* or *guide* which is *authority*, to direct our reason in iudging of them: that is, in affording our assent proportionably to the merit and weight of such authority: Therefore obstinately to refuse our assent to the testimony of witnesses, who can be justified to have been persons of learning, Iudgment, diligence, fidelity, and pietie, and especially in matters the truth of which it highly concerns us to know, is to oppose ones selfe to the most wise ordonnance of *God*, and not onely to renounce our reason, but the most necessary care of *eternitie*. Upon which ground *S. Augustin* sayes, *it is some unhappines to be mis-lead by authority, but it is a far greater unhappines not to be moved by it.* The reason is, because the former onely argues the imbecillity of human reason: but the latter, an absolute contradiction to it, as if our soules were fit to iudge of nothing but the present objects of sense, as beasts doe. Therefore *Calvin* himselfe affirms, *that to deny our assent to witnesses many in number and of authentick credit, is an act not of diffidence, but of depraved furious obstinacy.* Which *Censure* is most iust, since thereby all use of humane conversation is destroyed: For all publicke judgments, tenures of land, rights of privileges, &c. depend on the testimonie of records and witnesses.

21. Now for application of this to the subject in hand, which is the credibility of the principal *Writers* from whom this *history* has been collected, how exempted they are from the least suspicion of a will or intention to deceive posterity, how *Iudicious* they were and consequently not much obnoxious to be deluded by others; how diligent they were in searching authentick reports for matters past, and the testimony of the most pious and grave persons for actions or events which themselves saw not; It will not be necessary by a particular enumeration of proofs to weary my *Readers*, who if they please may for satisfaction herein consult the preface to the *Flores Historiarum* written by the late most venerable and learned *Bishop of Chalcedon*, who has there made a *Collection* of the *Elogies* and honourable *Characters* given by the most learned amongst *Protestant* writers to our ancient *Catholic Historians*,

Saint

to the Reader.

S. Aldelm, S. Bede, S. Alcuin: Ethelwerd, Florentius Bravennus, William of Malmbury, Mathew of Westminster, Henry of Huntingdon, Hoveden, Marianus Scottus, Ingulfus, Osbern the Monk, &c. and to these we may adioyn testimonies yet more unquestionable from letters of *Popes, Princes and Prelats*, authentick *Records of Churches and Monasteries, Charters of Kings, Abbs and Deerees of Councils*, all these still extant, unquestionably legitimate, and evidently confirming the *Catholic Religion* now professed. To derogate therefore from all these, and at the same time not to doubt of the fidelity of *Polybius, Livy, Tacitus, Dio, &c.* pagan *Historians*, cannot be an act of reason but onely willfull passion.

22. When therefore, for example, we shall read that before the coming of the *Saxons* a holy *Bishop* of the *Pitts* (*S. Kenigern*) having a scruple of some irregularitie in his Ordination, to quiet his conscience had recourse not to any *Metropolitan* his neigbour in *Brittany* or *France*; but the *Pope* onely (who alone could dispense in the *Common Law* of the *Church*) and to his disposal submitted his *miser*, had all defects supplied, and acquiesced in his judgment. Again when we shall read both in the *Records* of the *British* and *Saxon Churches*, that no *Metropolitan* durst presume to exercise his *spirituall iurisdiction* till enabled there to by a *Pall* received from the *Pope*: that *Popes* have threatned excommunication against *Saxon Kings and Prelats* for disorders in *Ecclesiasticall discipline*, for not supplying *Episcopall Sees*, too long vacant, &c. that they have sent *Legats* into *England* with authority acknowledged and submitted to, to call *Synods*, to visit and reforme abuses, &c. that they have required an account of the Faith of our *Bishops*, accepted and iudged appeals of *Bishops* oppressed, not any one *English Prince* or *Bishop* protesting against such authority: That they have communicated (*pro tempore*) a iurisdiction to one *Metropolitan* to visit and reforme the Province of another not subiect to him (not to insist upon *priviledges* and exemptions conferred by *Popes* on *Churches and Monasteries*, &c.) May, when any one shall have read all this and more, yet still continue to denie that *Popes* have anciently exercised any *spirituall iurisdiction* in our *Island*, or shall pretend that *Brittany* was of it selfe a kind of *Patriarchat* absolute, and independent, whereas to this day our *Metropolitans* have nothing to shew for their *Power* or places, but what they have received from *Popes*: this is not diffidence, but well deserves that ioule title which *Calvin* even now gave it: And especially when we shall see the authority and credit of a roguish *Welsh paper* preferred before all such irrefragable *Witnesses*.

23. The like may be applied to any one who shall doubt whether the veneration and invocation of *Saints* was anciently in use among the *Saxons* in *England*, yea and approved by our *Lord* himselfe, after he shall have read (besides many other passages in this our *History*) recorded in the authentick *Acts* and subscriptions of a *National Synod*, how an *Arch-bishop*, several *Bishops* and *Nobles* did with loud praises to *God* openly acknowledge, that by the merits and intercession of *poor S. Guthlac* they in the same moment in which they were deliberating about contributions to his decayed *Monastery*, did find themselves miraculously freed from a *pernitiell Palsy* which not an hour before had tormented them: and thereupon made *Vowes* devoutly to visit his sepulcher and *relics*.

24. It may suffice for a tast to have instanced in these two points of *Catholic Doctrine*, vehemently contested and charged with novelty by *Protestants*. As much may be sayd for the rest, as the *Sacrifice of the Masse*, veneration of *Relicks*, *Prayer for the dead*, a *Belief* of *Purgatorie*, &c. Concerning all which I will not foretell the *Readers* enquiry and iudgment.

25. Now I conceive it cannot reasonably be esteemed a prejudice to my pretention of demonstrating a continued succession of *Catholic beleif* in our *Island*, though a *Protestant* reader should chance not unprobably to discredit it some particular stories contained in this book, touching *Visions, Revelations, Miracles*, &c. For surely it cannot be expected but I should be cautious for every story in it: *Q. Cursum* who writes the gets of *King Alexander*, did not esteeme it a disparagement to his history, when he plainly telles his readers (*Pura equidem transcribo quam credo, &c.*) that is, *I doe verily transcribe into this my historie more things then I my selfe doe undoubtedly beleive.* For I neither dare confidently assert such things as I doubt of: Neither can I think it fit to suppress such things as I have by tradition received.

26. In a work of this nature concerning matters which have hapned many ages since, of which no new information can be had, the modern *Historian* being onely a *Transcriber*, ought not to make his owne particular sentiments to become a rule for others. The vertue requisite in him is *fidelity* in transcribing; yet with discretion in the Choice of *Authors*; not equalling obscure *legendaries* with *Writers* of approved learning and probitie: Nor the narrations of those touching matters received upon hearsay, with such of which they professe themselves *Eye-witnesses*, or to have received from persons of *Eminent* gravitie and authority.

27. Though it should be true therefore, that for example, *S. Bede*, or *S. Aldelm*, or any other of our ancient *Classicall writers* have been somewhat too credulous in stories told them of *Miracles, Revelations, Visions*, or what you will, as long as there are upon record great multitudes of other passages confirming doctrines to which such stories have regard, and which cannot with any reason be suspected, it will follow that in case among a hundred there were but one miracle truly related, or but one vision truly divine, the doctrines would remaine unquestionable.

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28. Yea I may adde further : In case that, upon an impossible supposition, all such *series* could be demonstrated to have been false, they would notwithstanding prove such doctrines to be true. For such a world of *Miracles* having been pretended (call it so) by several persons in all ages, to have been frequently and publicly performed, and believed, without sons in all ages, upon the ground of inconsistency with the received faith of the church, it must necessarily follow, that the church held such Doctrines as points of her common belief, what ever becomes of the stories or Miracles themselves.

29. For my part therefore I cannot conceive any possible way left for any of our present *sektaries* to invalidate the generall result of this *History*, unless each *sekt* dissenting from all the rest, as well as from *Catholic* faith, could luckily find out some old bookes or records of more authority then these, out of which to frame for each of them the belief of God's Church that not the *Roman Catholic*, but their peculiar tenents have been the belief of God's Church from the beginning, confirmed in *Councils*, attested by *Miracles*, *Martyrdoms*, &c. And indeed it would be a pleasant entertainment to read a *Presbyterian Church History* compiled by such a flowing penne as M. *Primmer*, with large *Margins* full charged yet hundreds of quotations, and according to his custome, not one of them pertinent, ages confidently pretending to prove by *Presbyterian Councils*, *Fathers*, *Miracles*, &c. that the Church of God has been always governed by *Lay-Elders*, and has selected *Episcopacy* as *Anti-Christian* : Or an *Independent Church History* in like manner demonstrating, that there was anciently no subordination of *Congregations* either to *Bishops* or to *Classes of Presbyters*, &c.

30. Now such an impossible taske as this they are in reason obliged upon Church *Lands*, will hope to make any judicious considering person, who has no design upon Church *Lands*, to believe against the pretention of this *History*, that besides the *Roman Church* our Lord had always from the beginning another *Glorious Church* of a quite contrarie belief, *sett aloft* upon a hill, to which all nations flowed. For it is not here as in *Doctrinal controversies* in which after that *Catholic* have heaped together a world of texts out of the *Fathers* to justify their belief, their adversaries will think to escape either by devising forced interpretations of those *Texts*, or by opposing a few obscure passages out of the same *Fathers* which they hope some will or by imagining not unfavourable to them. Whereas here in *Narrations* concerning matters of fact and externall practises a thousand times renewed, and never censured, no matter upon ventions of our *sektaries* must needs be miserably at a losse, they having no matter upon which to exercise their subtilty, in framing disadvantageous fences, and being utterly unprovided of *Authours* or *Records*, to call stories favourable to their pretentions.

31. Indeed what will be the fate of Church *Histories* written by *Catholic* *Authours*, we have seen in the voluminous work of four not unlearned *Primitive Lutherans* called the *Censurators of Magdeburg*, who compiled together with infinite labours to frame an *Historicall Collection* of the *Doctrines* professed, and *Rites* practised in each age out of all ancient *Fathers*, *Councils*, and *Ecclesiasticall Writers*. For the bulk of it, it is not an unusefull work, for there we read disposed in common places the substance of what the fathers taught in every Century of years, touching the propagation of the Church (not the *Lutheran Church* I assure you) notwithstanding its persecutions, the manner of its Government, *Rites*, *Synodes*, *Principall Doctrines*, as likewise the *Heresies* opposing and contaminating it, &c. In all which there is found little pertinent to their quarrells with the *Catholic Church* : therefore in each Century there is moreover assigned a peculiar Chapter for that purpose, the title whereof is this, *A DECLINING OF DOCTRINE*, containing the peculiar and incommensurable opinions, the fables and errors of *Doctrines* (in each age) which errors have been openly delivered by them in their writings. Now what incommensurable opinions and errors were these, it is very commodious that we should briefly declare.

32. In the very first Century and in the writings of the *Apistles* themselves these *Germans* find opinions very incommensurable to them : For not to insist upon many disgracefull phrases applied by them to *S. Peter*, imputing unto him *great imbecilities*, *ignorances*, *Errors*, &c. Touching *S. Paul* they say, *It was certainly no small sliding in him that he yielded to S. James to be purified in the Temple* : for therein he shewed that he had not a right understanding (or made not a just account) of the abrogations of *Moses* his law. And againe treating of the *Epistle* of *S. James*, they fear not to write thus, *The Epistle of James does not in a small measure sever from the Analogue of Apostolick Doctrine, whilst it ascribes Iustification not to faith alone (as our matter Luther teaches us) but to works*. Moreover it rules the law, a law of liberty : whereas it is a testament which generates to servitude. Neither doth the author of that *Epistle* observe an Apostolick manner in teaching, &c. Let us not wonder at the chollet of these men against this holy *Epistle* : for it cannot be deny'd but his opinions are very incommensurable to them and to their new *fanaticall Doctrine of Iustification*.

33. In the second Century we have but few monuments left of those *Apostolick Fathers* ; onely a few *Epistles* and short treatises of those *Glorious Martyrs*, *S. Ignatius*, *S. Irenaeus*, and *S. Iustin* : yet not any of these in the *Censurators* judgment have wanted their *Errors*, that is, incommensurable opinions condemning both the teaching and life of their *Patriarch Luther*. In the *Epistles* of *S. Ignatius* (say they) there are certaine passages, which seem to decline to fault

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blemishes. For he speaks incommensurably touching *Virginities*. Tea moreover out of his *Epistles* it appears that generally in that age *Christians* began some what more earnestly to love and esteem the care of preserving *Virginities*. These are foule blemishes indeed but yet these are not all : For besides these there are other passages which are dangerous, and as it were seeds of errors : for he talks of a *Christian sacrifice*, as if he were a very *Papist*. Next touching *S. Irenaeus* we may perceive by his writings (say they) that he had several incommensurable opinions and those of no small moment, for he admits *Free-will* even in spiritual things. Likewise that passage, *favours of Novelties* which we find in the published Copies, where speaking of the *Roman Church* he says, *To this Church by reason of its more potent principality it is necessary that every other Church, that is, all believers who sever they are should have recourse, in as much as the tradition which came from the Apostle has been entirely preserved in it*. Lastly touching *S. Iustin the Martyr*, among the stains and Errors of his writings they reckon these : *That he seems to maintain the libertie of mans will : And that the law is possible for he says, it is no impossible thing for men who have a good will, to love God above themselves and their neighbours as themselves*. Tea moreover he denies concupiscence to be sin. Lastly in general they write that the doctrine of Iustification was delivered by the *Doctors* of this age too negligently and obscurely, that is, much otherwise than *Luther* delivered it.

34. In the third Century they find yet more things to displease them. The *Doctors* of this age (say they) for the greatest part admit free will. *Thom Tertullian*, *Origen*, *Cyprian* and *Ambrosius*. Again, the most sublime article of Iustification is for the most part obscured by *Origen* and *Ambrosius*. And as for the doctrine touching *Good works*, the *Doctors* of this age did yet more decline from the true Doctrine of *Christ* and his *Apistles* (and *Luther*) then those of the former. For they invented and inculcated many voluntary observances. *Thom Tertullian* doth immoderately extol chastity and continence. *Origen* attributes to good works that they are a preparation to salvation and consequently a cause. And with the like error was *Cyprian* misled, who ascribes to good works that they are the Guardians of hope, the stay of Faith and cause us to abide continually in *Christ*, so live in God, and to attain to heavenly promises and Rewards. Then for Penance, the doctrine thereof hath been wonderfully depreaved by the *Writers* of this age : They impute remission of sins to Contrition. *Cyprian* expressly affirms that sins are redeemed and washed away by penitential satisfaction. Moreover the same *Cyprian* speaks dangerously of not according to the Tradition of *Christ* and the *Apistles* concerning motion in Baptisme, saying, *It is necessary that the person baptised should be anointed with Chrisme, that thereby he may become the anointed of God and have the grace of Christ in him*. And concerning the *Eucharist*, *Cyprian* does superstitiously frame that same error accented therein from the person administering it, he says the *Eucharist* sanctified on the altar. And again, *The Priest doth execute the office of Christ and offers sacrifice to God the Father*. Which phrase of offering sacrifice is used also by *Tertullian*. You may moreover (say they) observe in the writings of the *Doctors* of this age, *Origen* and *Cyprian*, not obscure signs of invocation of Saints. And lastly touching the Primacy of the Bishop of Rome *Cyprian* affirms expressly and without any foundation of holy scripture, that the *Roman Church* ought to be acknowledged by all for the mother and root of the *Catholic Church*. Likewise *Origen* says, that *Peter* by virtue of *Christ* promise deserved to be made the foundation of the Church. The *several* *Cyprian* hath moreover on this subject other dangerous opinions, as where he tries and limits the *Pastoral* office to ordinary succession : And for bids (inferiours) to judge *Bishops* and prelates of the Church.

35. It is pitty to proceed any further, in producing out of the following Centuries the sometimes sad, but most often angry complaints & acknowledgments made by these honest German *Writers*, how generally their *Patriarch Luther* *Doctrines* have been prejudged and condemned by the fathers and *Doctors* of *Gods Church*, and the Faith of the present *Roman Church* asserted. The further they proceed in their collection, a greater number of yet more severe judgements they discover, till in short tyme they cannot find one to speake a good word for them. And this, like a consensable Jury, they attest : In so much as one would be tempted almost to suspect that they had been secretly bribed by the *Pope* to publish their own condemnation.

36. These things considered, I cannot fore see any probability of a Debate likely to ensue touching this *History*, I mean for as much as concerns the doctrinall part of it ; nor any considerable arguments to proove (against the result of it) that the points of *Catholic* faith have not been taught through all the ages comprised within its limits. And as for the ages following, that is, since the Conquest by the *Normans*, it is out of all dispute that our forefathers have been *Romans*, in a deeper degree perhaps then wee their children are now.

37. But I must acknowledge I am not secure against quarrels for as much as concerns the Christian practises of piety and vertue commended in the *Saints* whose *Gests* are here related : and the reason is because our modern *sektaries* have a quite different notion of vertue and piety, from that which *Catholic* have from the beginning to this age have entertained. Therefore such *Readers* missing in this booke stories of *Exploits* performed in old tymes, such as they magnifie in their primitive red-lettered *Saints* of their new fashioned *Calendars*, and finding practises here exalted for vertues, which with their good-will they would renounce in their *Baptisme*, as works and pomps of *Sathan* : I shall not want adversaries good store, of all ages and sexes.

Magdeburg.
Cent. 1. 2. c. 4
1b. c. 10. f. 136

1b. c. 4. f. 54.

Id. Cent. 2.
c. 10. f. 167.

1b. f. 8. 4.

1b. c. 10. f. 107

1b. c. 4. f. 45.

Id. Cent. 3.
c. 4. f. 77.
b. f. 80.

1b. f. 82.

1b. f. 83.

1b. f. 84.

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38. For I confesse that among the hundreds of *Saints* commemorated in this book (of whom not a few are acknowledged for *Saints* even by the *Protestants*, and which is more, for *Workers* of stupendous *Miracles*) not one can be found of their *new Gods*. Not one can be found magnified as *Inventors* of new *Doctrines* opposite to the *Common faith* of the *Church*. Not one who to spread abroad such *Doctrines* armed *subtleties* against their *Princes*, demolished *altars*, burnt *Churches*, violated *Holy Virgins*, or invaded the possessions of *God*. Not one who thought his *Christian liberty* could iustifie sacrilegious lusts, in breaking *rites* of *Chastity* and soliciting others to doe the like. Here we shall not read of somuch as one *Good-wife* and one *chamber-maid*, *Prentice*, or *Groom* disputing with *Doctors* of the city or country, and confusing all the *Fathers* and *Councils* of *Gods Church*, &c. So that if for want of such qualifications as these all our ancient *Holy Bishops*, *Martyrs*, *Doctors* and *Virgins* must be *unassisted*, there remains for us no *remedie* but the old uncomfortable one *Patience*.

39. Yet per haps this defect or want of *heretical perfections* will not so confidently, at least in publick be objected against our *Worship*, as the virtues for which we commend them. A continuall macerating of the flesh with *abstinences*, *fastings*, *Watchings*, *Haire-clothes*, lying on the cold hard ground and the like, these austerities our *modern spiritualists* will mock at, as useless, us voluntary self-afflictions; concerning which they assure, *God will say, Who hath required these things at your hands?* And they will be yet more angry, and doe hope that *God* will be so too, against consecrating ones self to perpetuall *Virginity* or continence in *marriage*, against secluding ones selfe from all conversation with the world; against almost all use of the tongue except speaking to *God*; against an entire submission of the will to the *Direction* of another, and specially against renouncing riches, honours, Pleasures, &c.

40. But such *Zealous Apostolists* for *concupiscence* shew that they can scarce frame to themselves an intelligible notion of the force of that fundamentall veritie of *Christianisme*, that *nothing ought to be the object of our love, but God alone*: Neither can they penetrate into the incomprehensible deprivation of our soules by *Original sin*. What a poor superficial conception have those men of the sense of those precepts, *Love not the world, nor, &c.* And, *Mortifye your members which are upon the earth*. Or of those practices of *S. Paul*, *I chastise my body, and bring it into *subjection* last, &c.* And the world a crucified unto me, and I unto the world.

41. Neither ought we to wonder heret: for some best *perfect* *Soules*, know how imperfect they are. None but such have eyes to see the *Rebellion* obstinacy and rage of *Corrupt Nature*, when it is constantly and vigorously contradicted; or to discover its pernicious arts and subtilties to intrude it selfe, its own seekings and interests in all, even our best actions, so perverting unwearie soules that it is onely the *divine love* which moves them to performe many, yea most of their actions, when his love has the least share in them. If they did rightly comprehend these things, they would cease to wonder at, and censure happy soules which being moved by *God* to aspire to his *perfect love*, shew such severitie and rigour against the inclinations of *Nature*. These *Patrons* of *sinfullitie* would then understand that such austerities of theirs, considering their divine vocation, are not in them merely voluntary obligations, but that by an *Internal light*, and inward impulse of *Gods spirit* *God* requires them from them, since without such violence exercised against nature and sensuality they would faile in their onely necessarie design of attaining to his *perfect love*.

42. Another, and which is the most noble exercise of these perfect soules is so little understood by such Censurers, that they resolve it to be a meer fiction. This is their *uncessant practise* of pure *spirituall prayer*, or a quiet repose of *Contemplation* without any interruption, even scarcely in sleep. Now a *Disbeliever* of this *Divine Gift* is more excusable, and a man may say, more rational, in these *Enemies* of *Gods Church*, because it being a *Grace* which never was found but in the *Catholic Church*, and there also onely in choice and perfectly retired soules, all *aliens* are incapable of the practise of it, since it requires an entire submission of the soule to *God* and *superiours* or *directours* appointed by him, and consequently being not able to practise it, they can have no true conception of the nature of it.

43. The most perfect manner of *prayer* in esteem with them is such a tedious, loud, impetuous, and uncivill conversation with *God*, as they see practised by their *Preachers*: which is no better than a meer artificiall *leight* and facilitie easily obtained by custome, and a quick imagination, and may be in perfection practised by persons full of all inordinate, sensual, revenge full and immortalised passions. Neither can this *prayer* possibly be uninterrupted, since it is little better than a corporall exercise, employing the sensible faculties principally. Whereas the *Prayer* of *Contemplation* conferred by *Almighty God* on his most favoured *Saints* excludes all *Images* of the *senses*, yea and intime all perceptible *situations* of the *understanding*, and is exercised in simple *Elevations* of the *Will*, without any force at all, yet with admirable efficacy: And thereby it may in time become continuall, so as in vertue thereof all other actions may be performed. Now to dispose a soule for such *prayer*, theris previously required an entire calmnetle, and even death of the *passions*, a perfect puritie in the *spirituall affections* of the will, & an entire abstraction from all creatures. And such onely as have attained to this divine exercise of *Prayer*, doe perfectly understand and accomplish what our *Saviour*,

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to the Reader.

and his *Apostles* command, saying: *Pray continually: Pray without ceasing.*

44. Upon these grounds it is that, *S. Hierame* says, *The lives of Gods Saints* are a (perfect) interpretation of *Scripture*. For we have seen, how both the Precepts of *Mortification*, *divine love*, and *Prayer* (under which all *Evangelicall duties* are comprehended) have in and by the practices of *Gods Saints* been explained unto us in a fence sublime, *Seraphicall* and *Divine*. Whereas proud sinfull soules for feare of excluding and condemning themselves, are forced to apply unto them a meaning base, unworthy, terrestrial, and complying with their owne imperfections. And not content with this, they presume to censure and calumniate those upon whom *God* hath bestowed a clearer light to see his heavenly will, and a more potent grace to performe it.

45. Hitherto I have acquainted my *Readers* with the *motive* inducing me, to employ my thoughts and labours in a work of this nature, which being a simple *narration* of *Actions* and *Events*, is not probably obnoxious to quarelling or controverisie, yet no lesse efficacious to produce that which should be the *End*, but seldom is the effect of *Controverisie*, unity in *Judgment*, *Peace* and *obedience*. I will in the next place declare the Order and method observed in this following *history*.

46. All though for as much as concerne the contexture of it, it little differs from the form of *Annals*, for it proceeds consequently and orderly from year to year, except when our ancient *Monuments* furnish nothing at all, Yet I thought most commodious, not to frame it one entire piece, without any separation, except of years, as *Ecclesiasticall Annals* use to be composed: but following the method observed by the ancient *Greek Historians*, *Eusebius*, *Theodoret*, *Socrates*, &c. to divide it into *bookes* and *Chapters*, with the *Arguments* of each premised. For I conceived that by such frequent pauses, the *Readers* mind would receive some refreshment, and his memorie a considerable benefit, when he shall find the occurrences of times and actions of persons not too often interrupted and delivered peccemeale, that is, no more of them at once then belongs precisely to each year.

47. The *History* consisting of thirty five *bookes* comprehends such occurrences, principally regarding *Gods Church*, as hapned in our *Island* during four great *revolutions*: and it is therefore divided in to four parts. The first part (in eight *bookes*) comprehends the time in which this our *Country*, having been first discover'd and after wards conquered by the *Romans*, was governed by them as a *Province* of that *Empire*. And it begins more than fifty yeares before our *Lords* coming, and continues till the four hundred and one and twentieth after his *Incarnation*. The second part (in four *bookes*) comprehends the time in which *Brittany* having been deserted by the *Romans* was governed by its owne native *Kings* the space of a hundred seventy five yeares, till the yeare of *Grace* five hundred ninety six. The third part in thirteen *bookes* relates *Ecclesiasticall* affaires after that the *Saxons* having invaded *Brittany* chased out the ancient inhabitants, and settled in it *seven Principalities*, called the *saxon Heptarchie*: which lasted more then two hundred yeares, that is, till the yeare of our *Lord* eight hundred. And the last part in ten *bookes* pursues the same subject after that the *West-Saxon Kings* having subdu'd the rest brought *England* into a *Monarchie*: In which state it continued governed by *Saxon* (or *Danish*) *Kings* till the yeare of *Grace* one thousand sixty six, in which the *saxon* race ended in *Harold*, who was slain, and the *King-dom* entirely conquered by the *Normans*.

48. Moreover for the *Readers* ease and benefit, there is placed at the head of every page the name of the *Governour* or *Prince* during whose *Reign* the occurrences there related, hapned. And thereto is added the year of our *Lords* *Incarnation*, to the end the *Reader* with one glance may see where he is, and with the people of what age he then converses.

49. In the last place, gratitude and even *Justice* requires from me an acknowledgement, that the following *History* as to far the greatest part of it, is collected out of the three former volumes of *Ecclesiasticall Annals* not long since written by the late *Reverend* and *Learned* father, *F. Michael Alford* (alias *Griffith*) of the *Society of Iesus*. True it is by the occasion of severall *monuments* and *books* more lately publish'd, as the *Monasticon*, The *ren historical Writers*, The *Flores Historie Ecclesiasticae* gather'd with great diligence by the late most illustrious and *Learned* Bishop of *Chalcedon*, to which may bejoynd severall volumes of *Manuscripts*, which I found in the Library of our *R.R. FF.* of the order of *S. Benedict* at *Duray*: I say by the help of these I have been enabled to make considerable additions through the whole work, and to correct severall passages, as related by the forefard *reverend* and *learned* father: Yet all this hinders not but that the generall fabrick of the work is to be ascribed unto him.

50. Yea moreover I must professe that though I have a long time had in my thoughts and desires a good inclination to supply a great defect, by doing right to our *Religion* in furnishing our *Country* with a *History* in our owne tongue, like this, yet partly by reason of other avocations, and principally a want of courage and patience, necessary to one who should search into so vast and confused a *Mass* of ancient *Monuments* requisite thereto, I found no great difficulty to excuse my selfe. But when I have this

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The Preface

discouragement removed by so able a hand, and could have no assurance, that any other had the same intention, I then conceived it my Duty to effect what before I only wished or but faintly purposed.

51. In consideration therefore of the obligation which not my self only, but all Catholics; yea our whole Nation, has to the forefaid *Venerable father* for his unwearied labours in restoring, and with such advantage representing to the world as on a magnificent *Threasure*, all the *Worthies* of our Nation once more, as it were, repeating their glorious *deeds*; I would it were in my power to raise to his memory a *Pyramide* answering his merits. But that task I must leave to a more skilful hand, who shall hereafter record to *Posterity* the occurrences of this present age, of which no doubt he will be esteemed a *principall* ornament. I must therefore content my self with preparing, as I have been able, the few materials, for his monument.

52. *R. Father Michael Alford* had certainly in an eminent degree the two endowments which constitute an excellent *Historian*; *Learning* and *Fidelity*. The former was the fruit of his wonderfull industry, which manifestly appears to whoever shall read his *Annals*; and the latter had a more *Divine* originall, the *grace of Gods holy spirit* obtained by his constant prayers and devotions.

53. His *Philosophie* he heard at *Orvill* in *Spain*, and his *Divinitie* at *Leuven* in *Brabant*. From whence he was sent to *Naples* where he spent two years in doing all offices of kinde to our *English Gentry* and *Merchants* which frequented that port. After this, five years more he past with great and generall approbation in the *Penitentiaria* at *Rome*; where also he was admitted to his *Profession of four Power*. From *Rome* he was sent to *Ligeia* to be Companion and assistant to the *maister of Novices*; and thence to be *superior* at *Comau*. That employment ended, he was directed *Misiner* into *England*; at a season when the honour of the *Bishop of Chalesdon* coming thither caused a strict watch to be appointed in the *Port*. So that at *Dover* he was upon that suspicion examined by the *magistrate*, and by his order conveyed to *London*. But his person not answering the description given of the other, by the *Queens* intercession he was set at libertie, and afterward settled in a worthy family in *Leitcher-shire*. There he constantly lived, employing his time in assisting his *Catholick Neighbour*, and what could be spared from that, in writing his *Ecclesiastical Annals*. In the year of *Grace* 1652. he went beyond seas with designe of perfecting his *History*: Where coming to *Saint Omer*, a lingering fever seized on him being then near seaventy yeares of age, which undetermined and at last consumed his decayed natural strength.

54. Great abilities and learning will perpetuate ones memory on earth, but if unaccompanied with *Piety*, it will be apt to swell the person with *Pride* which can find no place in heaven. This *venerable Father* knew this well, and therefore made it his cheifest care and study to adorn his soule with *Piety* and *virtue*. As he carried the name, so did he also a tender devotion to the glorious *Archangel saint Michael*; of which he left a *memorial* divers yeares before his death, by a devout prayer and Picture devised by him, which he caused to be cutt at *Antwerp* and dispensed to the honour of the *same*, not only as his *Patron*, but also the *Standard-bearer* of the Church against *heretics*, which he also endeavoured to quell both by word and writing. For the space of two and twentie yeares before his death a part of his daily devotion was to lodge his soule every day in one of the *sacred wounds* of our *blest Saviour*. And his industry encreased in him, he desired, four dayes before his death, to be put in mind if he changed to his *most sacrifice*. The last day lodged him in the *heav*, there he dyed in the *best* of his life for ever in heaven, and there to enjoy the happy reward of all his pious labours.

55. Having now *together* with the *forefaid* *father* named this *reuerend father Alford* as the *principall* fountain from whence the following *History* is derived. I have in him named all manner of *authorities* and *quotations*, for not any have escaped his search. And having a well grounded assurance of his *History* and *allegations* from them, I have for the most part quoted them out of his books. I have not abridging mine own libertie of adding more then he has made use of; but sometimes making other inferences from them then he has done.

56. And whereas among our *Historians*, frequent occasion has been given to alledge in the following book several of our *Protestant Authors*, I have some ground to suspect that I shall displease some men, by a fault called *Civility*, in not changing the *titles* which they give themselves, and are so stiled by the whole nation. For whereas I have generally written *Bishop Parker*, *Bishop Fisher*, *Bishop Gudwin*, &c. I am told I ought to have annexed some phrase of disparagement as *Pseudo-Episcopus*, or *Qui se dicunt Episcopi*, &c.

57. But for my excuse or defence I must take leave to say, that herein I follow not only the example of the ancient best *Authors* in their disputes even against *Arians*, *Phonians*, *Novatians*, &c. but of the most learned *Authors* of the *Protestant Apology*, &c. I am assured that if my *Accusers* were personally to converse with these *Protestant Prelates* they would not after such a manner change their *titles*. Now I see no reason why an obligation should be imposed on any to be unwill with his *penne*, and not with his *tongue*.

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3. I doe not find that ever any *Protestants* esteemed such *civillitie* an advantage to them in the debate concerning their *Ordinations*: for to instance in a case in iust reason far lesse disputable then that, yet not long agoe actually and terribly disputed: If during the late *Rebellion* a faithfull subject of the *King* should have petitioned for a *passé* to goe through the *Rebels quarters*, no man would have suspected him of *disloyalty* because in his *Petition* to *Fairfax*, *Cromwell*, or *Waller* he stiled them *Lords Generalls*. Has not the *King* himself in addresse to the unlawfull *Parliament* done the like? Yet all this surely without engagement to acknowledge their authority to be legitimate.

58. Particularly as touching the forementioned *Writers*, it cannot be denied but that we are much obliged to their diligence in the search of publick *Records*, and their sincerity in delivering what they found. True it is that *B. Parker* according to the *Impulse* of a *Calvinistical spirit* often inserts malicious invectives against the *Catholick Church*, as being indeed the *Patriarch* of *Calvinistical Prelacy*. *B. Gudwin* is lesse cholerick and may be excused if now and then he seek some advantage, particularly upon the account of mayed *Prelates*. But as for *B. Fisher* his admirable abilities in *Chronological* and *Historicall* erudition, as also his faithfulness and ingenious sincerity in delivering without any provoking reflexions, what with great labours he has observed, ought certainly at least to exempt him from being treated by one rudely and contemptuously, especially by mee, who am moreover always obliged to preserve a iust resentment of very many kind effects of friend-shipp received from him.

59. And thus at last I conclude the subject about which my desire was to entertain my *Readers*, before they enter upon the following *History*: If this *disfence* be too tedious, they cannot in reason refuse their pardon, since we both know that I cannot detain them against their will, nor any longer then they have a mind to it. *God almighty* pardon whatsoever defects are in this Book, and give that good successe to it which I only desire and intend, that his *holy Name* may be glorified, and the *Christian Readers* soule advanced in a love of *truth* and *peace*. Amen.



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The Reader will be pleased to consider, that this Book having been printed in a Com where not one of the *composers* understood the least word of English, it may be supposed a donable fault, if many *Errors* have been committed. The principal among which are here Cited: as for unconsiderable ones which have hapned by mistake of single Letters, I will not trouble one the other, and which will not stopp an intelligent Reader, he himself is desired to the Correction.

Page. 4. Col. 4. Lin. 63. *Orison* or *Read*, *Orison* delivers, or. p. 37. col. b. l. 12. then to be signed from R. then have been design'd for p. 31. col. a. l. 1. a. precisely R. a. precisely p. 34. b. l. 18. some the *Cap* R. the same *Cap*. p. 31. col. a. l. 20. He has R. He is. p. 91. col. a. l. 9. done R. have done. l. 51. Numbers *Frank* R. numbers of *Frank*. p. 98. c. b. l. 6. *Alban* R. *Albion* R. *Albion* p. 107. c. b. l. 41. *Rodius* near R. *Rodius* near. p. 110. c. b. l. 1. hegan R. begun. p. 113. c. b. l. 7. *Confession* R. *Confession*. p. 130. c. a. l. 10. the same R. it is. p. 157. c. a. l. 35. *Governors* however R. of *Governors*, however. p. 80. c. a. l. 1. man as R. man. p. 193. c. b. l. 21. for more R. far more. p. 197. c. a. l. 11. but once R. being once. p. 209. c. a. l. 1. *King* luff R. *King* luff. p. 215. c. a. l. 1. a. writer R. writes. p. 216. c. a. l. 1. of part traces of a *Key* which from R. part of *Britany* which reaches from. p. 216. c. b. l. 39. numbers the R. memory of the. p. 249. c. b. l. 19. by own order R. by his own order. p. 261. c. b. l. 1. task R. p. 264. c. a. l. 17. came of R. came out of. l. 18. (Dele) and more. p. 274. c. b. l. 1. more the R. more then the. l. 54. (after *Prose* (Dele) the 2. following line p. 292. c. b. l. 45. thom R. whom. p. 293. c. a. l. 63. was freed his pain R. was freed from pain. p. 339. c. b. l. 35. letters the *King* R. letters to the *King*. p. 381. c. a. l. 3. taking R. taking. p. 385. c. a. l. 62. in our *Church* R. in her *Church*. p. 394. c. a. l. 1. 11. inherited R. inherited. p. 401. c. a. l. 1. 2. accessours R. *Accessours*. p. 421. c. a. l. 1. 1. month (of *March*) R. Month of *March*. p. 421. c. a. l. 1. 2. our wayes R. your wayes. p. 429. c. a. l. 1. 5. *Erhelbert* R. *Erhelbert*. p. 430. c. a. l. 1. *Kord* R. *Kord*. p. 434. c. a. l. 9. wast summes R. wast summs. p. 441. c. a. l. 9. the same *synod* the *Roman* *Synod*. p. 447. c. b. l. 8. at *shepy* R. at *selepy*. p. 477. c. b. l. 33. an within *Dele*. p. 483. c. a. l. 1. penult. *Catholick* and R. *Catholick* *Faith* and. p. 500. c. a. l. 50. making merry making merry. l. 51. *Narratio* and R. *Narratio* and. pag. 511. c. b. l. 11. *Born* *Island* *Farn* *Island*. p. 524. c. a. l. 21. hand R. and. p. 525. c. a. l. 46. will make R. will I make. p. 530. c. b. l. 18. of an age R. of an age. p. 571. c. b. l. 32. elft R. left. p. 598. c. b. l. 10. of hu R. of his. l. 30. charging us changing its. l. 60. own of name, and seven R. own name, and of seven. p. 604. c. a. l. 38. were compiled R. were compiled. l. 64. his longing R. his lodg. p. 716. c. b. l. 22. all wast R. all wast. p. 720. c. a. l. 16. *West-Saxon* *King* R. *West-Saxon* *King*. p. 728. c. a. l. 10. his vours to him R. his favours to him. p. 739. c. a. l. 1. return ment back returned back. l. 8. sent for he R. he sent for. p. 741. c. b. l. 65. his age R. of age. p. 798. c. a. l. 70. at a so that place R. at a place. p. 830. c. a. l. 5. his *now* R. his *stop*. p. 846. c. a. l. 16. acts piety R. acts of piety. p. 861. c. b. l. 40. as *Dordrecht* R. at *Dordrecht*. l. 1. grates R. gates. p. 879. c. b. l. 43. curied R. cured. p. 902. c. a. l. 1. 4. of *S. Dunstan* R. of *S. Dunstan*. p. 907. c. b. l. 62. no man determine R. no man can determine. p. 915. c. a. l. 1. slain R. Edmund R. slain by *King* *Edmund*. p. 940. c. b. l. 20. *Cromwell* R. *Cromwell*. p. 948. c. a. l. 1. of the R. of the Whole.

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Page. 4. Col. a. Lin. 65. *Orsin* or *Redd*, *Orsin* delivers; or. p. 37. fol. b. l. 52. then to be designed from R. then have been design'd for p. 31. col. a. l. 11. a freidly R. a freidly p. 84. col. b. l. 18 same the *Cap R.* the same *Cap*. p. 85 col. a. l. 10. He his R. He is. p. 93 col. a. l. 9 have done R. have done. l. 51. Numbers *Frank* R. numbers of *Frank*. p. 98 c. b. l. 6 *Alth* s. *Altham* R. *Althot* s. *Altham* p. 107 c. b. l. 41 *Redden* new R. *Redden* new. p. 110 c. a. l. 51 he gan R. began. p. 113 c. b. l. 7 *Confusion* R. *Confusion*. p. 150 c. a. l. 10 the same R. the same p. 157 c. a. l. 35 *Governeur* however R. of *Governeur*, however. p. 180 c. a. l. 1 man a s R. man of a p. 195 c. b. l. 24 for more R. far more. p. 197 c. a. l. 11 but only R. being only. p. 209 c. a. l. 46 *King* last R. *King* last. p. 215 c. a. l. 2. *Writer* R. writes. p. 232 c. a. l. 41 part reaches of *Britany* which from R. part of *Britany* which reaches from. p. 234 c. b. l. 39 memory the R. memory of the. p. 249 c. b. l. 39 by own order R. by his own order. p. 263 c. b. l. 11 last R. last p. 264 c. a. l. 17 came of R. come out of. l. 28. (Dele) and more. p. 274 c. b. l. 35 more the R. more then the. l. 54. (after *Deceit*) (Dele) the 2. following lines.) p. 293 c. b. l. 45 thom R. whom. p. 295 c. a. l. 63 was freed his pain R. was freed from his pain. p. 339 c. b. l. 35 letters the *King* R. letters to the *King*. p. 383 c. a. l. 57 fasting R. fasting. p. 385 c. a. l. 62 in our Church R. in her Church. p. 394 c. a. l. 31 inherited R. inherited. p. 401 c. a. l. 22 accessours R. *Accessours*. p. 423 c. a. l. 51 month (of March) R. Month (of March.) p. 437 c. a. l. 6 our wayes R. four wayes. p. 439 c. a. l. 5 *Erhelbert* R. *Erhelbert*. p. 430 c. a. l. 20 *Kerd* R. *Kerd*. p. 434 c. a. l. 9 vast summes R. vast summs. p. 441 c. a. l. 9 the *Rome* synod R. the *Roman* synod. p. 447 c. b. l. 8 at shepy R. at *Selesy*. p. 473 c. b. l. 33 an within (Dele) an. p. 483 c. a. l. penult. *Catholick* and R. *Catholick* Faith and. p. 501 c. a. l. 55 making mercy R. making merry. l. 55. *Narratio* and R. *Narratio* and. pag. 511 c. b. lin. 11 *Earn* Island R. *Earn* Island. p. 524 c. a. l. 21 hand R. and. p. 525 c. a. l. 46 will make R. will I make. p. 527 c. b. l. 54 drive violent R. drive him violently. p. 536 c. b. l. 18 of an age R. of an ague. p. 571 c. b. l. 32 elit R. left. p. 598 c. b. l. 10 of hu R. of his. l. 31 charging its R. changing its. l. 60 own of name, and seaven R. own name, and of seaven. p. 679 c. a. l. 38 were compiled R. were compiled. l. 64 his longing R. his lodging. p. 716 c. b. l. 22 all vast R. all vast. p. 720 c. a. l. 16 *West-Saxon* *King* R. *West-Saxon* *Kingdom*. p. 728 c. a. l. 10 his vours to him R. his favours to him. p. 729 c. a. l. 1 return ment back R. returned back. l. 8 sent for he R. he sent for. p. 743 c. b. l. 65 his age R. of his age. p. 798 c. a. l. 30 at a so that place R. at a place. p. 830 c. a. l. 1 his *New* R. his *Nephew*. p. 846 c. a. l. 16 acts piety R. acts of piety. p. 861 c. b. l. 40 as *Dorchester* R. at *Dorchester*. l. 51 gates R. gates. p. 879 c. b. l. 45 curled R. cured. p. 902 c. a. l. 54 of *S. Dunstan* R. of *S. Dunstan*. p. 907 c. b. l. 62 no man determine R. no man can determine. p. 935 c. a. l. 23 slain *King* *Edmund* R. slain by *King* *Edmund*. p. 940 c. b. l. 20 *Cromston* R. *Cromston*. p. 948 c. a. l. 2 of whole R. of the whole.

THE



THE CHVRCH-HISTORY OF BRITTANY VNDER ROMAN GOVERNOVRS

I. PART.

I. CHAP.

I. CHAP.

1. A generall view of the Government and Religion of Brittany when first discovered. 2. A proof of Gods mercy and Grace to our Nation.



AVING an intention, through the Divine assistance, to compile a plain orderly Narration of Church-affaires

touching the infancy and growth of Christian Religion in this our Island of Brittany; it will be expedient in preparation thereto, to give the Reader a prospect of the State both of its ancient Civil Government and Religion also; or rather most horribly impious Superstitions and Ceremonies: by a due consideration of both which we may clearly see, and ought thankfully to acknowledge the wonderfully blessed effects of the Divine Providence and Grace towards this our Native Country more plentifully then to any other.

For though the Civil State here was in those times intiously invaded and usurped by the Romans: yet by Gods most wise, holy and mercifull Direction, the injuries and

oppressions sustained by our Ancestors, proved an occasion of their greatest Happiness, since by means of the correspondence and intercourse then intervening between this Island, formerly unknown, and the rest of the Roman Empire, to which it became subjected, a passage was opened for a free admittance of the Divine Light of saving Christian Verities, the victory of which over the Britains Soulds did abundantly recompence the servitude induced by the Romans over their Bodies and Estates.

And moreover the Omnipotence of Divine Grace was illustriously commended by its triumphing over a far greater opposition raised against it by the Devil in this, more then almost any other Nation. For here especially was anciently erected the Shop and Schools of most impious and inhumane Superstitions. The abominable Art of Magical and Diabolical Divinations, the most barbarous Mysteries of Sacrificing to the Devil with humane blood, and; in a word, whatsoever impieties Hell could suggest, were here invented and practised: the Inhabitants of this Island by the miserable advantage of their solitude and separation from the rest of mankind being at more leisure to entertain, and withall better enabled by Nature

A with

Tacit. in vit.
Agricole.Cæsar. l. 5.
comment.

II. CHAP.

II. CHAP.

1. 2. *The ancient Inhabitants of Brittany: 3. 4. Etc. Conquer'd by C. Julius Cæsar: yet with great difficulty. 5. His Motives for the invasion. 6. A small part only subdued.*

1. **I**T is a great Proof against the ancient Philosophers, and our Modern Atheists, call *fering Christians*, because all the parts and Regions of the Earth have been successively inhabited by Nations spreading themselves by little and little from the East where man was created. Thus was this Island of *Britany* first possess'd by colonies of the neighbouring *Belgick Gauls*, &c. as appears by the names severally given by them to the places where they respectively settled themselves, as the *Atrebatæ*, *Marini*, *Belgæ*, and several other, situate especially on the Southern coasts: which argues these to have been later *Plantations*, though preceding the Age in which this our Country was first discovered to the civil part of the world.

2. Now though the ancient inhabitants coming from severall quarters were divided in names and regions, yet they were all joyn'd in one common Title of *Britains*,

and one common language, the same with that of the *Gauls*. To fetch the name of *Britains* from *Britum* a supposed son of *Silvius* and great grandchild of *Æneas*, favours of the dotting fancies of our old *Bards* and *Druids*: more probable it is that they were call'd so from the ancient Gallick word *Brith*, which signifies colour'd or painted, for so *Cæsar* describes them to have been in his dayes. And for the same reason the Romans in following times called the Northern people of this Island, that is, such as had not been subdued by them, and accustomed to their Civill Education and cloathing, by the name of *Piñi*, because they retained their old fashion of colouring their Bodies, as believing that made them appear more agreeable to one another, and more terrible to their Enemies. Or rather, as *Mr. Samus* observes, the name of *Britany* seems to be derived from the old *British* word *Bydio*, which signifies to *boyle with rage*: slyly applied to all the *British Islands*, as being encompassed with a Sea esteemed by the Ancients almost *unnavigable*, by reason of the swelling furious waves with which it is most frequently agitated.

3. The first that discovered this our Island to the remoter parts of the civilis'd world, was *Cæsar Julius Cæsar*, who toward the latter end of his ten years war in *Gaul* transported his Legions hither more than once. Two severall attempts he made in vain to conquer that part of the Island which he invaded: but at the third by means of the mis-intelligence between the severall petty Princes reigning here, he forced them to yeild and submit themselves to Tribute. Those who opposed him were only a few severall states in the Southern parts of the Island, who made choice of *Casibelin* King of a few Provinces about *London* to be General in the warre: For as for the Northern and Midland Countreies of *Britany* they were not at all engaged, nor suffred any prejudice by his conquest. Notwithstanding that small purchase which he made, and which he paints forth much to his own advantage, was so highly esteemed by himselfe and the *Roman Senate*, that they ordained no lesse then twenty days of publick thanksgiving to their Gods for so great a victory: as believing that they had discovered a new world, whose bounds were unknown to them: For till the next Age it was not known to be an Island.

4. *Cæsar* in his description of this Attempt omits severall passages which were not for his advantage: but other *Roman Historians* of those times take notice of them: and particularly *Lucan* affirms that his affrighted soldiers turn'd their backs to the *Britains* in search of whom they made so many voyages. And all the fruit of his victory accruing either to himselfe or the City of *Rome* was very inconsiderable, besides the glory of having been an

Somme. in
Gloss.

t in lib. 39.

Lucan. l.

invader

Dio. ubi supr.
Tacit. in vit.
Agric.Sueton. in
Cæsar. c. 47.

III. CHAP.

III. CHAP.

1. 2. *The Birth of Christ in the three and fortieth year of Augustus, when Cynobelin was King in Britany. 3. 4. His three children. 5. Adminius the eldest is banish'd: and Togodumnus succeeds in the Kingdome: who denies Tribute. 6. The affairs of Britany neglected by Augustus and Tiberius. 7. 8. Caligula's fanaticall attempt against it. 9. Etc. Claudius his invasion and conquest: continued by his Generall Plautius, who after Togodumnus his death overcomes Caratacus, and sends him prisoner to Rome. 10. His Successors victories. 11. 12. Of Carisimanda Queen of the Brigantes. 13. Suetonius Paulinus subdues the Isle of Mona. 14. Etc. The Iceni under Queen Boadicea rebell: and destroy eighty thousand Romans: but are defeated by Paulinus. 15. Peace succeeds.*

Cæsar. comment.
l. 5.

invader, saith *Dio*. Inasmuch as *Tacitus* confesses that though by one prosperous combat he terrified the inhabitants, and got some possession of the Sea coasts, yet he might be said rather to have discovered the Countrey to posterity, then to have given them the possession.

5. The Motives of his passing the Ocean thither in that warlike manner, besides his naturall ambition and thirst of Glory, which was boundles, was a desire of revenge against the *Britains*, who sent succours to the *Gauls* against him, and thereby gave some stop and delay to his victories over them. *Suetonius* adds another Motive of *Cæsar*, for says he, *Cæsar* had a great hope of enriching himself with *British Pearles*, the largeness of which he did much admire.

6. This first conquest in *Britany*, such an one as it was, hapned about five and fifty yeares before the Birth of our Saviour. And the effect of it was only obtaining a verbal dependance of some few Southern Princes of the Island on *Rome*, testified by an inconsiderable Tribute: The Countrey in the mean time being altogether governed as before: for there were as yet no Garrisons left there to keep them in awe: the petty Kings reigning still, enjoy'd their former dominion over their subjects: which by acquaintance with the *Romans* became more Civil, and in that regard were indeed gainers by being conquered.

and *Essex* who had been slain by *Casibelin*, fled over into *France* and there demanded *Cæsar*'s Protection, who brought him with him into *Britany*, and restored him to his Principality. This *Mandubratius* seems to have been the same that *Beda*, *Eusebius*, &c. call'd *Androgeus*, a title probably given him by the *Britains* for betraying the liberty of his Countrey: for in that name according to the ancient *British* language, is imported one that is a criminal, facinorous person. This *Androgeus* or *Mandubratius* seems afterward to have been again expell'd: For in *Augustus* his dayes (*Cæsar*'s adopted son,) we find *Cynobelin* a son of *Casibelin* to have reigned in *Britany*, and continued the payment of the Tribute imposed by *Cæsar*, as appears by ancient Coyns which were the *Nimisimata Censui*.

2. It was in the time of this *Cynobelin* (usually by *British Historians* called *Kimbelis*;) and in the forty third year of *Augustus* his reign that the Sun of righteousness arose, a light unto the Gentiles, and the glory of his people Israel: for then our Lord *Iesus Christ* the only eternal Son of God was born of a pure Virgin in *Bethlem* the City of *David*.

3. The Seat of this King, as likewise of his Predecessours was *Camulodunum* (now called *Maldon* in *Essex*;) as *Dio* witnesses. Which Town received its name from *Camulus*, in an ancient inscription called the *Holy and most powerfull God*, answering to the *Roman* and *Grecian* God *Mars*.

4. According to the ancient *British Chronicles* this *Cynobelin* had two sons, *Guiderius* and *Arviragus*, who reigned successively after him. But in the *Roman Histories* we find that *Cynobelin* had three sons, of quite different names, to wit, *Adminius*, *Togodumnus* and *Caratacus* or *Caradacus*. It is hard to devine whence this so great diversity of relations had severall names, or whether these were severall persons, and Princes of severall dominions in *Britanny*. Neither indeed is it much important in it self, and much lesse for our present design, that this ambiguity should be cleared.

5. It may suffice us to be informed from the *Roman Story*, that in the reign of the Emperour *Tiberius* who succeeded *Augustus*, the eldest son of *Cynobelin*, called *Adminius*, was for some great crime banish'd by his Father: who dying presently after, his second son called by the *Britains*, *Guiderius* and by the *Romans* *Togodumnus*, succeeded in the Kingdome, and had the confidence to be the first who deny'd to pay the Tribute to the *Romans* imposed on his Ancestours.

6. That which gave him this confidence may seem to have been the neglect which *Augustus* had of preserving his interest in this Island. For though toward the middle of his reign, upon some provocations

Bed. l. 1. c. 2.

Camb. Brit.
Dio. lib. 60.Sueton. in
Calig. cap. 44.

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19. In his place was sent *Suetonius Paulinus*, who pass'd the two first years of his Government very prosperously, subduing several Provinces, and strengthening the *Roman Garrisons*. And afterwards having a design to take from the *Brittains* the *Isle of Mona* (or Anglesey) which was a refuge for fugitives, he pass'd over his Army thither, which was astonish'd to see the horrible aspect of the Enemies forces, among which women ran up and down with torches in their hands, having their haire dishevelled, and garments fashion'd on purpose to excite horror. The *Druids* likewise, whose principal feat that *Island* was, made processions with their hands lift up, and their tongues uttering dire curses and prayers: But the *Romans*, encouraged by their *General*, changing their astonishment into contempt of such a fanatick multitude, charging among them quickly disperfed them: and afterwards settling Garrisons, cut down their *Groves* consecrated to most savage and execrable *Superstitions*.

20. But whilst *Paulinus* was exulting for the Conquest made by him in the *Western* parts of the *Island*, the *Teuti* inhabiting in (*Norfolk*, &c.) the *Eastern* Provinces, rebelling against the *Romans*, brought a terrible destruction upon them fore-signified by wonderfull *Prodigies*: For saith *Dio* and *Tacitus* likewise, there were, heard in the Council-Chamber of the *Romans* a noyse and murmur as of barbarous people laughing and rejoicing, and in the Theatre a howling and weeping of multitudes: Moreover there were seen houses floating on the *Thames*, and the Sea between *Gaul* and *Brittany* had the resemblance of Blood, &c.

21. The causes of that insurrection and rebellion *Dio* ascribes to the oppression and covetousness of the Emperours *Procureurs*, *Decianus Catus*, who would renew the forfeitures of Estates though formerly remitted by *Claudius*. But *Tacitus* relates a more likely and far more incensing provocation, which was this. *Prasutagus* King of the *Teuti* dying very rich, in his last Testament made the *Emperour* joynt-heire with his two daughters: thinking thereby to secure his Kingdom and family from all injuries. But it fell out quite contrary: Informuch as his Kingdom was invaded, and wasted by the Officers of the Army, and his family by the *Emperours* servants. Yea the *Widow Queen* could not secure her self from stripes, nor her daughters from ravishment: the Nobility was spoiled of their estates, and the blood of blood were used like slaves, and the whole Kingdom reduced into the form of a Roman Province. Hereupon they take arms, sollicite the *Trinovantes* and other States not yet accustomed to slavery: being hereto chiefly encouraged by the ab-

sence of *Paulinus* the *Roman General*.

22. An army being suddenly rais'd consisting of about one hundred thousand, *Queen Boudicca*, a Lady of high courage, would herself be the *General*: and lead them to courageously and prosperously, that she besieged and took two of the firmest Colonies that the *Romans* had, *Camulodunum* and *Verulamium*, destroying all, and exercising most barbarous cruelties even upon the women, hanging them on gallowses naked, with their breasts cut off and sow'd to their mouths, &c. There are reckoned no fewer then fourscore thousand *Romans* destroyed in this insurrection.

23. Newes of so fearfull a Tragedy being brought to *Paulinus* in *Anglesey*, he presently march'd confidently through the midst of the Enemies till he came to *London*, a colony, rather rich with merchandise, then fortified against a Siege. Therefore notwithstanding the supplications and teares of the inhabitants, he quits it, chusing to secure the whole *Roman* State with the losse of one Town, which was presently destroyed by the Enemy. He had with him not above ten thousand souldiers: notwithstanding making choice of a convenient place, back'd with a wood, and having a narrow entrance which freed him from danger of surprize, he resolv'd to fight the *Brittains* camp'd in a plain before him. And so much had a desire of revenge inflam'd the courage of the *Romans*, that marching in a close order, after they had spent their darts and pikes, they peirc'd through the vast body of the *Enemies*, entirely routing them: and neglecting spoyle, they spared none, not even women, nor cattle, but added them to the heapes of the slain. That which most expos'd the *Brittains* to so great a slaughter (for no less then seventy thousand were slain in this battle) was that they had clos'd their own Army behind with their Carriages, in which besides their goods were placed their wives and children, so confident they were of Victory. After this defeat the *Queen Boudicca* ended her life by poison: called by *Gildas*, a crafty *Lioness*, for her cruelty and perfidiousness in managing the former war.

24. After this to signal a Victory, the *Brittains* during the whole reign of *Nero*, never attempted any revenge, but quietly submitted themselves to the *Romans*. If there were any tumults, they were caused by the *Romans* themselves. To *Suetonius Paulinus* succeeded *Tarpetianus*, who ingratiated himself with the *Brittains* by the softness of his Government, more acceptable, because compar'd with his Predecessors severity. After three years *Trebellius Maximus* was sent *Prætor*, who being naturally slothfull, and unacquainted with the art of managing a campe, & moreover sordidly avaritious, became hated and despised by

Dio. lib. 62.
Tacit. Ann.
l. 14.
Cæsar.

ibid.

Gildas de
Brit.

under Roman Governours. I. Book.

the souldiers. Which hatred was encreased by *Agrippa* *Calpurnius* Legat of the twentieth Legion, a man formerly of a crossle seditious nature. The discord between these two grew to such a height, *Calpurnius* objecting to the *General* his defrauding the souldiers of their pay, and *Trebellius* charging *Calpurnius* with sedition, and confounding the order of discipline, that most of the souldiers both *Roman* and *Auxiliaries* siding with *Calpurnius*, *Trebellius* was forced, being deserted of all, to fly to *Vitellius* then *General* to the Legions in *Germany*.

IV. CHAP.

IV. CHAP.

1. A particular description of the Superstition of ancient *Brittains*.
2. 3. 4. Of their *Preists*, or *Druids*.
5. 6. Of their *Bards*.
7. 8. &c. Of their *Idols*, *Belinus*, *Diana*, *Belatucadus*, &c.
9. *Claudius* the *Emperour* worship'd as a God. 12. 13. &c. Their inhuman Rites: forbidden by the *Romans*: 16. But not extirpated till *Christianity* came in.

1. Hitherto we have given a brief of the State of *Brittany* from the time of its first discovery and conquest by *Julius Caesar* to the end of *Nero* the sixth *Roman Emperour* and last of the family of the *Cæsars*. In which compass of time occurs some, though not much matter to furnish our History. But before we mention any particulars of it, it will be expedient to declare what was the Religion of the ancient *Brittains*, to the end that the horror of that spiritual darkness which clouded this *Island* may give a greater lustre to the celestial light which through *Gods* infinite mercy began to shine here.

2. For this purpose consulting former Writers, we find that among the *Ancient Britains*, & *Gauls* likewise, there were two sorts of people of greatest authority, whose employment regarded their Religion: Those were 1. the *Druids*, and 2. the *Bards*: the former were, as it were their *Preists*: the other their *Prophets*.

3. The *Druids* were so called, if we beleive *Pliny*, from the *Greek* word *Δρυς*, which signifies an *Oake*: because, as *Cæsar* and *Cæsar* affirm, their dwelling was in *Groves*, and there they perform'd their Superstitious ceremonies: a practise of *Idolatry* anciently condemn'd in the *Lewes*, and taught them by their neighbouring *Heathens*. But the *Island* *Oake* which the *Druids* made choice of for their veneration, was such a one on which *Mistletoe* did grow: by which privy token, as they conceived, *God* mark'd it

out, as of sovereign virtue for his service. Under this tree on the sixth day of the *Moone* (whereon they began their year) they invocated their *Idols*, and offered two white Bulls, filleted on the horns, with many other ceremonies. To this *Greek Etymology* of the name of *Druids* subscribe many learned Authours, as *Beckmannus*, *Fangerus*, *Cæsalion*, *Camden*, &c.

4. Notwithstanding the Advice of *Strabo* deserves well to be embraced, who rejects the searching of *Greek* derivations, of appellations in use among *Barbarous* Nations. And indeed it is strange that so learned a Writer as *Camden*, should herein follow *Plinius* conceit, since himself acknowledges that an *Ancient* Writer *Africanus* testifies that among the *Saxons* the word *Dr* (from whence doubles the *Druids* were named) signifies a *Magician*: The *Druids* being to the *Brittains* the same that the *Magi* were to the *Persians*, the *Chaldeans* to the *Assyrians*, the *Gymnosophists* to the *Indians*, &c. as *Diogenes Laertius* observes. No man certainly will doubt but that the name of *Druids* proceeds from the same fountain from whence the *Discipline* came, and that, according to the testimony of *Cæsar* and *Tacitus*, was invented in *Brittany*, and from thence derived to other Nations: inasmuch as *Pliny* conceives that even the *Persians* themselves might seem to have learnt their *Magick* from the *Brittains*. The name of *Druids* therefore comes not from the *Grecians* but the *Brittains*, among whom never was mention made of any *Grecian* (clergy: whereas both the forementioned Writers attest that *Caledonia*, which is now called *Scotland*, was anciently planted by the *Germans*, and that the *Belga* removed out of the Northern parts of *France* into this *Island*.

5. Next the *Druids*, the *Bards* were in high esteem: who were the *Prophets*, *Poets* and *Historians* to the *Brittains*: For, saith *Ammonius*, *Marcellinus*, their office was to compose in *heroick verses* the famous exploits of their *Ancestours*, which they sung to the people to the delightful Musick of their *Harpes*. And this confirms the saying of *Festus*, that the word *Bardus* in the *Gallick* or *Brittish* tongue signifies a *Singer*: as to this day the *Welsh* call such an one a *Bard*. Now the word *Bard*, a learned Modern *Philologer* derives from the *Ancient* *Tenontick* terme *Bardo* or *Wardo*, signifying to see or observe: so that they may seem to be called in the same nor on that the *Prophets* among the *Lewes* were called *Seers* (*Σειρ*). Another late Writer conceives the term *Bard* to come from the *German* *Werde*, signifying still with us a Word and a Song, as the *Greek* term *ἑρμηνεύς* doeth: so that a *Bard* is *ἑρμηνεύς*, a *Song-maker*. This was the chief employment of the *Bards*: though besides this their task was likewise to conserve in memory the *Genealogies* and *Descents* of families.

orig. Lat.
in *Proem*.

Æt. Hist.
Gall. lib. 6.
Tacit. Ann.
l. 14.
Plin. Hist.
natur. lib. 30.
c. 1.

Bards.
Ammon.
Marcell. lib. 15.

Ab. Pand.
dermyl. in
Gloss.

6. A great influence they had on the minds of the Britains to encourage them to contemne death by making the argument of their Songs to be the immortality of the soule by transmigration, conceiving that the soules of dying men pass'd afterward into other Bodies; being either prefer'd to better, or condemn'd to worse, according to their former good or ill behaviour. So that the effectuall most happy Death, was to dye valiantly for their Countrey and Superstition. These two Orders therefore of *Druids* and *Bards* were (as it were) the *Ancient Clergy* of our *Idolatrous Britains*, the Inventors and Propagators of that which they called *Religion*; the *Dogmas* and *Rites* whereof they never committed to Writing, by which policy it became more venerable, because more Mysterious, to the Vulgar.

7. It is certainly a great mistake in some learned *Writers*, who affirme that the *Druids* did instruct the *Ancient Britains* in the knowledge and worship of *one only God*: whereas *Gildas* the most ancient of our *British Historiographers*, relates that they had *centena Diabolica post numero Egyptiaca vincencia* (hells of a monstrous Diabolical figure and shape in so great a number that they almost exceeded the multitude even of the *Egyptian Deities*: whose *Pictures* remained to his dayes drawn with deformed faces within and without the walls of their decayed Cities.

8. The principall among the *British Gods*, at least those which remain upon record, were 1. *Belinus*, by whom they meant *Apollo* or the *Sun*: 2. *Diana*, that is, the *Maene*. And 3. *Camul*, the *God of warre*, answering to *Mars*: An inscription to whose honour we mention'd before. From him *Camalodunum* (or *Malden*) received its name.

4. The name of *Belinus* seems derived from *Bel* or *Bel*, the Deity sovereignly worshipp'd in *Affria* and other Countreys of the *East*, and which signifies the Supreme Lord. Out of a speciall veneration to this Deity as anciently the Eastern Princes took their names, as *Belshazzar* or *Balshazar*, *terubhaal*, *meribhaal*, and in other Countreys *Asterhaal*, *Hannihal*, &c. so in *Brittain* likewise *Belanus* or *Belinus*, which we find a part of the names of King *Cassibelin* and *Cynobelin*.

9. And as for *Diana*, a particular proof of the great devotion born to her by our *Ancients* appears by a Monument neare *S. Pauls in London*, call'd in old Records *Diana's Chamber*, where in the dayes of King *Edward* the first, thousands of the heads of *Oxen* were digg'd up, which men skill'd in Antiquity well understood to be proper Sacrifices to *Diana*, whose great Temple was built thereabout.

10. Besides these we find other *Deities*, perhaps of an inferiour degree, adored by the *Britains*. Thus an ancient *inscription* mentions a certain unknown God called *Be-*

latucadrin, worshipp'd in the Northern parts about *Torkshire* and *Cumberland*. The name seems to import this to be some Offspring or of affinity to *Belinus*. Moreover there is found another *Goddesse* call'd *Andate* whose speciall vertue and employment no man knows. Some learned *Writers* are of opinion that this is the same with *Adraffe* the *Goddesse of Revenge*, in vaine invoked by *Boudicca* in her last battel against the *Romans*, as *Dio* relates. It is further probable that the *Gallick Deities*, *Hesus* figured in the shape of a Dog (like *Anubis*), *Taranis* the God of Thunder, answering to *Iupiter*, and *Tewates*, the Guide of travellers and inventor of Arts, like *Mercury*, were adored likewise in *Brittain*, it being the fountain of *Idolatrous Theology*.

11. After the conquest made by *Claudius*, the Emperour, of the Southern parts of this Island, *Caradacius* (by some *Writers* conceiv'd to be the same with *Arviragus*) in gratitude for his release from captivity and restitution to his throne, introduced a new fashion'd Religion into his Kingdom, consecrating an Altar to the Emperours worship, with this Inscription, *The Altar of eternall Domination*, which he placed in a Temple at *Camulodunum*, erected to this Mortall Deity, whose Religious service was every Month solemnly performed by *Priests* called *Augures*, or *Imperiall Priests*, peculiarly appointed thereto. And indeed it cannot be denied but that *Caradacius* had far greater obligations to this his visible Deity then to any of his Ancient false Gods. However, this vainly pretended *Prophetical* Inscription proved unsuccessfull, for in his next Successours dayes both the Temple and Religion were demolish'd by Queen *Boudicca* when she ruin'd the Colony where it stood.

12. As touching the speciall *Rites* of the Ancient *British Superstition*, we find in *Cæsar* that their *Priests* or *Druids* had the sole authority in ording both the Publick and private Sacrifices: yea moreover that they determined all both publick and private Controversies. If any dispute hapned about possessions of Lands, if any facinorous Act, as murder or the like, had been committed, the *Druids* appointed the punishment, as likewise rewards in case of any honourable exploit. And their *Decrees* in all cases were so indispensably obliging, that if any private person or community refused to submit to them, the highest penalty could be inflicted was *Excommunication*, or forbidding their presence at the *Sacrifices*. Which *Censure*, upon whomsoever it was denounced, rendred them in the esteem of all men, as impious and detestable wicked persons, whose conversation and presence all would avoyd, as thinking them contagious.

13. Mention was made before of their superstitious veneration of *Mistletoe* growing on Oakes, which they esteem to be a

Dio. lib. 62.

Tacit. in
sent. demor-
te claudij.Ponic. Pi-
ronus lib. 4.Cæsar. com-
ment. lib. 6.

speciall

A. D. 44.
Pon. lib.
N. lib. 16.
c. 44.

Tacit.

Dio. lib. 62.

speciall gift of God. The rite of gathering which is thus described by *Pliny*. Having after diligent search found where the *Mistletoe* grows, they prepare *Sacrifices* and Banquets, and two white Bulls they bring under the Tree, whose horns they there first bind with fillers of linnen. Then the *Druid* or *Priest* clothed with a pure white garment, mounts the Oake, and with a Golden Sickle reaps the *Mistletoe*, which is received into a white vestment. And this being done they offer their *Sacrifices*, with songs, as *Ovid* saith, and Prayers that God would make his Gift prosperous to them. For they ascribe great vertue to it, imagining that by drinking it sleep'd in water their barren cattle become fruitful, and that it is a remedy against all poisons.

14. But these *Rites* argue only vanity and folly: others they had which were barbarous and execrable. For as *Tacitus* relates, they made their *Altars* flow with the blood of *Captives* taken in the war, yea for want of *Captives* they spar'd not their own brethren: and consulted their Gods by searching into the entrails of men. Which custome of theirs is thus described by *Diogenes Sicolus*, When the *Druids*, saith he, doe consult about matters of great importance, they observe a wonderfull custome, and for the horribleness of it incredible, which is this: Having mortally wounded a man with a sword, they divine future events by the manner of his fall, by the tearing of his members, and the flowing of his blood. Thou shalt they asseur'd by long observation.

15. These more then inhumane *Diabolical* practices, which ought to have rendred the *Britains* an object of hatred to all mankind, found nevertheless not only excuse, but approbation from other Nations. In so much as our Barbarous Countrey-men were considered as persons of exemplary Devotion to their Gods, yea as *Masters* and *Devisors* of sublime Mysteries, skilfull in a hidden Theology: so that their neighbours the *Gauls*, *Celts*, &c. repaired to *Brittain* as the Academy wherein a Religion was taught that had the vertue to save men by murder, and honour God by destroying the perfection of his creatures. Yea even the *Romans* themselves, though otherwise trayn'd up in a morall civility beyond other Nations, yet out of a pestilent curiosity ingrafted in our corrupt nature, became many of them *Disciples* of the *British Druids*, and practisers of these execrable Superstitions. In so much as the Emperour *Claudius* was forced by rigorous Edicts to forbid the whole Religion of these *Druids*. *Augustus* had formerly interdited the exercise of it to his own Citizens: But *Claudius* extirpated it not out of Italy only, but the whole Nation of the *Gauls*. However his Lawes extended not their force into *Brittain*, for we find, as hath heretofore been related, these *Druids* with their horrid Superstitions in their Army in *Anglesey* (the peculiar Schoole of that Religion) when they fought against, and

were subdued by *Ostorius Scapula* during the reign of *Nero*, who succeed *Claudius*.

16. But what the *Roman Emperours* with all their authority could not, Almighty God by legrees effected, sending a new celestiall Light to dissipate the more then *Egyptian* darkness wherein our Countrey had been involved. What speciall servants and Ministers in those primitive times God employed to work so happy and wonderfull a change, it is now seasonable to declare, with as much perspicuity as the subject will beare. For considering how in those holy times men did busy themselves far more with leading devout lives, and exercising an Apostolical charity to save their own and other mens soules, then with writing Books, or raising Monuments to acquaint posterity with the history of their actions: And moreover those few Writings and Monuments which were then extant, afterward by strange revolutions of times, and almost totall extirpation of the *Britains* by *Heathenish Saxons*, &c. were lost and defaced, some few reliicks of them remaining only in the memories of the *Natives*, and by a Traditionary succession delivered and recorded by *Writers* of the following Ages: These things considered, it is not to be expected that we should give an exact Narration of matters so obscurely and imperfectly transmitted to us. However since most of the Testimonies to be produced are drawn from *Authors* not contemptible, many of them having no interest at all which might move them to be inventors of fables, and without any gain to themselves, yea with danger to their own soules to become seducers of posterity, the following History, even of the most ancient, and therefore least clearly delivered affairs touching the Primitive Christianity of our Island, may reasonably exact beleife in the Readers minds: especially considering that those *Modern Writers* among us, since the late change of Religion, who voluntarily deride and contradict what shall be here delivered, doe not so much as pretend to any *Monuments* anciently exhibiting a contrary Narration, but resolutely conclude that to be certainly false, which cannot approve it selfe to be in all points and circumstances evidently true. But their disbeliefe can be no prejudice to any one who judges by reason, and who will proportion the degree of assent to the merits of the proofes and allegations: the rather because it is manifest that those deriders of our ancient *Monuments* are thereto incited by interest and partiality, because by them they fee their own *Novelties* discovered and exploded.

A. D. 44.

V. C H A P.

1. *Christian Religion very early entred into Britanny: even in the time of Tiberius Emperour.*

2. *S. Iames is sayd to have preached in Britanny.*

3. *Saint Peters coming from Antioch to Rome, a cause of the early spreading the Gospel in Britanny.*

4. *Saint Leo's testimony concerning Gods design in bringing Saint Peter to Rome.*

5. *The Captivity of King Caratacus another cause.*

6. *S. &c. Of Claudia Rufina a Christian Lady: married to Pudens a Roman Senator.*

7. *Of Pomponia Gracina a Roman Lady, accused for Christianity.*

8. *S. &c. Of Saint Mansuetus, a Disciple of Saint Peter, a Brittain.*

9. *Of S. Beatus a Brittain, a Disciple also of S. Peter.*

1. **T**His our Island of Britanny, though call'd by the Romans another world, as being divided from the whole then discovered habitable Earth, yet by the riches of Divine mercy received the beames of the Sun of righteousness, before many other Countreys nearer approaching to the place where he first rose. Yet we cannot haistly assent to our ancient Historiographer Gildas, who seems to testify that immediately after our Saviours Ascension in the reign of the Emperour Tiberius, the Gospel was published in this Island: His words are these, *In the meane time Christ that true Sun, from the supreme everlasting Tower of Heaven, and not this visible firmament afforded his beames, that is, the knowledge of his Precepts, to this Island stiff-frozen with cold, separated at a great distance from the visible Sun: This, we know, he did toward the latter end of the reign of Tiberius Caesar: at which time his Religion was freely and without any impediment propagated to mankind.* There is no doubt but that the Light of the Gospel even in those dayes extended it selfe beyond the Confinnes of Iudaea, and the Mytery formerly hidden, that all Gentiles without exception might be admitted to the participation of Grace and salvation by our Lord Iesus Christ, was then discovered to the Apostles, who, together with other Disciples, did accordingly congregat

Gild. de Excid. oris.

severall Churches among the Heathen idolaters: And that perhaps is all that Gildas intended in this passage, signifying that many zealous Apostolical persons were then, as it were, in their way to Britanny, whither in effect they arrived not till severall yeares after.

2. Again Flavius Dexter (if the Chronicle lately published under his name, be indeed his) affirms that the Western parts of the world, and this Island by name was within eight yeares after our Saviours Resurrection illustrated by the Faith of the Gospel: For saith he, *In the one and fortieth yeare of Christ (being the third of Caligula's reign) Saint Iames returning out of Spain visited Gaul, Britanny and the Towns of the Venetians, where he preached the Gospel: and so came back to Ierusalem to consult with the blessed Virgin and Peter about matters of very great weight and importance. And he is therein seconded by Freculphus Lexovienfis, who affirms that the same Apostle enlightened the people of Spain, and other Regions of the West with the Beames of Christ's Gospel.*

3. These Testimonies considered, without offering any violence to reason, a man may believe that within the space of eight or nine yeares after our Saviours Ascension the zeale of the Primitive Christians might have carried some of them so as to make them Messengers even as far as Britanny, of the blessed News of Salvation, which was now to be preached indifferently to all Nations: though who those, certainly most welcome persons, were, and what special effects their preaching might have had, be now unknown. However during the reign of the Emperour Claudius, who by his victory over the Brittaines opened more freely a passage for strangers into this Island, there are extant more particular and evident proofs, that Christianity entred here among us. For promoting of which we may observe two great advantages: the first was the coming of S. Peter at that time from Antioch to Rome: and the second was the leading captives thither Caratacus a famous British King, with his Queen, Brethren, and, no doubt, a great multitude of attendants.

4. As touching the former, the ancient Fathers (saith Baronius) doe generally agree to what Eusebius (a Grecian Ecclesiastical Historian, not at all partiall for Rome) delivers in this passage of his Chronicle, saying, *In the second yeare of Claudius (which was the four and fortieth of our Saviours Nativity) the Apostle S. Peter, having founded and settled the Church of Antioch, went to Rome: where preaching the Gospel he continued Bishop of that City the space of five and twenty yeares, that is, sayth S. Hierom, till the last yeare of Nero.*

The

A. D. 44.

Flav. Dex.
ad Ann. D.
41.Frecul. tom.
a. l. v. cap. 4.Euseb. Chron.
Ann. D. 44.

A. D. 44.

Hieron. de
Script. Eccl.
in Peter.
Arab. cont.
Gen. lib. 3.Euseb. Chron.
lib. 1. c. 11.

A. D. 46.

The particular affaire obliging the Apostle to that voyage, as the same Father after Arnobius, &c. affirms, was the pursuing Simon Magus the Prince of all blaspheming Hereticks, against whom this Prince of the Apostles was from the beginning match'd in combat: whose impieties he discovered, and by true miracles rendred ineffectuall the others Sorceries, till in the end, during the reign of Nero, by his Prayers he dissipated the fiery Chariot carried by Devils in the aire into which the Magician was mounted, and in the sight of all Rome tumbled him down, all broken, into a precipice lower then the Earth it selfe.

5. But besides this, the Divine Providence had a more illustrious and univerfall design in disposing this journey of S. Peter to Rome: which cannot better be expressed then in this discourse of S. Leo the Great his most worthy Succellour, whose words are these: *When the twelve Apostles after having received by the Holy Ghost the power of speaking all Tongues, had undertaken the Employment of communicating the Gospel to the whole world, for which purpose they by common consent distributed the severall parts of it among themselves: The most blessed S. Peter, the Prince of the Apostolical Order was design'd to the principall Tower of the Roman Empire, to the end that the light of Divine Truth, revealed for the salvation of all Nations, might more efficaciously spread it selfe from the head to all the other members of the body. For what Nation was there, some of whose inhabitants were not at Rome: or what Region could be ignorant of what passed in that City? Here the opinions of humane Philosophy were to be trampled under foot: Here the vanities of earthly wisdom were to be dispaced: Here the abominable worship of Devils was to be confuted: here the impiety of all Sacrileges was to be destroyed: For in this one City, by a most superstitious diligence was heaped together in one masse whatsoever had been in any other parts of the world, instructed by the vain errors of men. To this City therefore thou, O most blessed Apostle S. Peter, wast not afraid to come and having thy Glory, (who at yet was busy in the ordering of other Churches) thou courageously entredst into this Forrest replenish'd with raging beasts, and this Ocean, horrible both for its depth and tempestuousness of its waves: yet thou entredst it with a far greater resolution then when formerly at our Lords command thou didst walk upon the sea: Neither didst thou feare Rome it selfe, Mistress of the world, who before in Caiphas his house wast frightened by the Priests Maidservants: And yet was not the Emperour Claudius his power, and Nero's cruelty far more formidable then Pilates Tribunall, or the Jews violence? It was therefore a (new) Power of Divine Love in thy soule that was victorious over all inducements to feare: neither didst thou esteem any terror could deserve to be apprehended, when thou wast employed in procuring the eternall sal-*

vation of those who were committed to thy Love. Thus S. Leo: and thus doe many other Fathers expound the Oeconomy of Divine Wildome in sending S. Peter to Rome: Many effects of whole Pastorall sollicitude in sending from that Metropolis of the world into all other Western Regions diligens labourers in Gods Vineyard, and some particularly into Britanny, we shall presently mention from the authority of ancient Records.

6. A second not inefficacious Expedient furthering the effusion of Evangelicall Light into Britanny was, as hath been sayd, the civility of the British King Caratacus and his family, whose magnanimous behaviour there, together with the Emperour Claudius his favourable treating, and, as it is believed, restoring him to his Principality, we have already related out of Tacitus.

7. Among other attendants of this Captive Prince, ancient Ecclesiastical Monuments celebrate the memory of Claudia Rufina, a British Virgin, and, as learned Writers probably judge, one of the Daughters of King Caratacus, who by her vertue and Christian Piety, being a Disciple of S. Peter, became a more illustrious Ornament to our Countrey, then Caratacus was by his hericall magnanimity. She seems to have received a change of her British name into Claudia, from the Emperour whose captive she was, for such was the Roman custome: to which was added Rufina, from her husband Rufus. This is the same Claudia Rufina which the Poet Marcial afterward so highly commended for her illustrious birth, beauty and exquisite perfection both in the Grecian and Roman literature, expressly declaring that she was a Brittain. This the Epigrammarist writes in a short Epithalamium compos'd upon her marriage with Pudens a Roman Senator.

8. Now who this Pudens was, is not evident in Antiquity. Severall learned Writers of our own Nation, and some Externs likewise, doe confidently pronounce that this was that famous Senator Aulus Pudens concerning whom Baronius thus writes, *It is delivered by a firme Tradition of Antiquity that the house of Pudens at Rome was the place of the first entertainment of S. Peter Prince of the Apostles: and that there new-converted Christians began their assemblies to celebrate Divine Mysteries: Which house was erected into a Church, by the most ancient Title of Pudens. The Church it selfe yet remains, wherein is extant this antique Inscription, In this holy and most ancient Church dedicated by the Holy Pope Pius, by the Title of Pastour, heretofore the house of Saint Pudens a Senator, and the Hospice of the Holy Apostles, there rest the bodies of three thousand Martyrs, which the Holy Virgins of Christ, Pudenciana and Praxedis, buried with their own hands.*

Marcial. l. 4.
Epigr. 13. &
lib. 11. Epigr.
14.Baronius in Not.
ad Marcial.

A. D. 46.

2. Tim. 4. 8.

Fr. Meneau.

2. Lucan. in
Legend. 6.
7. Timoth.Martyrol.
Anglic. 7.
496.

9. If this was the same *Pudens* mentioned by *Marcellus* as husband to our *Claudia Rufina*, our Country has yet greater reason to glory in the title we have to her. And that he was the same, that passage of *S. Paul's* second *Epistle* to *Timothy* affords a not contemptible proof, where among the salutations sent to *Timothy* from *Rome*, the *Apostle* in the same short verse joyns together *Pudens* and *Claudia*, saying, *Eubulus* and *Pudens* and *Linus* and *Claudia*, and all the Brethren salute thee. Notwithstanding it cannot be denied, but that the difficulties oppos'd to this are considerable: because that *Pudens* who first entertained *S. Peter*, and was the happy father of four illustrious Saints, *Saint Timotheus*, *Saint Novatus*, *Saint Pudensiana* and *Saint Praxedes*, has in ancient Ecclesiastical Monuments, a wife of another name assign'd to him, namely *Priscilla*: Notwithstanding this being the name of *Pudens* his Mother, it is not improbable that *Claudia* in succeeding times might for her husbands sake assume his Mothers name. However matters in this point stood, it cannot be denied that our Country has a great Obligation to a late Noble and Learned Writer, *Francis Meneau* Lord of a Signory call'd the *Cold Valley*, who has published a Discourse full of ancient literature entitled, *Ecclesie Christiane veteris Britannica incunabula Regia*: in which he confidently pretends out of Antiquity to demonstrate this our *Claudia Rufina* to have descended from the Royal blood of *Britanny*, and to have been the Wife and Mother of Saints far more glorious. And moreover this one proof hereto may be added, that our *Ancient Histories* report that *Timotheus* the eldest son of *Pudens* came into *Britanny*, where he converted very many to the Faith, and at least disposed *King Lucius* in his succeeding Conversion. Now it is very likely that it was out of regard to his Mother a *British Lady*, that this *Apostolical* Saint made so particular a choice of *Britanny*, to be the Province in which he desired to exercise his Christian zeale and charity.

10. It only remains to be spoken of this *Claudia Rufina* what we find in the *Martyrologe of England* upon the seventeenth of *August*, where we read these words, *Commemoration of S. Claudia, a British woman, who was carried to Rome during the Reign of the Emperor Claudius, and afterwards in the year of our Lord one hundred and ten, dyed at Sabinaum a City of Umbria.*

11. It is an ambition scarce excusable, upon groundless suspitions to lay claim to Saints and Patrons, as some modern writers would entitle the Wife of *Plautinus*, who in *Claudius* his time (as hath been sayd) triumphed for Victories over *Britanny*, to an *Apostolical* office of converting many in this Island when she was here with her Husband. Her name was *Pomponia Gracina*: and according

to *Tacitus* his relation, she was accused of a strange Religion (extreme Superstition) forbidden by the Roman Laws: the cogizance of which pretended crime was by the Senat permitted to her husband, who according to an ancient Institute in force at *Rome*, in the presence of her kindred sat as Judge of the same and life of his Lady, and in conclusion pronounced her innocent. This Account given of her by *Tacitus* has induced learned Writers to believe that this extreme Superstition layd to *Pomponia Gracina's* Charge was no other then the Profession of the Christian Faith, the fruits of which in her practise being perfect humility, obedience, chastity and all other celestiall virtues, it is no wonder that her husband should so easily abolve her. But that she should be a companion of *Plautinus* when he was sent General into *Britanny*, was against the Roman Laws and Custome, as the same *Tacitus* elsewhere declares. Probable it is that staying at *Rome*, in regard of her husbands authority in *Britanny*, she might be visited by *Claudia Rufina*, and other new converted *Britannians*, and by such means be made partaker of Evangelicall light, and become a Disciple of *S. Peter*.

12. But a more unquestionable Disciple of *S. Peter* we find in ancient Ecclesiastical Monuments, by birth a *Britann*, by name *Manfuetus*, and by office an *Apostolical* converter and Patron to the City of *Toul* in *Lorraine*, being the Metropolis of a people called *Leuci*. Concerning whom *Jonguenius*, as likewise *Arnoldus Mirmannus* out of old Records gives this Testimony, that he was by Nation a *Scot*, born of a Noble family, a Disciple of *Simon Bariona* (that is, *S. Peter's*) Chief of the Apostles, companion of *S. Clement* Bishop of *Metz*, and consecrated by *S. Peter* the first Bishop of *Toul*, a City of the *Leuci*, in the forty ninth year of *Christ*, and in the reign of *Tiberius Claudius Cesar*.

13. Now whereas he is called a *Scot*, this is to be understood, as *King Lucius* in *Ancient Records* is called a *King of England*, that is, of that Country which was afterward call'd *England*: For as *Mr. Camden* well observes after most diligent disquisition, the name of *Scots* is not to be found in any *Ancient Writer* till the Age of *Constantine the Great*, about which time they are supposed to have settled themselves in the Northern parts of *Britanny*. So that it may confidently be affirmed that *S. Manfuetus* was a Northern *Caledonian Brittain*, who either in the company of *Adrianus* a *British Prince*, or *Bericus* a Noble man of the same Country, or as an Attendant of *Cerastacus* went to *Rome*, where he was converted by *S. Peter*, and as hath been sayd, design'd by him the *Apostolical* Bishop of *Toul*, probably at the request of some Profelytes of that Country.

14. A yet more authentick Testimony both of the life and death of this Holy Bishop

A. D. 46.

Tacit. Annal.
l. 13.Tacit. Annal.
l. 3.Jonguen.
cent. 1. par.
l. di. 3.
A. Mirmann.
in Theat.
cauf.

A. D. 46.

Martyrol.
Gall. ad 3.
Spermb.

A. D. 46.

Mofes I.
de Britan.
Gallienus.
lib. 1. v. 15.
Hervet. c. 15.
Famel. de
v. 106.
p. 1.

A. D. 60.

602. Marty-
rol. 9. Maij
Martyrol.
R. man. 9.
Maij.

A. D. 110.

VI. CHAP.

is extant in the ancient *Gallican Martyrologe* on the third of *September*, where we read this passage: *At Toul a City of the Leuci, there is on this day a commemoration of S. Manfuetus a Bishop, who was of Noble birth, by Originall a Scot, and one of the first Disciples of S. Peter, by whom being baptiz'd, he devoted himself to the Title of Manfuetus (or Meek) from the likeness of the Lamb of God, which he imitated: He by the same S. Peter was sent to enlighten this City with Evangelicall verities. At his first entrance whereunto, he found it so wholly given up to abominable Idolatry, that his preaching and exhortations would have produced little fruit, had not Divine power promoted his endeavours by a wonderful Miracle: by whose assistance this Preacher of salvation restored to life and health a son of the Governour of this City, who from a high Tower beholding certain horse-troops exercising themselves, fell down to the ground all bruised and torn. Upon occasion of this Miracle the Governour with his whole family and a great number of the Citizens joy'd themselves to the flock of *Christ*, and were joined with the saving Character of Baptisme. After which the word of God had a free course, and great multitudes, not only of the Inhabitants of this City, but also of the Country adjoining were established in the knowledge of salvation. Thus S. Manfuetus enjoying a firm peace, erected and consecrated a Church to the Holy Trinity, under the Patronage of S. Steven the first Martyr. He likewise ordained here Ecclesiastical Ministers, and having intrusted the people generally in the knowledge and practise of all manner of Piety, in the fortieth year after he had begun the exercise of his *Apostolical* Office he quietly closed his eyes in the sleep of death, and so attained to the fruition of eternal rewards with *Christ*, whom he always only thirsted after.*

15. A third holy *British* Disciple, though not Convert, of *S. Peter's* Antiquity records, to wit, one both in Title and reality *Beatus* (or Blessed.) Of this Saint mention is made by several Writers, some of them averre from *Catholick* religion: Yet none of them speak of him without admiration. The summe of his Acts recorded by them is, as followeth. He became a *Christian* in *Britanny*, converted by some unknown Primitive Believer. Before his Conversion his name was *Suerinus*, being born of noble parents. Out of *Britanny* he undertook a voyage to *Rome*, moved thereto by other devout Christians, to be instructed more perfectly in the holy Faith by the Blessed *Apostle S. Peter*: by whom being baptiz'd, as a testimony of his present happiness, and hopes of a future accomplishment of it, he was called *Beatus*. After he was sufficiently instructed, he was esteemed worthy to be employed in the *Apostolical* office of instructing others. In his return toward his Country passing through *Helvetia* (now called *Switzerland*) he neglected not to dis-

perse the good seed with which he had been furnish'd at *Rome*, and perceiving that very many in that Country cheerfully embraced the true Faith, he rested there, pursuing his journey no further. Thus he became the *Apostle* of the *Helvetians*, illustrious for his Piety, holines and miracles. In his declining age, having distributed all his substance to the poore, he retir'd himselfe to the exercises of a contemplative life, chusing for his habitation nere a village called *Prigenum*, (Vnderleven) a Grotte in a Mountain, out of which with the sign of the *Crosse* he expelled a dangerous and cruel serpent. It is not certain in what place he dyed. *S. Bede* makes only this mention of him, *At Rome is the commemoration of S. Beatus a Confessor, on the ninth of May.* But the *Roman Martyrologe* thus, *In the Town Vindecinum (or Pendsme) is celebrated the deposition of S. Beatus a Confessor.* But the Ecclesiastical Writers of Germany, the *Annals* of the *Helvetians* and Monuments of the Church of *Constantia* doe unanimously agree that he dyed in his solitude near *Vnderseven* in *Helvetia* in the hundred and tenth year of our Lord, when the Emperour *Trajan* reigned.

1. Testimonies of *S. Peter's* preaching in *Britanny*.
2. Proved by the Catalogue of the Provinces of the severall *Apostles*.
3. And by the testimony of *Pope Innocentius* the first.
4. *S. Paul* sayd to have preached in *Britanny*.
5. 6. 7. *Simon Zelotes* reported by *Nicephorus* to have preached in *Britanny*: but disproved by *C. Baronius*.
8. 9. The time of *S. Peter's* coming in to this Island, uncertain: as likewise his Gifts.

1. It was no doubt a great mercy which *God* extended to this our Island that he was pleased so early to enlighten it with his Divine Truth, and moreover to transforme its barbarous inhabitants into *Apostles* and Messengers of salvation to other Countreys also: But a far greater blessing yet did *God* bestow on it by directing hither his *Apostle*, him who was the Prime of the whole order, *S. Peter* himselfe, whose access to this Island is attested by *Ancient Monuments*, and by Writers who had no interest at all to induce them to partiality. Those who formerly had preached the Gospel here were persons though of great ho-

NERO EMP.	14 The Church-History of Britanny	NERO EMP.
A. D. 60.	lines and zeale, yet such as for want of an Apostolical & Episcopall Character could onely preach unto & baptise those with whom they converted: But wherefoever any of the Apostles themselves came, or persons sufficiently qualified by them, they provided for posterity also: The former could only beget children, but the other could beget both children and Fathers, establishing in the places where they preached a constant order and Government, which might last to the worlds end.	A. D. 60. Innocent. P. Epist. ad Decent.
Nierph. hist. lib. 1. cap. 1.	2. When the Apostles before their separation divided by lot among themselves the severall Regions of the world, the West became the portion of Saint Peter, as Eusebius quoted by Metaphrastes testifies, saying, S. Peter spent twelve years in the East, and twenty he pass'd at Rome, in Britanny and other cities in the West. Which passage though it be not extant in any Books of Eusebius now remaining, this does not prejudice the validity of this authority, since as S. Hieronim writes in his Catalogue, Eusebius publish'd an infinite number of volumes, and among others an Universal History, together with an Epitome of it, severall Books likewise of Martyrs, and other works. Of which a great number are by the injury of time perished. And in some of those we may & ought reasonably to judge that those words were found, rather then to imagin that such a Writer as Hieronim would voluntarily feign such things from his own brain, since he had no interest in the glory of Britanny, and besides was one who for his Sanctity is venerated in the Greek Church.	
Metaphrast. 29. l. 1.	3. The same Authour out of ancient Monuments adds further, S. Peter (says he) out of the East came to Rome: from whence he went to Milan, and Phovice, which are Cities in the continent. In which places having constituted Bishops and Preests, he pass'd into Britanny: In which Island having made a long abode, and converted to the Faith of Christ severall Nations of unknown names, he had a Vision of Angels, which sayd to him, Peter, the time of thy dissolution is at hand, and it is necessary that thou goe to Rome, where thou must suffer the death of the Crosse, and so receive the reward of righteousness. Having received this Revelation he glorified God, giving thanks for the same, and continuing certain dayes among the Britains, during which he enlighten'd many more with the word of Grace, having constituted Churches, and ordained Bishops, Preests and Deacons, in the twelfth year of the Emperour Nero he return'd to Rome. To this revelation made to him in Britanny the Apostle has regard in his second Epistle, saying, I know that shortly I must put off my Tabernacle, even as our Lord Iesus Christ hath shew'd me.	
Hieron. in Catal.	4. Here too we may add an important testimony of S. Innocent the first Pope of that name, who writing to Decentius Bishop of Angulim hath this passage, who can be ignorant, or not observe, that that which hath been delivered to the Roman Church by Peter Prince of the Apostles, and is there observed to this day, ought to be obediently kept by all, and that nothing ought to be introduced or super-added by any which doth not come from the same authority, or seems to be practis'd in imitation of any other: Especially since it is manifest that through all Italy, Gauls, Spain, Africk and Sicily, as likewise the inferiour Islands, none ever instituted any Churches, but only such as the Venerable Apostle S. Peter & his Successors did ordain Preests (and Bishops.) If any would contradict this, let them produce Records testifying that any other of the Apostles can be found or heard to have taught in those Provinces. Therefore if no such Records can be produced, they must be obliged to submit to the observation of that which the Roman Church teaches and practises, from which without doubt they received their Originall: This they must doe, least while they assert strange observances, they may seem to divide from the Head of Ecclesiastical Institutions.	
id. ibid.	5. This positive Assertion of so ancient, learned and Holy a Pope, to witt, that none of the Apostles besides S. Peter, and his Successors, did constitute any Churches in the West, may seem to receive an attaint from that which S. Paul says, his intention was to preach the Gospell in Spain, which that he did effectually execute, the ancient Tradition of that country, together with the assertions of severall Authours doe testify: And most certain it is that he taught many years in Rome: yea there are not wanting ancient Monuments witnessing that he came into Britanny likewise, teaching & ordaining here.	
2. Pet. 1. 14.	6. Notwithstanding if we consider the extraordinary condition of S. Paul's Apostleship, we will see that nothing here alleged will prejudice the forecited testimony of S. Innocentius: For S. Paul being a Supernumerary Apostle adjoynd to the twelve, had no special Province assign'd to him, but was at liberty to exercise his office through all Provinces, yet so as that he left not any particular Church denominated from him: for though he was in a particular manner Bishop of Rome, yet the Chaire of Rome was always called by Posterity the Chaire of S. Peter only, and all the Churches constituted in the West, even where S. Paul preached, yet regarded S. Peter as their Head and cheif Patriark.	
	7. Therefore though Nicephorus relates that Britanny was the lot of Simon Zelotes, and the Greek Menology adds that he was here crucified by Infidells, yet saith Barnimus, this they affirm without any testimony of the Ancients: who witness that this Simon the Cananite preach'd the Gospell in Mesopotamia, and from thence went into Persia, where he receiv'd Martyrdom. So that the Greek Menology, and Nicephorus seeme to have transcribed that passage out of an Apocryphall Authour, Dorotheus.	Baron. A. D. 44.
	8. S.	

NERO EMP.	under Roman Governours. I. Book. 15	NERO EMP.
A. D. 60.	S. S. Innocentius his testimony therefore remains untouched, That the whole Western part of the world was S. Peters peculiar Province: This he says is manifest: and the same is confirmed by the consent of many Provinces and kingdoms. Severall Roman Bishops his Successors likewise doe expressly attest the same, and particularly as touching our Britanny Churches. To this purpose Pope John the first, almost a thousand years since, writing to Ethelred and Alfred Saxon Princes here, sayth, We doe receive hearing of the efficacy of your Religion through the cooperation of Divine Grace, and perceiving the fervour of your Faith: which Faith you first received by the preaching of the Prince of the Apostles, God graciously illuminating your minds, and the same Faith you still effectually hold fast. The same hath generally been acknowledged by our British and Saxon Kings: Hence Kenulphus, King of the Mercians in the yeare of Grace seven hundred ninety Six, writing to Pope Leo the third saith, From the same rose that the Apostolick dignity was derived to thee, the truth of Christian Faith came likewise to us. Therefore we think it expedient humbly to incline our care and obedience to thy holy commands, and with our utmost endeavour to execute what sever thy Piety shall think fit to enjoin us. Yea King Lewis himselfe did not doubt in a publick Audience to affirm, that Rome was the Mother of all Churches: And again, That if a consecration were once more renewed between the East and West about the Privilege of place and seat, he would stand for Rome and the West. Lastly hereto we may adde S. Peters own testimony in a Vision hapning in the dayes of S. Edward the Confessor, wherein himselfe professed that he had preached the Gospell in Britanny.	A. D. 60.
Fil. Med. vol. 1. 2. de Paus. lib. 1.	9. Now in what particular yeare it was that S. Peter left Rome, and passing through severall Provinces came at last into Britanny, it is not easy positively to affirm. Whether he left Rome upon the Emperour Claudius his Edict banishing all Jews from thence, or afterwards in the beginning of Neros reign, as Barnimus inclines to believe, is doubtfull. But that he was absent thence when S. Paul wrote his Epistle to the Romans, seems unquestionable, since S. Peter is omitted in the Catalogue of his salutations.	
Baron. A. D. 79.	10. The particular Acts of S. Peter during his long abode in Britanny, though in those dayes illustrious, are now swallow'd up in the darknes of oblivion: all ancient Monuments of this Nation by so many revolutions having been consumed. Certain it is that a far freer scope was allowed for the publishing of Divine Verities in Britanny then almost any other part of the Western World, because Neros persecution of Christianity did not extend hither, so that this Island was a Sanctuary for all those who either to avoyd the cruelty of Magistrats, or to find an opportunity of a quiet solitude	
	for Contemplation, would repaire hither. And this may be attributed, partly to the limited power of the Roman Emperours, likewise to the Clemency and Civility of the British Princes then living, particularly taken notice of by historians, and lastly to the great distance of this Country from the other parts of the Empire. Such advantages had Truth and Piety to settle themselves here in Britanny, more then in any other place: and a proove most remarkable hereof we have in the quiet uninterrupted Solitude of Gloucestery, where, within a few years after this, was erected the first Schoole of Contemplation, which continued the glorious habitation of a world of saints in all Ages from the beginning of Christianity till almost our unhappy times.	
	VII. CHAP.	VII. CH.
	1. Of Further Testimonies of S. Peter and S. Pauls preaching in Britanny from Hieronimus and some ancient Fathers.	
	1. Hieronimus a learned Chronologist mentioning the affairs of Britanny in his first Century, and in the ye. 62 of our Lord Sixty five, fully exprested them thus: the exaltation of the British Church under Nero: adding withall, that many Churches were built through this Island by S. Peter, the prime of the Apostles.	Hieronimus. p. 7. lib. 8.
	2. Indeed Gods good Providence is disposed for our good, that Nero, the most abominable Emperour, yea person, that ever lived, though he was a plague and malediction to Rome, Italy, Greece and most other Provinces, yet was an occasion of wonderfull blessings to Britanny: For a tedious impatience to see his horrible actions almost forced S. Paul also to quit Rome, and disperse the precious seed of the Gospell among other Western nations even as far as Britanny. This is attested by witnesses of great antiquity and authority, and seems agreeable to the design of the Holy Ghost when by his command S. Paul and Barnabus were separated unto him for the work unto which he had called them: Which was to carry the light of the Gospell to the utmost ends of the earth.	A. D. 67.
	3. Now that S. Paul, the Disciple of the Gentiles, made good that title even to the Britains, we find acknowledged by Protestant Writers also, with an intention thereby to exclude S. Peter. But how inconsequently they argue, hath been already declared: and the Britains themselves though anciently they gave to both these prime Apostles a most high veneration, yet they never call'd their Church the seat of S. Paul, but only S. Peter. Hence our ancient Historian and Satyrist	A. D. 67.
	Gildas	

NERO
EMP.

A. D. 60.
Gildas in
clitum.

Theodoret. in
Psal. 116.

Hieron. in
Isa.

Pen. For-
natide wit. by
Mart.

VIII. Ch.

Menolog.
Grac. 15.
Martij.

1.6 The Church-History of Britanny

Gildas inveighing sharply against the diffu-
lunes of the British clergy in his time, sayth
that many of them did usurp the Chair of S.
Peter with defiled feet: thereby shewing that
the whole Ecclesiastick Order here did re-
ceive their Originall and Priesthood with a
right of succession from S. Peter, the Ord-
inary Supreme Pastour in a speciall regat of
the Western parts of the world, and who
likewise prevented S. Pauls coming hither
several years.

4. Particular Witneses in Antiquity of
S. Pauls preaching the Gospell in this Island
are Theodoret, S. Hierome and others. The
former of these Writing on the hundred and
sixteenth Psalm, faith, Blessed S. Paul breifly
teaches us to what Nations he had preached
saving Truth, saying, From Ierusalem round
about unto Illyricum he fill'd all nations with
the Gospell of Christ. And after this he came into
Italy, and continued his journey even to Spaine:
Moreover he brought salvation to the Islands also
lying in the Sea. S. Hierom likewise men-
tioning the travells of S. Paul faith, He went
(out of the East) as far as Spain: and from the
Red Sea, that is, the Southern Ocean to the Western
Ocean. But more exprellly Penantius For-
natius in his Poem of the life of S. Martin,
(speaking of S. Paul, faith, He pass'd the Ocean,
and through all Regions and accessible Islands,
those which are inhabited by the Britains and
the utmost Thule, his Trumpet proclaimed the
Gospell.

5. For this reason our English Martyrologe
doth deservedly reckon S. Paul among the
Apostles of Britanny, in that regard profes-
sing a particular acknowledgment and ve-
neration to him.

VIII. CHAP.

1. 2. *Ec. Testimonies of the Acts of S.
Aristobolus a Disciple of S. Peter, and
an Apostle to the Britains.*

1. **T**Here is moreover still extant in Ec-
clesiastick Records the Memory of an
illustrious Disciple of S. Peter or S. Paul, who
probably accompanied one of them into
Britanny, & who after many years labour in
our Lords vineyard was consummated here;
and that is the blessed Apostolick saint Ari-
stobolus. Concerning whom we read this
passage in the Greek Menology: Aristobolus
was one of the Seaventy Disciples, who was a
follower of S. Paul, preaching the Gospell, and
ministering to him in all places where he travel-
led: By whom likewise he was ordained a Bishop
for the Region of the Britains. But in another
Edition of the same Menology, translated
formerly by one William a Cardinal, and in-
serted by Canisius in his second Volume of

Antiquities, we read that this S. Aristobolus
was ordained not by S. Paul, but S. Barnabas:
for this is the tenour of that Passage: The
commemoration of S. Aristobolus a Bishop of
Britanny, and Brother of the Blessed Apostle S.
Barnabas, by whom being ordained a Bishop he
was sent into Britanny, and there preaching the
Faith of Christ, and constituting a Church, he
attain'd the glory of Martyrdom.

2. Moreover a Fragment published lately
by B. Fisher under the name of Halesa B. of
Casar-Augusta (Sarragocce) S. Aristobolus is
declared to be the Disciple of S. Peter: These
are the words, Among the Britains is cele-
brated the Memory of many Martyrs, and prin-
cipally of S. Aristobolus one of the Seaventy
Disciples, who was also call'd Zebedeus, the Fa-
ther of James and John, Husband of Maria Sa-
lome: who together with S. Peter went to Rome:
And there leaving his family, he was sent a
Bishop into England, where he dyed a Martyr, in
the second year of the reign of the most cruell
Emperour Nero.

3. Now whereas S. Aristobolus is every where
named Bishop of the Britains, without any
particular City assigned for his See, this
doth argue that in those times of zeale and
simplicity, Apostolick men did not confine
themselves to any determinate place, but like
clouds hovered up and down, being in a fort
present to all, and dispensing showres sea-
sonably every where. Thus S. Augustins our
Apostle, at first was ordained Bishop of the
English Nation, as Bede calls him, till more
Provinces being converted, he confin'd him-
self to a particular Seat.

4. Arnaldus Mirmannus, with other Au-
thours likewise, extend the life of this
British Apostle to the ninety ninth year
of our Lord: affirming that he dyed in Bri-
tanny. And whereas both in the Greek Menology,
and the Fragment of Halesa, as likewise in
the Roman Martyrologe he is sayd, after per-
forming the curse of his preaching to have been
consummated by Martyrdom: this is to be in-
terpreted according to the expression of the
Primitive times, in which those were called
Martyrs, who for the propagation of the
Gospell went into foreign parts, there ex-
cepting themselves to all dangers, and dying
in such an Employment: though their death
was not violent.

5. And such was the condition of S. Ari-
stobolus, concerning whom this is further
added in the Greek Menology: Aristobolus ha-
ving been ordained Bishop by S. Paul, was sent
into Britanny, a region of most cruell and savage
men: By whom he was sometime tormented with
stripes, and sometimes also dragg'd up and down
the common Market-place. He perswaded many
to aduyn themselves to Christ. And having
constituted Churches, and ordain'd Priests and
Deacons there, he happily ended his life.

6. In the English Martyrologe this is added,
That he dyed at Glasfenbury, a place far enough
removed from the Trinebanes, where the

Romans

NERO
EMP.

A. D. 60.
Menolog. Grac.
ubi supra.

Pen. Anig.
ubi. fol. 9

Bed. hist. l. i.
c. 17.

A. Mirmann.

Martyr. Rom.
15. Mart.

Menolog. Grac.
ubi supra.

Mart. Angl.
15. Mart.

NERO
EMP.

A. D. 60.

Rom. 16. 40.

under Roman Governours. II. Book. 17

NERO
EMP.

A. D. 60.

Pen. in 7. 101.
mord. fol.
103.
Theodor.
G. 10. 1. 9.

Romans exercised their power. Probable it
is, that having spent so many years in the
laborious exercise of his Apostolick Office, he
in his old age retired himself into that place
of solitude and Recollection, there quiet-
ly disposing himself for his leaving the
world. This was indeed a practise very fa-
miliar to like Saints. For thus in the fol-
lowing Age Eugenius and Damasus sent hi-
ther by Pope Eleutherius to convert King Lu-
cins and his subjects, retired at last to the
same place. And afterward the like was
done by S. Patrick, who being a Native of
Britanny, after having spent many years in
propagating the Gospell in Ireland, at last
returned back, and took up his final rest at
Glasfenbury.

7. This is that Aristobolus mention'd by
S. Paul in his Epistle to the Romans, saying,
Salute those which are of the household of Ari-
stobolus. And the reason why he did not sa-
lute him by name, doubtles was the same
for which he omitted the saluting of S. Pe-
ter: because he was at this time departed
from Rome into, or towards Britanny.

8. Thus far did the Gospell make a pro-
greffe in Britanny in the very infancy of Chri-
tianity before the death of S. Peter and S.
Paul, as may be gathered out of the few Re-
licks of Ecclesiastick Records not wholly ex-
tinguish'd. A great access to which felici-
ty of this Island accrue'd by the coming

hither of S. Ioseph of Arimathea and his com-
panions: which though hapning toward
the end of Nere's reign, yet because most of
the occurrences pertaining to their Gests be-
long to the times of severall Emperours suc-
ceeding, we will reter them to the follow-
ing Book: And for the present it will suf-
fice that we have demonstrated that some of
the Apostles penetrated as far as into Bri-
tanny to plant the Gospell here. A Truth tes-
tified expressly by Theodoret, as B. Fisher hath
well observed: For he comparing the Apo-
stles of Christ with the most famous of the
Grecian and Roman Lawgivers, shews how
much they were to be prefer'd. For all that
those Heathen Lawgivers could doe was to in-
duce some particular Provinces or Common-
weales to accept of their Laws, which all other
Countreys resisted: Whereas, says he, our Ga-
lilaean fishermen, Publicans and Tent makers
carried the Evangelicall Law to all Nations: in-
ducing not the Romans only, or those which li-
ved under their Empire to accept the Laws of
our crucified Lord, but the Scythians also, and
Sarmatians, Indians, Ethiopians and Persians,
together with the Seres, Hyrcanians, Britains,
Cimmerians and Germans. And thus they
did not making use of arms or armies, but by
perswasion of words, and demonstrating the great
utility of the Laws which they preached: and
for the preaching of them expos'd themselves to
great danger.

Finis Libri primi.





THE
SECOND BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

1. 2. *S. Ioseph of Arimathea and his Companions principall Apostles of Britanny.*
3 4. 5. *Gr. This confirmed out of Authentick Records by English Embassadors in the Councils of Pisa, Siena and Constance, &c.*
9. *Likewise by an Ancient Charter of King Henry the second.*



PON that precious foundation of Faith and Piety which had been layd by the Holy Apostles in Britanny, their Disciples and Successours rais'd up a Temple to our Lord, a Temple though of no such amplitude as we find in the following age, yet not so unconsiderable, but that the same thereof reached into forraign Countreys, as *Arnobius* who wrote above thirteen hundred years since, and *Tertullian* likewise observe.

1. Now the most eminent of the Primitive Disciples, and who contributed most to this heavenly building, was *S. Ioseph of Arimathea*, and cleaven of his companions with him, among whom is reckoned his Son, of his own name. These toward the latter end of *Nero's* reign, and before *S. Peter* and *S. Paul* were consummated by a glorious Mar-

tyrdom, are by the Testimony of ancient Records sayd to have entred this Island, as a place for the retirednes of it, the benignity of the British Princes, and the freedom from Roman Tyranny, more opportune, and better prepar'd for entertaining the Gospell of Peace, then almost any Countrey under the Romans.

3. But before we enquire into the occasion of the arrivall of these *Sons of Light*, or relate any of their particular *Gifts*, the prejudice which in these later times has possess'd many minds against Tradition, obliges me in preparation to the History following, firmly to asserth this Truth in generall; that such Apostolicall persons did indeed by their zeale and industry cultivate this barbarous Island, and this with better successe then perhaps any other Nation addicted to idolatry.

4. Now a more efficacious Proof hereof cannot reasonably be desired, then the testimony of a person eminently conversant in our Ecclesiasticall Monuments, and whose averfion from the Roman Church will cleare him from all suspition of partiality: And this is the late Protestant Archbishop of Armagh, Doctour *Fisher*, who in a Collection of Antiquities regarding the Primitive Churches of Britanny, treating of this very argument hath this passage:

5. *We must not omit to take notice that in the Generall Synods assembled by our Euro-*

*ffer, de
Primord.
Eccle. Brit.
pag. 22.*

A. D. 63.

paans, whensoever the Controversy was agitated touching the dignity and preeminence of the British Kingdom in opposition to the French and Spaniards, the Orators of the English Nation did usually appeal to this Tradition concerning S. Ioseph of Arimathea. This question was discussed first in the year one thousand four hundred and nine in the Council of Pisa: and again eight years after in the Council of Constance: one of which there is an extract of a most famous Disputation concerning the dignity and magnitude of the Kingdoms of Britany and France, betwixt the Embassadors of both in the Council, which was printed at Louvain in the year one thousand five hundred and seven. The said extract taken out of original Acts of that Council, and prefaced in the City of Constance, was published by the care of Sir Robert Wingfield Knight and Embassador from King Henry the eighth to the Emperor Maximilian: and which is still extant in two Manuscripts of the same Council. It was in the thirteenth session that this Question was moved, whether it be agreeable to reason and justice that the Kingdom of England should enjoy equal Privileges with that of France? And for the dignity of the English Church, it was among other things alleged, that presently after the suffering of our Saviour, Ioseph of Arimathea an honourable Counsellor, who took down from the Cross Christ's body, together with twelve companions, betimes in the morning entered into our Lords vineyard to wit, England, and converted the inhabitants to the Faith: To whom the King then reigning assigned for their sustentance twelve Hides of Land in the Diocess of Bath: All which twelve Preachers, as ancient Records witness, were buried in the Monastery of Glastenbury, situate in the same Diocess. And with those twelve Hides of Land afore mention'd, the said Monastery was anciently endow'd and founded. This was alleged by the English Orators for their Kingdom: Whereas France received not the Faith till the time of S. Dionysius, by whose Ministry it was converted.

6. Likewise in the Council of Siena, in the year one thousand four hundred twenty four, the same Allegations were propos'd by Richard Fleming Bishop of Lincoln, and founder of Lincoln College in Oxford, when this Controversy was renewed by the English in the presence of Pope Martin the fifth, against the Spaniards, Scots and French. But principally in the Council of Basle, in the year one thousand four hundred thirty four, this contention came to great heat. For then the Embassadors of the King of England, as well in the publick Council before the Bishops, as in the Congregation depured for Reformation, protested that they were to be preferred by reason of their more ancient reception of the Christian Faith: for they affirm'd, that the Noble Counsellor Ioseph of Arimathea together with others, in the fifteenth year after the Assumption of the glorious virgin Mary came into England, and converted a great part of it to the Faith of Christ. And no long time after the Passion of our Lord

Alph. Gar-
dai.

Pope Eleutherius converted the whole Kingdom entirely to the Faith. This account gives Alphonsus Garzias who was Advocate for the right of Spain in that Council.

7. And though he endeavours to enervate the reasons alleged by the English Orators, yet his objections are so weak, that they rather establish them. For all that he opposes to the story of S. Ioseph is an old trifling Legend reporting, that when Turus entered Jerusalem, he saw a certain very thick wall, which he commanded to be peyced through: and within they found a certain old man who call'd himself Ioseph of Arimathea, and said that he was clod'd up there by the Jews, because he had buried Christ: and that till that time he had been nourished with heavenly food.

8. But common reason will show how little force such a particular ungrounded story ought to have against the Tradition of a whole Nation: Therefore the English Orators in opposition hereto gave full assurance that in our most Ancient Books and Archives, especially in the Records of the most famous Abbey of Glastenbury, it is expressly declared that Ioseph with his companions, being persecuted either by Herod or the Roman Presidents, were brought into this Island: where he preached the things which he had seen and heard of Christ, and by his preaching converted many. who being converted bestowed on him a world of rich gifts: all which he left to the Church erected by him in the honour of Christ. The which Church built by S. Ioseph was afterward transfer'd into a Religious Monastery and Abbatia dignify: and by that famous Monastery the praises of our Lord have been continued to that present day.

9. Thus publickly, and with so great Authority was this Tradition concerning S. Ioseph's preaching and converting the Britains, confirm'd in severall Generall Councils. And more particularly as touching the Ancient Records testifying the Truth of this story, we find them with great advantage mention'd in an illustrious Charter extant to this day, which was given by our King Henry the second at westminster to the Abbey of Glastenbury: In which Charter the said King signifying his intention to rebuild that Monastery not long before consum'd by fire: and to renew all the Privileges confer'd on it by his predecessors, King William the first, and second, and his Grandfather King Henry the first: as likewise by more Ancient Kings, S. Edgar the Father of S. Edward, King Edmund and his Father Edward, and his Grandfather King Alfred, King Brinwald, Henrywyn, Baldred, Ina, the famous King Arthur, Candred, and many other Christian Kings: yea, moreover by Kenewalla in former times a Pagan King of Britany: For this purpose he affirms that he caused a diligent inquisition to be made of the said Privileges and Charters, which were presented and read in his presence: all which he confirmed and renew'd to the same Church anciently call'd by him the Mo-

After pag.
45.

Phil. Herp-
feld, in sec. 1
cap. 2.

ther

II. CHAP.

II. CHAP.

1. 2. 3. The time and occasion of S. Iosephs coming into Britany not cleared by ancient Writers.

4. 5. Bishop Godwins mistake, wrong-fully grounded on Freculphus.

7. The Holy Graal, an old fencel Legend.

1. Had it not been for that visible lasting Monument of Glastenbury, perhaps posterity had never been acquainted with the name of so illustrious a Patron of our Nation as S. Ioseph, since no Books of that Age, if any were written, are now extant, and the wonderfull changes in the very constitution of this Island, by a succession of severall new Nations, would probably extinguish all ancient Traditions.

2. These things considered, it will be difficult to give any rationall or satisfactory Account of the precise time and occasion of S. Iosephs arrivall in Britany: and much lesse of the particular Acts of himselfe and his companions, during the space of so many years as interven'd between their first coming and deaths.

3. Those Modern Writers which have most studiously search'd into Antiquity, and with greatest candour and sincerity reiected severall fabulous inventions of some of our Authors who wrote not many Ages since, doe agree that S. Ioseph first entered Britany in the reign of Nero, when Suetonius Paulinus was Praetor here: at which time great opportunity was afforded for such a Voyage, by reason of severall Troops and companies of soldiers sent out of Gaule to re-inforce the Roman Army, as likewise the coming hither of Nero's freed servant and favourite Polixenus with a great retinue, &c.

4. But what particular occasion or Motive might induce S. Ioseph to undertake such a journey and employment, is altogether uncertain. Our late Pious Histories to exclude any relation, dependence or obligation that our Countrey might have to S. Peter, are willing it should be believ'd that he was commision'd from S. Philip the Apostle, then preaching in Gaule. To this effect Daltour Godwin late Bishop of Hereford writes

Godwin in
Convers. Brit.

thus; Freculphus Lexovienfis, saith he, gives the reason why S. Ioseph pass'd over into Britany. For when S. Philip the Apostle (or, as others rather thinke, the Evangelist, for the Acts of these two are much confounded and mingled in history) preach'd the Gospel in Gaule, he had much contest on with the Druids, the chief Dollours of whose superstition lived in Britany. Therefore being inform'd that our Island was by a very narrow sea divided from the continent of Gaule, he thought it very expedient to send thither twelve Preachers, the Chief and President of which was S. Ioseph, who in the sixty third year of Christ began their employment of converting the Britains. Thus writes the Bishop, pretending Freculphus for his warrant.

5. When as Freculphus treating of S. Philip neither mentions S. Ioseph nor the Druids, nor Britany: all that he writes being only this, S. Philip preach'd Christ to the Gauls: and moreover brought to the light of knowledge and secure Haven of Faith certain barbarous Nations, neighbouring to darkness, and voyd to them by the swelling Ocean. Afterwards in Hierapolis a City of Phrogia he suffered death by crucifying and flaming. This passage Freculphus extracted out of Ispidus, and consequently it is to be interpreted according to Ispidus mind, who by the Gauls (or Galatae) understood that Nation then inhabiting Asia, not Europe: and by the barbarous Nations neighbouring to (Northern) darkness, the Scythians, divided from the Galatians by the Euxine Sea. Besides, according to the consent of Antiquity S. Philips Martyrdom hapned many years before the time mention'd by the Bishop.

6. Let the Apostles name therefore, who sent S. Ioseph and his companions into Britany, remain in obscurity to Protestants: though the forecited Text of S. Innocent first Pope of that name expressly affirms that none converted any of these Western and Northern Nations but only S. Peter or his Successors, or such as were delegated by them. His coming cannot be question'd, nor that he came with the authority of a Spiritual Pastour and Apostolick Preacher.

7. As for his six hundred companions which a fencel Legend upon the authority of a more fencel old Book call'd the Holy Graal, says came along with him, some men and some women: as I knewe the arrivall of a certain Prince of Media call'd Nacianus, whom S. Ioseph had formerly baptis'd in a City call'd Saram, and who was sent by our Lord with an army to deliver S. Ioseph out of prison, into which a wicked King of Northwales had cast him: which King is sayd to be mention'd in a Book found by the Emperour Theodosius in Pilates palace at Jerusalem: Such foolish dreames as these, as they are not with out scorn to be rected, so neither ought they to be made use of for the disgracing or discrediting sober History prudently grounded on Tradition.

Freculphus.

III. CHAP.

NERO EMP.	22	The Church-History of Britanny	NERO EMP.	
A. D. 63.			A. D. 63.	
III. CH.		III. CHAP.		
		1. S. Ioseph first addresses himself to the British King.		
		2. 3. &c. The Kings name was Arviragus: whether he and Caractacus were the same person.		
		7. He is said to be the Founder of the University of Oxford, by the advice of Olenus Calenus, an Hetrurian Augur.		
		<p>1. This Tradition informs us that S. Ioseph at his first abode in the Western parts of this Island with his companions, assumed the confidence to repair to the British Kings presence reigning there: to whom he gave an account of the design of his journey, which was to bring the happy news, and to offer the only allured means of eternall happines to all that would embrace it. It is not to be doubted but this Message gravely and modestly delivered by one filled with the Spirit of God, and also of a venerable presence, one that renounced all worldly designs of power or riches, Professour of a Religion sufficiently recommended in that it deserved the hatred of Nero, a Prince then infamous beyond any ever mention'd in former Histories, such a message, I say, could not but at least be hearkned to without displeasure, if not with favour, at least by such a King as this is described by our ancient Annals.</p> <p>2. His name was Arviragus: (the same no doubt who in an ancient coyn is called Arivog:) but from what Antecessors he was descended, is not clearly enough reported in History: Certain Modern Writers will needs make him the same with Caractacus before spoken of, suppos'd likewise by them to be the same with Cogidunus the youngest son of Cunebelin: from whom also they are willing to deduce King Lucius in a direct line, who reigned in the following Age: By which art they indeed give some grace to their Histories, by a distinct sorting of actions and occurrences to the precise years of Kings then suppos'd to reign in this Island.</p> <p>3. It cannot truly be denied but that the Character given by Historians to Caractacus and Arviragus is very much agreeing in resemblance: For as Caractacus is described by Tacitus and Dio to be a Prince of great courage, magnanimity and Beneficence, and moreover a friend to the Romans: so likewise is Arviragus represented by others. For thus doth a Writer learned in Antiquity describe him: Arviragus, saith he, was well acquainted with those arts which adorn and</p>	<p>dispose the mind to humanity. Neither did he alone himselfe love learning, but was also a singular favourer of those who were learned, &c. He was valiant and courageous in warre, mild and clement in peace: He was in his conversation affable and cheerfully pleasant, liberal in bestowing gifts, and always most deare to his subjects.</p> <p>4. But the resemblance of their Characters is not a proof sufficient to render their persons one and the same, unless we must be obliged to believe that Britanny was a soyle too barren to produce more then one brave and commendable Prince. And there are in ancient Records severall grounds of more then a suspicion that they were distinct Kings, reigning in severall parts of this Island, and in severall times also.</p> <p>5. It cannot be denied that in Britanny there were very many petty Kings and Princes, independent of one another, some of them subject to the Romans, and others free. In Cæsars time there were in Kent no fewer then three. As for Cynbelin and his family, their Dominions, for ought appears, were confin'd to the Trinobantes, that is Essex and Middlesex, whereas Arviragus reigned in the Western parts upon the Confines of the Belgæ, in the Provinces of Dorsetshire and Somersetshire: Which argues that he was of a different race.</p> <p>6. But moreover this King Arviragus seems to have reigned much later then Caractacus, who after his captivity by the Emperor Claudius is suppos'd to have been sent back to his Kingdom, though no Roman Writers speak of his restitution. Whereas the Roman Satyrists mentions Arviragus as a Prince of great renown in the dayes of Domitian, the eleventh Emperor after Claudius: and as an enemy very formidable to the Romans, which certainly Caractacus never was: For upon occasion of an enormously great fish, a Mullet, presented to Domitian, he brings in a flatterer making that Present an Omen of some great conquest to follow, Thou shalt take captive some great King, says he, or the famous Arviragus shall be tumbled down from his British chariot, &c. By which expression it seems more then probable that Arviragus, though bred up in the Roman civility and literature, yet upon advantage of the great factions succeeding in the Empire after Nero's death, shook off his chains, and renounced his dependance on the Romans. Certain it is, so great and famous a King he was, that without any wrong to Caractacus he might be mistaken for him.</p> <p>7. Among other illustrious Monuments of his affection to literature, and munificence for promoting it, this is recorded, that he was the Founder of the famous University of Oxford: For thus writeth a modern learned Authour: It is the opinion of some that in the seaventh yeare after the Nativity of our Lord the City of Oxford was built, during the</p>	Invited Sat.
Oxford, from History.				
Dispos de Scriptor. in Arvirago.			Dispos de Scriptor. in Arvirago.	

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NERO
EMP.

A. D. 63.

Plin. Hist.
lib. 2.

raign of King Arviragus. And that then there came into Britanny a certain Hetrurian Prophet, or Augur, named Olenus Calenus, concerning whom Pliny in his naturall History Writes: and that this man layd the foundations, yea and perfected the building of it, from his own name calling it Calena: which name was continued to it till the entrance of the Saxons into Britanny: after which it was called Oxenford.

IV. CHAP.

IV. CHAP.

1. &c. Arviragus, though not converted, affords to S. Ioseph, &c. the Isle of Glastonbury for a place of retreat: and twelve Hydes of Land for their nourishment.

1. **T**O this renowned King Arviragus S. Ioseph and his Companions addressed themselves, and expounded their Message. The success hereof was, though not a Conversion of the King himselfe, yet a free leave to publish their Doctrin among his Subjects. And herein we ought with trembling to adore the most holy, but with all most secret judgments of God. It is probable that there could not be found a mind in all this Island at that time better dispos'd, as far as nature and human education could dispose a soule, for the entertaining of Saving Truth, then in King Arviragus: Yet though by his kindnes to the Professours of it, he tacitly shewd his approbation thereof, he did not receive from heaven the Gift of Divine Faith to submitt thereto: So unhappily prevalent is worldly Power and Riches against the Spirit of Christianity, which teaches Humility and a contempt of such transitory vanities.

2. The King not content only to give permission to these Apostolick Preachers to convert and save his subjects, was pleas'd moreover to extend his liberality to them so far as to afford them a place of retreat, commodious for their quiet and holy Devotions, and sufficient for their sustentance, that so without distraction and sollicitude they might attend to the worship of the true God, and the instruction of all those that were willing to seek it. Yet we cannot without injury to the zeale and charity of these our Primitive Fathers imagin that they were willing to spare their labour and travells to make Christ known to many which enquired not after him. No doubt they behav'd themselves as all other holy Missioners did in those dayes, through all places of the world, to fly from the wrath to come: And made use of that Retreat, allowd them by lawing, only as a place of repose after they had been spent with toyling in

Gods harvest, in which place being separated from worldly conversation they might purify themselves before their deaths, that so they might be admitted into Gods presence to receive the Crown of all their labours.

3. The Seat assignd by King Arviragus to S. Ioseph and his Companions was an Island, rude and uncultivated, call'd by the Britons for the colour of it Insycyrin, that is, the glassy Island, compass'd by the River Bry, and situated in Somersetshire. In succeeding time being cleared from bryars, draynd and cultivated, it was by the inhabitants nam'd Avallonia, for the plenty of apples and other fruit growing there. But in after ages when the Saxons had possess'd themselves of those parts they refus'd the former Title and call'd it in their own language Glaston or Glaston, whence the famous Monastery of Glastonbury, begun after a homely fashion by S. Ioseph, but in future times with a prodigious magnificence enlarged, tooke its name.

4. In the same place there was by King Arviragus and his Son Marius allotted a certain proportion of ground for the nourishment of these twelve strangers, containing, according to their ancient measure, twelve Hydes of Land. Now this term Hyde is by our Writers sometime call'd a Manse (Manse, Manerium) sometime a Family: by others it is call'd a Plough, containing as much as one Plough and Oxen could cultivate in one yeare, or as could nourish a small Family. And within this proportion seems to have been contained a certain fenney, but rich peice of ground which the Saxons afterwards call'd Godney, that is, Gods Island, as being the first portion of ground which in the Christian Church was consecrated to Gods service.

Glaston
Somerset.

V. CHAP.

V. CHAP.

1. S. Ioseph at Glastonbury build's a Church.

2. 3. 4. &c. This confirm'd by ancient Testimonies, as an Epistle of S. Patrick, here produced.

11. 12. Observations from that Epistle.

13, 14. An Objection answerd.

1. **T**He first thing that our New blessed inhabitants did in their new Habitation was to build and consecrate to the worship of the only true God a Temple or Church, in which so great was the fervour and piety of our Primitive Christians, that it was deservedly call'd the Mother of Saints.

2. This

then to dwell in Courts of Princes. Moreover
being all of us of one heart and one soule, we
thought it best for us to live, eat and drink in
Community, and to sleep in the same habitation:
and thus, though much against my will they
would needs make me their Superiour, who was
not worthy to untie the Latchets of their shoes.

5. Whilſt we thus lead a Monachiſh life together according to the Rules of Ancient approved Fathers, the foreſayd Brethren ſhowed me certain Writings of S. phagennas and Diuinnianus wherein was declared that twelve Diſciples of the Holy Apoſtles Philip and Jacob built the ſayd ancient Church to the honour of the foreſayd Bleſſed Virgin, by the appointments of the bleſſed Archangel Gabriel: And moreover that our Lord himſelfe from heauen dedicated the ſayd Church to the honour of his Mother: as if likewise three Pagan Kings (to wit, Arviragus, Marinus and Coellus) being upon them twelve portions of Land. I found alſo in other Writings of a later date, that the holy Saint Phagennas and Diuinnianus obtain'd of Eleutherius, who ſent them into Brittain, thirty years of Indulgence: As if my ſelfe likewise obtain'd from Pope Celeſtine of pious memory, twelve years.

6. At long time after this, being accompanied with my Brother Abias, who with great difficulty ascended to the top of a Mountain situated in the *Jayd* Island: And being come thither, we found an Oratory very ancient, and almost wholly ruin'd: which yet seem'd to be very commodious, and chosen of God, for the exercise of Christian devotion: Into which being entered, we were refresh'd with: so wonderfully sweet a favour, that we thought our selves in Paradise. After this we went out and returned again into the Oratory, searching with great diligence all places: and at last we found a Volume of a Book in which were written the *Acts* of the *Apstles*, together with the *Gests* of *Saint Phaganus* and *S. Diruvianus*: which volume was much peris'd. Notwithstanding at the end thereof we found a Writing, which importeth how the fore-said *S. Phaganus* and *Diruvianus*, being thereto moved by a revelation of our Lord *Iesus Christ*, had built the *Jayd* Oratory to the honour of *S. Michael the Archangel*: to the end that he in that place should receive honour from men, who by Gods command was to lead men into everlasting and heavenly honours. Being much delighted with this writing, we endeavour'd to read it to the very conclusion: and there we found that these venerable *Saints Phaganus* and *Diruvianus* had remained in the *Jayd* place the space of nine years; and had obtained thirty years of Indulgence for all faithful Christians who with a pious affection should visit that place in honour of *Saint Michael*:

4. In the name of our Lord Iesuf Christ. I Patrick the poor humble servant of God in the four hundred twenty fifth year of the Incarnation of our Lord being sent by the most holy Pope Celestin into Ireland, by the assistance of divine Grace I converted the Irish people to the way of Truth. And having established them in the Catholick Faith, I at last am returned into Brittain; where as I believe, by a special conduct of God, who is the life and the way. I arrived at the Island Iuturnin: Where I found a holy ancient place chosen and sanctified by God to the honour of the immaculate Virgin Mary the Mother of God. There also I met with certain Brethren of holy Conversation, instructed in the rudiments of Catholick Faith, who were the Successors of the Disciples of the holy Sainer Phadrigus and Dirivuanian, whose names, considering the merits of their lives, I assuredly believe are written in heaven. And because the Lust shall be had in perpetual memory, out of the tender affection which I bore to the sayd Brethren, I resolved to commemorate their Names in this my Writing: the which are Brumban, Etreagan, Bremwal, Wenreth, Bantewemur, Adewolwed, Lyor, Wellia, Breden, Swelwer, Hinnlurgan, and another called Hin. These being born of Noble parentage, and desirous to adorn their Nobility with works of Christian Faith, made choice of an Eremiticall life. And because I found them of humble and quiet spirits, I chose rather to live with them as an abieft in the houses esteem,

7. Having found so rich a Treasure of the Divine goodness, I and my Brother William spent three months in fasting, prayers and watching, and obtained a power over Devils and wild beasts. And on a certain night being asleep there appeared to me our Lord Jesus, in a vision saying to me, My servants Patrick, know that I have chosen thy

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place for the Honour of my Name, and that men
here may reverently invoke the assistance of my
Archangel Michael. And this shall be a sign
to thee and thy Brethren, so the end they may
yeild beleeife to what I have told thee: Thy les-
arme shall be wither'd, till thou hast declar'd
the Vision to thy Brethren which dwell in the
Cells below, and shalt return hither again: And
so is came to passe.

8. From that time forward we appointe
that two Brethren should reside in that place fo:
ever: except succeeding Prelats in future time
should for some iust reason ordain otherwise.

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10. This is the *Epistle* or Writing left by *S. Patrick* as a Monument of the goodness of God towards this our Nation so early in the very beginning of *Christianity*. Some part of which *Epistle* is quoted almost three hundred years since by *Cappravine* in the life of *S. Patrick*: And it is entirely extant in the famous Library of *Sir Iohn Cotton*, in two several *Manuscripts*, one of the Antiquities of *William of Malmshury*; and another of a Monk call'd *Iohn*, who made extract out of the same *William*, and a certain Writer call'd *Adam Dederham*. And concern-

Foff. de Hifp.
Lat. vid. M.
bibliothec.
tom. 5. p. 3.
fol. 793. vid.
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ter call a *Adan Dorneman*. And concluding this Epistle thus writes *Gerardus Vofius*, *This Epistle of the Legation of S. Patrick we found some years since amongst the Manuscripts of Marianus Victorinus Bishop of Rease of his own memory, who faithfully transcrib'd it out of a very ancient Manuscript belonging to Glafbury, many years before, when he attended Cardinal Pole sent Legat into England. In which Epistle some passages are very agreeable to Protestant Writers: and others very offensive.*

11. It pleases them much to read that *s. Loph* and his companions were Disciples of the Apostles *s. Philip* and *Isaac*: because that may quit them of any special obligation to *s. Peter*. But they may consider that though these *Saints* were indeed Disciples of those holy *Apostles*, adhering to them in their peregrinations, yet it will not follow thence that they received a Mission from them to plant the Gospell in *Britany*. Since it is apparent by an unquestion'd Tradition of both the Eastern and Western Churches, that those two *Apostles* suffered Martyrdom

several years before their coming into this Island: so that if they were sent by any Apostles hither, it could be done only by *S. Peter* or *S. Paul*, to whom the *Western Empire* owes the blessing of Christian Doctrine, as *S. Innocent*, before mention'd, testifies.

12. But whereas in this *Epistle* mention is made of a power of conferring Indulgences for a certain number of years, granted by *S. Eleutherius Pope* to *S. Phaganes* and *Dirutianus*, and by *S. Celsus Pope* to *S. Patrick*; this much offends some of our *Modern-Protestant Connoisseurs*. Notwithstanding it is certain that the Church has a power to discipline and relaxe the severity of *Ecclesiastical Censures*: Which Power though in some inferior degree residing in every Bishop, yet by a tacite consent seems by a more extended Privilege to be devolved on the *Supreme Pastor*, who may communicate that Power on others, in whose Piety and prudence he may place some confidence.

13. A late *Vr resant Hissorian* imagins he has an objection unanswerable against this *Epifile* and the authenticknes of it, taken from the *Names* of such solitary *Monks* as *Saint Patrick* affirms that he found there several of which, faith he, seem to be *German* or *Saxon*, and not *British* names, and consequently improperly assign'd to times so far off, and to many ages anticipating the arrivall of the *Saxons* here.

14. But, in case it be granted that any of these *Names* be properly *German*, it is well known that several *Belgick* *Gaulers* of a *German* extraction peopled a great part of our *Island*, and since they gave the *Names* and *Titles* to many of our *Provinces*, it needs not to be esteem'd a wonder if they left to posterity some *Names* likewise of their persons.

VI. ЧАСТЬ.

1. 2. 3 Saint Iosephs building a Church at
Glastonbury confirmed by S. David, and
a Miracle.

10. **A** Second *Wimes* of the Sanctity of this Mother-Church of *Christianity* build by *s. Ioseph* at *Glaffenbury* in honour of our *Blessed Lady*, as likewise of the wonderfull *Privilege* conferr'd on it by our Lord himselfe, who was pleas'd personally to consecrate it, is the Illustrious *Bishop of Menewia, s. David*, the extirpator of *Pelagianism* in *Brittany*. His testimony is extant in the *Antiquities of Glaffenbury* collected by *William of Malmesbury*, in these words :

2. *Saint David with seven other Bishops, of whom he was Primate, came to Glastonbury, invited thereto by the Sanctity of the place :*

Antiquit.
Glaston.

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A. D. 63.

place: and had a resolution solemnly to consecrate an ancient Church there erected to the honour of the blessed Virgin-Mother of our Lord. Having therefore provided all things requisite for the performance of that sacred Ceremony, on the high immediately preceding the intended Dedication he, as nature required, yielded to sleep: in which our Lord Jesus appeared to him, and mildly demanded of him the cause of his coming thither. This without delay. S. David declar'd unto him: But our Lord presently turn'd him from his resolution of dedicating the Church, saying to him, That must not be done. And taking the Bishop's hand, he told him, that many years since he himself had dedicated it to the honour of his Mother: therefore that holy Ceremony ought not to be perform'd by any man repeating it. And having said this, with his finger he pierc'd through the Bishop's hand: telling him that this should be a sign, that that ought not to be again renew'd, which himself had formerly anticipated: And verily he promis'd him that the next day when in reciting the Canon of the Mass he was to pronounce those words [Per ipsum, &c. cum ipso &c. in ipsum] by him and with him and to him be all honour and glory to thee, O God the Father, in the Unity of the Holy Ghost, he should have refresh'd the integrity and soundness of his hand. The servant of this Vision quickly drove sleep from the Bishop's eyes: whereupon with great earnestness he examined whether that was indeed really which our Lord seem'd to have done to him: And having found it so, he wonder'd at it, and expected what would be the issue. The next day all that were present with admiration saw and touch'd the prodigious wound. Hereupon all the Preparation for an consecration came to nothing: and the miracle divinely wrought being made known publicly to all the Hearers, increas'd the admiration. And in conclusion, when Mass was celebrated the Bishop's hand was refresh'd to its former soundness.

3. This miracle is not forgotten nor contain'd even by some Protestant Writers: though in repeating it, they willingly omit the name of Mass, which having banish'd from their own Churches, they are loath it should appear of so great Antiquity, and which is more considerable, dignified by our Lords mentioning it, and working a wonderful full miracle during the celebration of it.

VII. CHAP.

VII. CHAP.

1. 2. A third witness is our H. Apostle S. Augustine the Monk. The fashion and homeliness of that Church.

A third witness of equall authority, though later date, is S. Augustine the Apostle of our Nation, who in an Epistle to

S. Gregory the Great mentions the summe of what hath been hitherto related, as a Tradition receiv'd in those days. A part of this Epistle is recited by three Protestant Bishops, as a firm argument of the Primitive antiquity of Christian Religion in our Island. The words of S. Augustine are these: In the confines of western Brittany there is a Royal Island, by an ancient Name called Glaslon: It is largely extended, being encompassed with waters abounding with fish, and rivers in many places standing in pools, commodious for many uses of human life, and (which is most considerable) it hath been dedicated to the exercise of Sacred Duties. For there the first Professors of Christian Religion found (as the report is) a Church not built by the skill of men, but prepared by God, fitted for human salvation. The which Church was afterward by many miracles, and many mysterious operations demonstrated to have been consecrated by our Lord the Creator of the world, to his own glory, and the honour of his most blessed Mother the Virgin Mary. To this Church was afterwards added an Oratory built of stone, which was dedicated to Christ and his holy Apostle S. Peter.

2. And hereto agrees that which we read in the life of S. Joseph: The foresaid Saints conversing together in that Solitude, after a little time were admonish'd in a Vision by the holy Archangel Gabriel, to build unto the honour of the Holy Mother of God and perpetual Virgin Mary, a Church, in a place shew'd from heaven to them. Whereupon they in obedience to these Divine admonitions finish'd the building of a Chappell, the walls whereof on all sides were made of rods wadded or interwoven. This was done in the one and thirtieth year after the Passion of our Lord, and in the fiftieth after the Assumption of the glorious Virgin Mary. Here we may see, faith D. Fuller, the simplicity of Primitive Devotion, and the native fashion of British buildings in that age, and some hundred years after. For we find that Hoel Dha King of Wales, An. D. 940. made himself a Palace of Hurdlework call'd Tygwyn, or the White house, because to advance it above other houses, the rods, whereof it was made, were unbarke'd, having the rind strip'd off: Which was then counted gay and glorious. This homely building however, suiting with the simplicity of the builders souls, did deserve, and was indeed prefer'd in the veneration of all succeeding times, before the magnificent structures of squared stones and marble, adorn'd and enrich'd with gold and precious stones, which in following ages by the Devotion, though perhaps mix'd with some vanity of lesser perfect Christians, were splendidly erected.

A. D. 63.

Antiquis. Br.
Godwin
in Catalog.
Episcop. Ang.
V. Henry Tri-
mund, Eccles.
Britann.Ep. Capgrave
in vita S.
Josephi.

D. Fuller.

VIII.

A. D. 63.

VIII. CH.

VIII. CHAP.

1. 2. A fourth Testimony of the Building a Church at Glaslonbury by S. Joseph, from an Ancient Inscription at Glaslonbury, here produced.

3. 4. Or. Sir Henry Spelman's Exceptions against that Inscription, answered.

The left Testimony justifying most of the particulars before mentioned touching this Primitive Church built by S. Joseph of Arimathea is taken from a very ancient Inscription cut in brass, and heretofore fastned to a pillar in Glaslonbury Church. Which Inscription Bishop Godwin therfore rehearses that he may demonstrate that S. Joseph indeed came into Britanny: and after him Sir Henry Spelman caus'd it to be entirely transcrib'd, and put into his Collection of our British and English Councils. The tenour of it is as followeth:

2. In the one and thirtieth year after the Passion of our Lord twelve Holy men, among whom Joseph of Arimathea was Chief, came to this place: and here built the first Church of this Kingdom: Which Christ, in the honour of his Mother, himself dedicated, together with a place for their burial: as S. David Bishop of Menecia testified, who having an intention to consecrate it, our Lord appearing in a vision by night to him, forbade him: And moreover for a sign that our Lord himself had formerly dedicated the Church together with the Church-yard, he with his finger bro'd through the Bishop's hand, which was next day seen by many persons so pierc'd. Afterward the same Bishop by Divine Revelation, and upon occasion of the increasing number of Holy persons there, added a Chappell to the East-side of this Church, and consecrated it in honour of the Blessed Virgin: The Altar of which he adorned with a Saphir of inestimable value for a perpetuall Memory hereof. And least the place or quantity of the former Church by such Additions should come to be forgotten, this Pillar was erected in a line drawn by the two Eastern angles of the foresaid Chappell from it. Now the Length of it from the said line toward the West was sixty feet, the Breadth twenty six: And the distance of the Center of the said Pillar from the middle point between the foresaid angles contained forty eight feet.

3. This ancient Inscription carefully recorded by Sir Henry Spelman in his Collection of Councils, is notwithstanding

centured by him as a thing borrow'd from fabulous Legends: by which he condemn'd his own superstitious curiosity to preserve it. And whereas he endeavours by several reasons to make good his Centure, they being prudently examined will appear insufficient.

4. For first of all he doubts whether any Christian Churches at that time were erected so early. And indeed if by Churches he means such magnificent Structures as were made when the Christian Faith ceased to be persecuted, it is certain there were formerly no such. But that there were even at Rome it felt places assign'd for the meeting of Christians: to exercise the Duties and Rites of their Religion, this is attested by all Ecclesiastical Histories.

5. Again he positively affirms that if there were any Churches, yet that they were not encompassed with ground for burial: no mention occurring of any such before the time of S. Cuthbert: and the Roman law forbidding burial within Cities. But the former allegation is a manifest mistake: for long before S. Cuthbert's days, King Ethelbert our first Converted King, and S. Augustine our first Apostle were buried in the Church of S. Peter and S. Paul: And Constantine the first Christian Emperour was buried among the Relicks and bones of the Apostles and Martyrs. Hereupon S. Augustine and S. Maximus Taurinensis shew that it was usually the desire of ancient Christians to joyn their Sepulchers to those of Saints and Martyrs, as expecting great security to their souls thereby. And as for the old Roman Law forbidding buriall within Cities, it was long before this antiquated. And however, Glaslonbury in those days was far from being a City, or even a Village: it was rather a mere desert and solitude. Therefore without any breach of the Roman Law, our Lord might provide for S. Joseph a place of burial, who had before lent him his own Sepulcher.

6. But besides this, he excepts against the Rite of Consecrating Churches mention'd in this Inscription, which he thinks to be of a far later date. And no doubt many ceremonies and solemnities were by the Church added to that Rite in following Ages: But that generally the houses in which Christians in the Primitive times met for the exercise of their Religion were by some Ceremonies dedicated to that use, as by Erecting a Title, fixing a Crosse &c. the most ancient Records of the Church doe testify.

7. Lastly that which most displeases Sir Henry Spelman is the Dedication of this Church to the Honour of the blessed Virgin: a Devotion he thinks not in use till several ages following. Notwithstanding, that even in this very age

D ij this

NERO
EMP.

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The Church-History of Britanny

A. D. 63.

Cæsar Aug.
gusta.

this was not the only Example of such a Veneration exhibited to the most Holy Virgin Mother of our Lord, the ancient Churches of Spain will assure us, which by a Tradition universally received among them, attested in all their Liturgies & severall of their Councils, relate that there were even from the first entrance of Christianity into that Kingdom several Churches erected to her honour: Among which the most famous is that Temple at Saragosa called del Pilar, or of the pillar, celebrated above a thousand years since by S. Maximus Bishop of that City, who composed severall Hymns to celebrate that most venerable house, called Angelical, because the Pillar on which her statue was fixed was brought thither by the ministry Angels.

8. The foresayd Inscription therefore, containing little more then what hath been justified by Witnesse of great authority, S. Patrick and S. David, ought to enjoy its title to our belief, the substance of it not having been questioned for above a thousand years, but on the contrary admitted in Councils, confirm'd by ancient Records and Charters, esteem'd by the whole state of this Kingdom for authentick, that to honour that most venerable Church, and in gratitude to our common Patron the Founder of it, possessions, Gifts and ornaments of inestimable value have in all Ages been offered.

IX. CHAP.

IX. CHAP.

1. King Marius succed's Arviragus.
2. 3. &c. In his time is the first mention of the Picts, who they were: and why so called.

A. D. 73.

About ten years after S. Joseph's entrance into Britanny, King Arviragus dying, his son Marius succed'd him in the Kingdom, resembling his Father, as in courage and other Princely vertues, so likewise in his kindness to these Holy strangers, for he not only confirm'd Arviragus his liberality to them, but moreover extended his own, as we read in Cæsar.

2. In this Kings time we first find any mention made of the Picts: as if they were a Nation in the Northern parts of Britanny, distinct from the Britains. Matthew a Monk of Westminster surnamed Florilegus, thus writes of them, In the seventh fiftieth year of Grace, faith he, Roderick King of the Picts coming out of Scythia landed in the Northern coast of Britanny, and began to wast that Province. But Marius King of the Britains meeting him in warlike manner, slew him: And afterwards gave unto the conquered people which remain'd alive, that part of Albany which is called Carentes a

Florileg. ad
Ann. D. 73.

desert uninhabited countrey.

3. In like manner S. Beda thus relates the coming of the Picts into Britanny. In the beginning, says he, this Island was inhabited only by the Britains, from whom it took its name. And they enjoying the possession of the greatest part of the Island, beginning from the Southern parts, it happen'd that a certain Nation call'd Picts, as the report is, coming out of Scythia, adventured to sea in long boats, not many in number, and being toss'd by tempests beyond the coasts of Britanny, came into Ireland, entering into the Northern parts of it: and finding it inhabited by a Nation call'd Scots, desired of them permission to plant themselves there: but were refused. Now Ireland is of all Islands next to Britanny the largest, being placed Westward from Britanny, not reaching so far Northward as it, but extended further toward the South over against the Northern parts of Spain, yet so as that a vast Ocean divideth them. The Picts therefore, as we sayd, arriving in that Island by Sea, made their request to have a Seat granted them there. But the Scots answer'd, that the Island could not nourish them both: Knowishstanding, sayd they, we can give you proffable counsell what to doe. We know that Eastward from us there is another Island, which upon clear dayes we can discover with our eyes. If you will goe thither, you may gain possessions for your selves there: or if you find resistance, we will afford you succours. Hereupon the Picts sayling into Britanny posses'd themselves of the Northern parts: For the Britains were fix'd of all more Southernly. Now the Picts being destitute of wives, requested the Scots to bestow some on them: whereto they yielded, but upon this condition: that whensoever the title to the Principality among them was questionable, they should prefer the Descendants by the femal sex, before the males: Which is a custom to this day observ'd among the Picts. And in proesse of time after the Britains and Picts, this Island receiv'd a third Nation of Scots, in the Northern parts posses'd by the Picts.

4. The authority of S. Beda deserves certainly to be esteem'd of great weight: and were it not for that, our Modern learned Writers would not doubt to affirm, that the Nation which about these times began to be call'd Picts, was no other then the Native Britains inhabiting the Northern parts of this Island. Anciently all Britains were indeed Picts, that is a people which delighted to paint themselves with woad, figuring upon their bodies the shap'es of severall wild beasts, as believing that would render them more formidable to their Enemies. Thus Cæsar, and other more ancient Roman Authors describe them. But when all the Southern parts of the Island were either posses'd by the Romans, or became dependent on them, the inhabitants left their barbarous custome of painting, and conform'd themselves to the Roman fashion. Those Britains therefore inhabiting the Northern

parts

VESPAS.
EMP.

A. D. 73.

Bed. Hist. l. i.
cap. i.

VESPAS.
EMP.

A. D. 73.

Cambden de
P. B.

X. CHAP.

X. CHAP.

1. A Monument of King Marius his victory over the Picts. The mistake of Malmibursis, &c. touching King Marius.
3. Berwick, whence call'd.

G. Mamm.

P. Pr. Pri.
mor. d. i. f.
32.

Malmib.
in
Prod. l. 3.
Pauitje.

parts continuing in hostility with the Romans, and constant to their old customs of painting, begun to be considered as a new distinct Nation, divided in faction from the civil'd Britains, and for that reason had the new name of Picts appropriated to them: being indeed Britains, as Mr. Cambden would willingly conjecture, were he not discourag'd by S. Beda's authority. And this conjecture he fortifies by severall arguments: especially because all the names of places, and other things among the Picts are purely British. And such Roman Historians as mention the Picts seated in Caledonia, a part of Scotland, yet call the Caledonians, Britains.

5. But this is more then sufficient to be written on a subject which is not our business: but only so far as may give light to Ecclesiastical affairs of those times. For which reason we shall in the progreffe of this story speak likewise of the Scots, another Nation, which e're long entred into the Province posses'd by the Picts, and gave name to the whole Countrey.

these Cumbrians were the Cimbrians driven out of Italy by Marius, and in their flight reeking in that Province. It seems he had not read the ancient British History translated by Geoffrey of Monmouth, which expressly attributes it to the British King Marius, as faith Renulphus Cestrensis in his Polychronicon.

3. When Roderick King of the Picts was slain, his souldiers, being onely nine hundred which remain'd alive, chose another for their Captain, called Berench, from whom the Town of Berwick receiv'd its name, faith John Rolfe of Warwick. But others more probably refuse this Etymology, affirming truly that the Countrey and people call'd Oradins, where Berwick is seated, were at this time under the Romans Dominion. Besides the word Berwick signifies a Village which is an Appendix to some other place of note, whence Ingulphus callsthat Town only a Manneur or Farm.

XI. CHAP.

1. 2. 3. A brief of Roman affairs from the end of Nero to Vespasian.
4. 5. Trebellius Maximus Pretour in Britanny: after whom succed'd Vellius Bolanus.
6. Then Petilius Cerealis. 7. Next Iulius Frontinus.
8. After whom Iulius Agricola.

A. D. 82.

4. IT was in the days of Cællus the Son of this King Marius that S. Joseph according to ancient Tradition ended his labours and mortality, in the eighty second year of our Lord, concurring with the second year of the Emperour Titus son of Vespasian. Now before we treat of the particulars touching this our Holy Patriark's death, it will be convenient that we first give a brief account of Roman affairs in this Island occurring between the end of Nero and that time.

2. Nero by self-murder having revenged upon himself all the execrable crimes committed, especially toward the latter end of his reign, as the killing of his Mother, the burning of Rome, and imputing that most facinorous act to the innocent Christians, against whom he rag'd with a most savage cruelty, a cruelty extending even to the extinguishing of the two most glorious Lights then shining in the world, S. Peter and S. Paul: the family of the Cæsars ending in him, there followed in the Roman Empire most terrible seditions, no fewer then four Emperours within the space of two years having been chosen by severall Armies, to wit, Galba, Otho, Vitellius and Vespasian.

fin

TITUS
EMP.

A. D. 82.

Tacit. hister.
lib. 1.

Id. in vita
agric.

d. ibid.

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The Church-History of Britanny

tion, by whose contentions against one another the Roman world was all torn in peices, and Italy especially was almost drowned with the blood of severall armies meeting there, and without any considering one another: Till in the end *Vespasian* being the conquerour, Peace was at last restored.

3. Now during these furious contentions, only in *Brittany* the Roman armies were uninterrested, and consequently free from either doing or suffering mischiefs. And the reasons given by *Tacitus* hereof were partly their distance from the chief Scene of these *Tragedies*; and partly because having been exercised with severall expeditions against the unquiet *Brittains*, they were taught to direct their hatred rather against their enemies, then any party among the Romans.

4. *Trebellius Maximus* who had been sent *Properior* into *Brittany*, by particular factions in the army was forced to fly out of the Countrey, and had recourse to *Vitellius* newly proclam'd Emperor. In his place succeeded *Petilius Bolanus*, who faith *Tacitus*, governed with more mildness then was fitting in a Province so fierce and apt for commotions.

5. Alloon as *Vespasian* was declared a pretender to the Empire, the Roman Army in *Brittany* quickly exprest'd great favour towards him, as one who had been made Leader of the *Second Legion* there by the Emperor *Claudius*, and perform'd severall exploits with great reputation.

6. After three years spent by *Petilius Bolanus* in a quiet government of *Brittany*, there was by *Vespasian*, who had then been three years Emperor, sent to succeed him *Petilius Cerealis*: who presently, upon what provocation it doth not appeare, assailed the Nation call'd *Brigantes*, took their chief City *Taric*, the most populous then of all *Brittany*, as *Tacitus* affirms: and fought many battels, some of them very bloody, conquering a great part of that Province, and engaged the Romans in a war with the rest.

7. In the sixth year of *Vespasians* reign *Julius Frontinus* was sent in the place of *Cerealis*, during whose government the *Silures* inhabiting the Western parts of *Brittany* rebell'd against the Romans: whose Countrey he with great courage invaded, and though partly by their valour, but principally by difficulties of passages they brought him to great extremities, yet in the end with wonderfull constancy he conquered all opposition, and entirely subdued them. And to restrain them from future commotions, he fortified in their Province the City call'd *Isca*, placing one of his Legions there: from whence it took the name of *Caer-Leon*, or the City of the Legion.

8. After *Frontinus* the Government of the Roman Army was committed to *Julius Agricola* in the ninth, which was the last year

of the reign of *Vespasian*. Whose worthy exploits and signall virtues both in war and peace have been most nobly described by his son in law *Cornelius Tacitus*, in a Book purposely written of his life. Which exploits because they were perform'd after the death of *St. Ioseph* and his companions, we will delay the giving a breif account of them to the next Book: and we will conclude this with relating some considerable circumstances attending the death and buriall of those *Apostolick Saints* and *Patrons* of our Nation.

XII. CHAP.

1. *S. Ioseph* dyed and was buried at *Glastonbury*: This not contradicted by the *Roman Martyrologe*.

2. 3. *S. Ioseph* an example both of a *Pastorall* and *Monasticall* life.

4. 5. The particular place where *S. Ioseph* was buried unknown.

6. One *Iohn Blome* upon a suppos'd inspiration, petition'd that he might search it.

7. His action censured.

1. It is a received generall Tradition in this Island that *S. Ioseph* ended his days in his solitude, or *Exallonia*, or *Glastonbury*, and this on the twentieth seventh of July, in the eighty second year of our Lords Incarnation. Notwithstanding in the *Roman Martyrologe* on the seventeenth of March we read thus: *At Jerusalem is the commemoration of S. Ioseph a noble Counsellor of Arimathea, and a Disciple of our Lord, who took down his Body from the Crosse, and buried it in his own new sepulcher.* But hereby is evinc'd neither that he dyed then, nor at *Jerusalem*: but only that on that day his memory was celebrated there: as in the same *Martyrologe* there are severall examples of the like.

2. Now though this holy *Saint* dyed at *Glastonbury*, we are not to imagin that he spent his days there: since the design which brought him to *Brittany* was to preach the *Gospel*, and convert foules. *Bishop Godwin* without any authority would inform us, that he and his companions perceiving that their preaching had little or no effect among the rude *Brittains*, and despairing of doing any good, gave themselves at last to a *Monasticall* contemplative life. But we should wrong their charity and *Apostolike* Zeale if we should think they would so soon faint, and be weary of their holy employment. It is more then probable that they would frequently retire into this their solitude, to the end by undisturbed Prayers to renew their courage and patience in their *Apostolike* employment, as

likewise

TITUS
EMP.

A. D. 82.

XII. CH.

Martyrolog.
Rom. 17.
Mart.

Godwin in
Catal. cap. 3.

TITUS
EMP.

A. D. 82.

Mar. 6. 10.

Voss de Pri-
mord. Ecd.
viii. fol. 29.

lib. fol. 37.

under Roman Governours. II. Book. 31

likewise to repose after their labours: so we read in the *Gospel* that the *Apostles* after their Mission perform'd, return'd to our Saviour, who for their refreshment was pleas'd to withdraw them from a common conversation into a desert, there to repose.

3. We may likewise prudently judge that it was the special design of the Divine Providence to make choice of these particular Saints to be not only Preachers of his word, but examples also of a *Monasticall* Conversation, in an Island so commodious for it. Excepting *S. Mark* in the deserts of *Egypt*, we doe not find any other of the *Primitive Disciples* which seem'd to have had such a design. There wanted not indeed from the beginning many who relinquish'd their worldly employments, and gave their riches to the poore, that without any impediments they might wholly give themselves to God, and being freed from all distractions practise the exercises of Divine Contemplation: But this they did apart in their own houses, and not in Community, as *S. Ioseph* and his Companions did, wherein they were imitated by their successors. So that *Brittany* was the almost only place in the world where the *Christian Faith* began with a *Monasticall* Profession. And we see also that when that Profession by persecution ceased, the same faith likewise was banished.

4. That *S. Ioseph* and his companions also were buried at *Glastonbury* in, or near the Church built by him, we are informed by the Great Table of *Glastonbury* mention'd by *Bishop Fisher*, where it is sayd, In this Church doe repose the bodies of the twelve Disciples of our Lord, of whom *S. Ioseph of Arimathea*, who buried our Lord, was the Chief and Superior. Many Pagans also converted to the Faith of Christ, and baptiz'd by them, doe rest there likewise, the multitude of whom is for their number so great, that they cannot bereckoned. The same likewise is affirm'd by the Author of *Eulogium*.

5. As for the particular place in which the Tomb of our Saviour was seated, most probable it is that it was in a Cave under ground in a Chappell afterwards built and dedicated to his honour: as this Epitaph imports,

Ad Britones venit postquam Christum sepelivit:

Ducit, requiescit. That is,

After I had buried Christ, I came to the Britains:
Here I taught them, and here I was buried.

6. Notwithstanding his Relicks could not be discovered: inasmuch as some anciently doubted whether he was indeed buried at *Glastonbury*. To cleare which doubt a certain devout Catholic in the days of King

Edward the third presented a supplication to the King, and obtain'd leave to search after it. The Kings Parents for that purpose are still extant: wherein it is sayd, A Supplication hath been made to us by *Iohn Blome* of London, that whereas, as he affirms, he hath received a comm. and from Heaven diligently to seek till he could find the venerable Body of the Noble Counsellor *Ioseph of Arimathea*, which reposes in Christ, being buried within the li-miter of the Monastery of *Glastonbury*, and which for the Saints honour and edification of many, is to be discovered in these times. And whereas also in ancient Records it is contained that his Body was there buried: We on our side being desirous to bestow due honours to the Monuments and Venerable Reliques of him, who exprest'd so great piety and charity to our Redeemer dying, that he took his Body from the Crosse, and placed it in a new Monument which he had built for himselfe: and hoping that by the revealing of his holy Relicks, greater grace and favour shall be shewed by God to us and our whole Kingdom. We therefore have given and granted permission, as much as lyeth in us, to the sayd *Iohn Blome*, to digg wheresoever he shall find expedients within the precincts of the sayd Monastery, in order to the searching out of the sayd precious Relicks, according to the insinuation and Revelation made to him: Provided notwithstanding that he shall doe nothing which may damnify our Beloved in Christ the Abbot and Convent of the sayd Monastery, or endanger ruine to the Church. For which purpose he is to desire and obtaine the permission and assent of the sayd Abbot and Convent for whatsoever he shall there doe. Witness the King at Westminster the eighth day of June.

7. What effect this search had, does not appeare by History. Which is a sign and presumption strong enough, that *Iohn Blome* mistook a dream for a Revelation. His devotion and good will may deserve at least pardon, if not commendation: but *Christian* prudence required that he should have committed to the examination and judgment of Superiours or Spiritual persons, his pretended Revelation before the publication of it, and much more before he did presume to engage the King in the execution of his imaginations.



XII. CHAP.

TITUS
EMP.

A. D. 82.

A. D. 1345.
Fid. P. 10.
Primord.
Ecd. Brit. p.
29.

XIII. CHAP.

1. 2. 3. S. Ioseph brought with him two vessels fill'd with the blood of our Saviour.
4. The like reported of the Master of St. Iohns in Hierusalem.
5. 6. &c. The truth thereof asserted by Bishop Grosthead.
8. 9. why S. Ioseph would have those vessels buried with his body.

Y^r. Pri-
word Eccl.
viii. p. 577.

Id. ib. p. 28.

THE same Monuments which inform us of the life, death and buriall of S. Ioseph at Glasenbury (a Tradition unquestion'd in all ages by Britains, Saxons, Danes and Normans): the same doe likewise testify that S. Ioseph brought with him into Britanny two silver vessels fill'd with the blood of our Saviour Iesw Christ, as we read in Capgrave: which most precious Vessels by his order were buried with him in his Tomb. Thus among others writes the *Author* of *Eulogium* cited by B. Fisher. And the same in publick Tables hath been transmitted to posterity by the Monastery of Glasenbury for a perpetuall memory of so rich a treasure.

2. Seavall proofes hereof were extant even to the days of Queen Elizabeth, which the foresayd learned Bishop Fisher hath collected: And among others he recounts this: Adde herunto, saith he, the narration of William Good a Jesuit: who during the reign of King Henry the eighth was born, and in his child-hood bred up at Glasenbury. Who affirms that at Glasenbury there were extant in his time brasse-plates engraven for perpetuating the memory of these things, likewise Chappels, Grates, Crosses, Arms, and the observation of the Festival of S. Ioseph on the sixth of the Calends of August. All these remain'd as long as the Monks enjoy'd the most firm Charters of Kings: but now they are all buried in the ruin of the place. Yet never did any Monk know the certain place of the Sepulcher of this Saint. They sayd that it was hid extremely deep under ground, or in some place of the Mountain neighbouring to the sharp-mountain call'd Hamden-hill: And that in future times when the Body should be found, the whole world would repair thither in devotion, being inwired with the multitude and greatness of the miracles that should be wrought. And among other things, sayd he, I remember that I saw in a stone-crosse, which in the reign of Queen Elizabeth was demolished, a plate of brasse, in which was written, That in the thirteenth yeare after the Passion of our Lord, Ioseph of Arimathea with eleven or twelve companions came into Britanny, and that permission was given them by King Arviragus to abide at Glasen, then call'd Avalonia, like simple soli-

tary men: And that he brought with him two silver vessels of no great capacity, in which were contain'd a portion of the blood and most sacred water which flow'd out of Christs side after he was dead. And that a Crosse was erected there many years before, to shew the length of the Chapel which the same S. Ioseph built of red: walled, to the honour of the most Holy Virgin: the which length is measured by a line drawn from the middle of that Crosse unto the side of a Chapel afterwards built of square stones. And on the out-side of the wall of this Chapel erected to the honour of the most blessed Virgin were engraven in a stone in most ancient Characters these two words, IESUS, MARIA. These things are likewise confirm'd by the ancient Arms of the same Monastery, which are a white Scutcheon upon which is erected straight downwards the stock of a Crosse green and hoisted: and from side to side are the arms of the Crosse of the same colour: There are likewise sprinkled all over the field drops of blood: and on both sides of the stock, under the wings of the crosse are placed two vials gilded. These were always call'd the Badges of St. Ioseph, who is justly believed to have dwelt, and peradventure been buried there.

3. Now that S. Ioseph together with Nicodemus did indeed out of respect and veneration gather the Blood of our Lord, and that for diverse ages the same blood was piously worshipped by devout Christians both in the East and West, ancient Histories and Martyrologies doe testify.

4. And on this occasion we must not forget what is related by Matthew Paris, in the one thousand two hundred forty and seventh year of our Lord: Then the Master of the Temple and Hospital of S. Iohn of Jerusalem sent a certain portion of the blood of our Lord shed on the Crosse for the salvation of the world, in a certain most beautiful cryshall-glasse by a Brother of the Temple well known: The which present was confirm'd by the testimony of severall Persons, to wit, of the Patriarch of Jerusalem, of Archbishops, Bishops, Abbots and other Prelats together with Noblemen dwelling in the holy Land. Thus writes that Historian: and consequently declares at large with what honour and reverence King Henry the third, together with the whole Clergy and Nobility entertain'd the sayd holy treasure.

5. Moreover whereas doubts and scruples were by some spread among the people concerning the reality and truth of that blood: Robert Grosthead Bishop of Lincoln, the glory of that age and of our Kingdom for Piety and Learning, gave full satisfaction to doubting minds by a narration of the Fact, which that Historian himself being present heard, and committed to writing, to this effect: Ioseph of Arimathea, (sayd the Bishop) a noble Counsellor, being one of the beaverers of Iesus, or rather a Disciple who bore speciall affection to him, out of tender compas-

Math. Pa-
ri. A. D.
1147.

ib. in addi-
tion.
fol. 161.

son

son was very precious but his most venerable body might be preserved from the rage and fury of the Jews. For he was a most precious vessel of blood, and above all he did with reverent and holy grace receive into a most precious vessel the blood mixed with water which he carefully pressed out of his right side which he judiciously chose from the vessel, adjoining to his heart: this he esteem'd a treasure unvaluable, and in a speciall manner to be reserved for himself and his Successors. Such was the discourse of that Venerable Prelat, copied by the Historian his Auditor.

8. It may perhaps seem a wonder, why S. Ioseph would obtain that such a precious Treasure should be buried with his Body. For surely naturall Reason and the practise of all Ages doth dictate to us, that it is an argument of our affection and respect to a dead friend to be willing to reserve any thing of value belonging to him, to effect it because of such a relation, and for rendering him in a sort always present to us: especially when by speciall defects we are obliged to be mindfull of him, and without our own great danger cannot neglect to commemorate his benefits: All which considerations and many more have place in this example. So that to find fault with, and condemn the primitive Devotion in paying a respect and Veneration to the Relicks of Saints, and above all, of this Saint of Saints, is to renounce human reason, yet to range one's self in the society of Evil Spirits: which only abominable and durst not approach neare unto them. But why then did S. Ioseph take order that such most precious adorable Relicks should be buried with him, and hid from mankind?

9. The true reasons hereof may be, first because if in such times, before Christianity had been establish'd in this Island, they had been consign'd to any particular persons, either a looting or profanation of them could scarce have been avoyded: whereas a certainty that they were reserved in that place would be an occasion to stir up the Devotion of present and succeeding Christians to frequent it, and reap benefit by the virtue of them. And again S. Ioseph had no doubt the same design herein, that the Emperor Constantine afterwards express'd, as Eusebius informs us, who with great care made a collection of the Relicks of the Apostles, which he richly adorned, and commanded they should be layd up in his Tomb, to the end that being dead he might be made partaker of the prayers which there in honour of the Apostles should be offered to God.

away, but kept it in a clean vessel. But for more reverence did hee reserve the pure blood distilling from the wound of his hand and feet, and above all he did with reverent and holy grace receive into a most precious vessel the blood mixed with water which he carefully pressed out of his right side which he judiciously chose from the vessel, adjoining to his heart: this he esteem'd a treasure unvaluable, and in a speciall manner to be reserved for himself and his Successors. Such was the discourse of that Venerable Prelat, copied by the Historian his Auditor.

10. Now when the sayd Ioseph had carried the Body of Christ out far from Galilee, or Calvary (where he had been crucified) to the place where his Sepulcher is now worshipped, there he layd it in a New tomb, where never any body had been layd, which had been lately cut out of a rock, and where himselfe intended to have been buried. But before he buried it, he washed the holy Body which, as hath been sayd, was many ways wounded and covered with blood: and then first in regard of his bloody sweat, of which we read, His sweat was like great drops of blood falling down to the ground. Again by reason of his whipping, for he was scourged most cruelly, so as not only to leave marks in his body, but to make the blood run down: Besides this, his Crown of thorns which the Jews violently press'd upon his head with a great number of prickles did not only sting his head and forehead, but deeply wounded and covered it with blood: Moreover the ropes made wide holes through his hands and feet: And lastly the soldiers fear did not only wound, but opened a wide passage into his side, being thrust into it, at least once in several times. For these reasons the sayd venerable Counsellor Ioseph carefully washed his body. Besides that such was the custom of the Jews before their law-maker, as it is still, when persons of any consideration are to be buried, particularly Religious men. He wash'd it, therefore, because it was meet to be embalm'd. He wash'd it, because he had an intention and religious design to appropriate the same blood to his own degnat use, and to reserve it as a treasure and most precious Medicine for his soul. And moreover he neglected not the water become red with stinkings of blood, he would not cast it

TITUS
EMP.

A.D. 81.

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The Church History of Brittany.

...and the imitation of his manner
...which time a free
...the *Agri* being
...it is
...of that
...charity com-
...without re-
...their devo-
...and fa-
...the life of S.
...become a den of wild
...was before the habitation of

When *Julius Agricola* was in-
cluded in the prefecture of that hel-
place, *Agri*, who is said to have
...the year. For
...the *Agri* was
...On the contrary
...favouring, and
...the very and devotion of those
...life was in high esteem
...them for that they the *Agri* and
...and his companions, others
...the right of the positions believed on



THE

TITUS
EMP.

A. D. 81.

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THE THIRD BOOK OF THE CHVRCH-HISTORY OF BRITTANY.

I. CHAP.

I. CHAP.

1. 2. 3. &c. About the time of S. Ioseph
death *Julius Agricola* came to be Gover-
nour of Brittany. His geſts and Victories.

Tacit. in vit.
Agricola.



HE death of S. Ioseph hapned
little after the time that *Julius
Agricola* was sent *Preror* into
Brittany, in the last year of the
raign or the Emperour Vespasian. At his
first entrance he was entertained with sedi-
tions in the Army, and commotions in the
Country. The former he by his prudence
and authority easily quieted: and the other
by his courage and diligence.

Id. ibid.

2. It was the Province of the *Ordovices* (or
Inhabitants of *Northwales*) that taking
example from their neighbours the *Silures*,
endeavoured to shake off the Roman yoke.
The first Act of their rebellion was to invade
and utterly rout certain Troops of horse
quartered amongst them. Hereupon *Agricola*,
though then newly arrived, and the
Winter already beginning, yet assembled
the *Legions*, and march'd into their coun-
trety. Which diligence of his so discouraged
them, that they durst not oppose him with
an Army: info much as he freely walk'd and
destroyed almost the whole Province.

Id. 16.

3. That which made his conquest entire,
was an impression which he made into the

Isle of Mona (or Angleſey:) from the pos-
session wherof *Suetonius Paulinus* had been
recall'd by the rebellion of *Boudicca Queen*
of the *Trinobantes*. The *Ordovices* thought
themselves secure in this *Island*, because
Agricola was unprovided of boats to passe
his army. But this defect he supplied by his
wildome and constancy: For chusing
among his *Auxiliaries* such as were moit
skillfull in swimming, and in the water
could both carry their arm's and direct their
horses, he made them passe over into the
Island. Hereby the Enemies were so asto-
nished, that they humbly begg'd peace, and
deliver'd up the *Island* to him.

Id. 16.

4. After this victory *Agricola's* care was to
govern the Province peaceably: for which
purpose he restrain'd the avarice of the Ro-
man soldiers, and defended the Natives
from their injuries. Yea moreover having
terrified them with marches through all the
difficult passages in the *Island*, he by his cour-
tesy & civility invited them to take pleasure
in living peaceably. For which purpose he
incurag'd them to conform themselves to
the Roman fashion of life, by building
houſes, Temples and Market-places. Yea
he allured them to imitate even the vices of
their Conquerours, in magnificent banquets,
baths and other instruments of Luxury. He
likewise caused the children of the *British*
Nobility to be instructed in literature, pre-
ferring their witts and naturall endow-

E ij ments

A. D. 87.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

ments beyond the capacities of the *Gauls*: by which means not only the *Roman* tongue became familiar to the *Britains*, from which formerly they had a great aversion, but they aspired also to learn and practise *eloquence*.

5. Such was the employment of the two first years of *Agricola's* government. In the third he march'd Northward, there discovering new Nations and Provinces, whose country he waite'd as far as the river *Tam* (or *Tweed*). And the summer following he continued his conquests as far as *Bodotria* (or *Edinborow-fish*) Eastward, and *Glitta* (or the *Firth of Dunbritton*) Westward: and the narrow space of land between them he strengthened with forts and garrisons, so that the only Enemies remaining unconquer'd, which were the *Caledonian Britains*, were driven beyond those Northern limits. In the forelayd streits neare a town called by *Protolmy Coria* (now *Abercurven*) there is to this day extant an ancient Structure of square stones, call'd by the Inhabitants *Iulius Hot*, fancied by them to have been built by *Iulius Caesar*, who yet never came near this Province: but in all probability rais'd by *Iulius Agricola*, as a Monument of his Conquests.

6. In the fifth year of his Expedition he subdued the Northwest Provinces of *Britany* looking towards *Ireland*: into which parts he drew most of his forces, as if he had had some thoughts of invading that *Island*: from whence a petty Prince, expell'd by a Sedition of his Subjects, repaired to him: whom with a view of freindship he detain'd, intending when an opportunity offred it self, to make use of him in a design upon that *Island*.

7. The following years he spent in a march northward from *Bodotria* (or *Edinborow*) on purpose to find out the limits of the country: for hitherto it was not known to the *Romans* whether *Britany* was an *Island*, or no. And both to secure his march and carry provisions, he caus'd his Navy to keep pace with his land Army: a spectacle of great terrour to the poore *Britains*. Who therupon united all their counsells and forces to endeavour by this last attempt to free themselves from danger by the *Romans*.

8. Their first exploit was to assault the camp of the ninth Legion, separated from the rest. But the watchfull *General* came upon them when they were ready to break into the Camp, and at last, though with great difficulty, disperfed them.

9. The *Caledonian Britains* fayling in this, resolv'd to decide the whole controversy by a general Combat. Whereupon they assembled all their forces on a Mountain, call'd *Grampus*, which divides the whole country (since call'd *Scotland*) into the Northern and Southern Provinces. Their

General, specially elected for this warre, was called *Galgacus*, eminent both for his Mobility and courage, who omitted no arguments which might inflame his soldiers valour: especially insinuating on this, That the *Romans* by their shipping having discovered that *Britany* was an *Island*, they had nothing behind them but the Sea and rocks, to which by flying they might have recourse.

10. *Agricola* on the other side having brought his Army in fight of the enemy, rais'd their courage by shewing that they were now come to an end of all their labours and dangers: that this Victory would bring them all manner of security and plenty: And however, that in case they should be overcome, it would not be inglorious to their memory, that they dyed in the utmost bounds of the Earth and Nature.

11. The battell was fought with valour on both sides proportionable to the necessity: but at last the *Britains* were entirely defeated, and though in the chase through woods and fast places their rage made them turn upon their pursuers, and kill not a few of them, yet they were so wholly broken, that for many years after their impotency made them quite.

12. This combat was fought in the eighth and last year of *Agricola's* Government: For in the beginning of the year following, which was the fifth of *Domitian's* reign, he returned to *Rome*: having triumphall ornaments decreed him by the *Senat*: and though in appearance he was honour'd by the Emperour, yet his glory and virtues rendered him the object of the Tyrants Envy and hatred, and within a few years the sacrifice of his cruelty.

II. CHAP.

1. 2. Of the Successours of Agricola in the Government of Britany.

3. Roman Legions continued in Britany.

1. After *Agricola's* departure out of *Britany* it does not evidently appear in History who succeeded him. And no wonder, since so entire a conquest of the Nation had been gained by *Agricola*, that whosoever follow'd him could not afford any considerable exploits to furnish a History.

2. Some Writers say that *Cnema Trebellius* was the next who succeeded in the Government during *Domitian's* reign: Others, that it was *Salustius Lucullus* mention'd by *Suetonius* in these words, *Domitian*, faith he, put to death *Salustius Lucullus*, who had been

General

of high and sudden.

III. CH.

Iren. lib. 3. cap. 3.

Martyrol. Rom. 11. August.

Cent. Mag. de b. 2. cap. 10. f. 232.

Brougham hist. l. 1. c. 16. n. 5.

Alford. vol. 1. p. 93.

Baven. ad A. D. 101.

Ibid. l. 2. de offic.

IV. CHAP.

Antiquit. Britan. f. 24.

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General of the Roman Army in *Britany*, for this only crime, because he had suffered lances of a new fashion contriv'd by himselfe to be called *Lucullan* lances.

3. This is all that any of the *Roman Historians* mention touching *Britany*, during not only the remainder of *Domitian's* reign, but also the two Emperours, *Nerva* and *Trajan*, which succeeded him. The *Roman Legions* continued still in the Countrey, though all their employment was only to prevent any insurrections among the *Britains*. *Iosephus* the Jewish Historian gives us an account of the number of those Legions, writing thus, *Britany is compass'd with the Ocean, being a new discover'd world, little less then ours. The Romans now inhabiting there have reduced it to the obedience of their Empire: and four Legions are sufficient to overawe and keep in order the Island, though abounding with great multitudes of inhabitants.*

III. CHAP.

1. 2. S. Clement Pope: He sends Bishops into Gaul.

3. 4. S. Taurinus Bishop (Ebroicensium) of Euxen: not (Eboracensium) of York.

5. The Legation of Britany to Saint Clement.

1. Ancient Ecclesiasticall Monuments doe suggest little or nothing to History relating to Christian Religion in *Britany*, during the space of time between the end of *Nero*, and the death of *Domitian*, containing twenty eight years, from the seventieth year of *Christ* to the ninety eighth.

2. Toward the latter end of that time *S. Clement*, sitting in the Chair of *S. Peter*, express'd his generall care over the Church, both toward the East and West: for by a most divine Epistle to the Church of *Corinth* he prevented a schism threatening its ruine, and, as *Irenaeus* faith, he repair'd their Faith much decay'd, by declaring to them the Tradition, which he freshly had received from the *Apostles*.

3. Moreover he supplied these Northwest Regions, principally the *Gauls*, with Pastors and Bishops, sending *S. Nicetius* to *Rouen*, *S. Eusebius* to *Saintes*, *S. Lucian* to *Beauvais*, and *S. Taurinus* to *Euxen*. Concerning this last we read thus in the *Roman Martyrol*, Among the inhabitants of *Euxen* in *Gaul* there is an eleveneth of *August* a commemoration of *S. Taurinus* Bishop, who having been ordain'd Bishop of that City by Saint Clement Pope, by his preaching the Gospel propagated the Christian Faith in those Regions, and being illustrious by the Glory of his Miracles, af-

ter many labours sustained for the Truth, he slept peaceably in our Lord.

4. Particular notice is to be taken by us of this saint, because of a mistake of certain modern *Historians*, who from a resemblance of the words *Ebroicensis* and *Eboracensis*, affirm this *S. Taurinus* to have been Bishop of *York*. For thus doe the Centurists of *Magdeburg* write, *S. Taurinus* was Bishop of *York*, and dyed a Martyr under the Emperour *Adrian*, *Licinius* being then Prefect of the Countrey: Yea moreover not only Bishop *Gedwin*, but *S. Antoninus* likewise affirm that *S. Taurinus*, and *S. Nicetius* also, pass'd over into *Britany*. Neither indeed is it altogether without example that Bishops in those days, out of a common zeale to mens salvation, should change their Seats, and remove their residence whither greater necessities and want of spirituall Light did call them. And if any credit may be given to the assertion of a Modern Historian, that *S. Clement* formerly accompanying *S. Peter* preach'd the Gospel in *Britany*, it is not to be doubted but that his care was to promote the good work begun by himself.

5. Yea I find an ancient Manuscript quoted by the *R. F. Alford*, wherein is contained, how the Church of *Britany* in the year of Grace one hundred, sent a Legation to *S. Clement*, desiring him to communicate to them the Order and Rites of celebrating Divine Service. And *Barnimus* affirms it to be an ancient Tradition that *S. Clement* set down in writing the Order of offering Sacrifice instituted by *S. Peter*, which was afterward in use through the whole Western Church. And long before him *S. Isidore* affirms the same. True it is that in following times it was lengthen'd, by additions made to it.

IV. CHAP.

1. Brittain sayd to have been divided into Ecclesiasticall Provinces by Pope Anacletus in the reign of Trajanus.

2. Such a Division much later.

1. IN the reign of the Emperour *Trajan*, *S. Anacletus* the Successour of *S. Clement* in the Chair of *S. Peter* is sayd to have divided *Britany* into five Provinces and Metropoles, ordaining Bishops and Primats in each: and hereto we find our Protestant Arch-Bishop *Parker* to have given his assent. The ground whereof is a certain Decretall Epistle long since publish'd under the name of the sayd Pope, in which a division of Provinces is indeed mentioned, yet without any application to *Britany*. But the authority of that Epistle being much suspected, yea renounced by severall, not only Protestant but Catholike Authours, lit-

TRAIA. EMP.	40 The Church-History of Britanny	HADR. EMP.
<p>A. D. 1. o.</p> <p><i>Girill. Camb. de Menev. Eccl. Juv. lib. 2.</i></p> <p><i>Vid. Am man. Mar ch. lib. 28. cap. 18.</i></p>	<p>the credit is to be given to that relation groundred by Iom upon it touching the layd <i>Diovison</i>: though <i>Giraldus</i> our Welsh Historian undertake to set down the particular names of the <i>Provinces</i>: calling one <i>Britannia prima</i>, which is the Western part of the <i>Island</i>: the second he names <i>Britannia secunda</i>, containing the Province of <i>Kent</i>: the third <i>Flavia</i>, which is the middle part of <i>Britanny</i>, which after the entrance of the <i>Saxons</i> was called <i>Mercia</i>: The fourth <i>Maxima</i>, containing <i>Yorkshire</i>: and the last <i>Valentia</i>, under which were comprehended all the Northern <i>Provinces</i> beyond the <i>Brigantes</i>.</p> <p>2. But certain it is that these <i>Tales</i> were not allign'd, nor this <i>Diovison</i> made till several ages afterward, under the reign of the Emperour <i>Valentinian</i> and <i>Valens</i>. As for the present age of <i>Traian</i>, <i>Britanny</i> was then divided only into two <i>Provinces</i> call'd the <i>First</i> and the <i>Second</i>, or as <i>Ptolemy</i> names them, the <i>Greater</i> and the <i>lesse</i>, and <i>Dia</i>, the <i>Upper</i> and <i>Lower Britanny</i>: The former of these containd the Southern parts as far as the <i>River Thamesis</i>, first possel'd by the <i>Romans</i>: and the other, the <i>Western Provinces</i> of <i>Cornwall</i>, <i>Wales</i>, &c.</p>	<p>A. D. 120.</p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p>A. D. 120.</p>
<p>V. CHAP.</p>	<p>V. CHAP.</p> <p>1. <i>Tumulus in Britanny: neglected by Traian.</i></p> <p>2. <i>Of King Coelluwaing there: his Character.</i></p> <p>3. <i>The Emperour Hadrian quiets Britanny: as his Coyns testify.</i></p> <p>4. <i>This he did, not in person, but by his Officers.</i></p> <p>1. Toward the latter end of <i>Traians</i> reign, among other Nations which rebelled against the <i>Roman Empire</i>, <i>Britanny</i> is reckoned for one by <i>Spartianus</i>: But the Emperour finding a greater necessity to turn his arms against the <i>Africans</i> and <i>Sarmatians</i>, neglected the <i>Britannians</i>.</p> <p>2. Now what particular <i>Provinces</i> in <i>Britanny</i> those were which at this time attempted to shake off the <i>Roman Yoke</i>, it does not appeare. <i>Coellus</i> was yet alive, who is by our Historiographers call'd <i>King of the Britannians</i>, not as if he were the only <i>King in the Island</i>, but because he was the most considerable in power and wealth, to whom the rest yielded both honour, and some kind of subjection, as in <i>Cesars</i> time we read the several <i>British Princes</i> then reigning in their respective Dominions did to <i>Cassibelin</i>: and afterward in the <i>Saxon Hierarchy</i>, he that was call'd <i>Rex Anglorum</i> King of the <i>English</i>, had a supereminence over the rest.</p>	<p>A. D. 120.</p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p>A. D. 120.</p>
<p>Spanian, in Hadrian. c. 5.</p>	<p>VI. CHAP.</p> <p>1. <i>Julius Severus Governour of Britanny.</i></p> <p>2. <i>The Emperour Hadrians progresse through the Empire.</i></p> <p>3. <i>A wall made by him in Britanny, to exclude the Caledonian Britains.</i></p> <p>5. <i>Hadrian returns out of Britanny.</i></p> <p>1. <i>Julius Severus</i> was the <i>Prætor</i> who at this time administr'd the Province, and governed the <i>Roman Army</i> in <i>Britanny</i>, who, for ought appears in story, stood only upon his defence, and made no expedition against</p>	<p>VI. CHAP.</p>

HADR. EMP.	under Roman Governours. III. Book. 39	HADR. EMP.
<p>A. D. 82.</p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p><i>Polid. Virg. Hist. lib. 2.</i></p>	<p>against the rebellious <i>Britannians</i> in the Northern parts of the <i>Island</i>, as appears by the following exploits of the Emperour <i>Hadrian</i>. By which it is manifest that <i>King Coellus</i>, whose Dominions lay southward, had no engagement in those commotions.</p> <p>2. In the third year of his reign the Emperour began a progresse through all the Regions of the <i>Empire</i>, to compose seditions, to rectify disorders, and restore discipline through all his armies. He began with <i>Germany</i>, and from thence took a view of <i>France</i>, and the year following pass'd over into <i>Britanny</i>: A generall view of whole actions in these Countreys is afforded us by <i>Dio</i>.</p> <p>3. We will here only mention one memorable exploit in <i>Britanny</i>, which was the separating of the peaceable subjects of the <i>Roman Empire</i> from the rest who refused to submit to its yoke. Now whereas <i>Julius Agricola</i> had formerly driven the ruder <i>Britannians</i> into the Northern parts of <i>Scotland</i>, and had built forts in the narrow <i>Isthmus</i> between <i>Edinburgh</i> frith, and that of <i>Dunbarton</i>, to hinder them from making inroads into the <i>Provinces</i> subject to the <i>Romans</i>, it seems the <i>Britannians</i> had broke through that enclosure, and subdued much of the Country beyond it.</p> <p>4. Hereupon <i>Hadrian</i> not esteeming it worth his care, or endangering his Army to repell them within their former bounds, contented himself to raise a wall or rampire more Southern then the former, which he continued the space of fourscore miles between <i>Solway frith</i> on the West and <i>Timemurh</i> on the East side of the <i>Isth</i>. Which wall made of <i>Turfs</i>, and strengthened with <i>Timber</i>, was afterward repaired by the Emperour <i>Severus</i>, and again changed into a stone wall by <i>Theodosius</i> Father of the famous Emperour of that name. This was in succeeding times call'd the <i>Pict's Wall</i>, by reason that those Northern <i>Britannians</i> beyond it became as a distinct Nation, taking their name from their continuing the old barbarous custome of painting themselves, which the civil inhabitants had relinquished.</p> <p>5. <i>Hadrian</i> the year following was call'd out of <i>Britanny</i> to compose a sedition rais'd at <i>Alexandria</i> in <i>Egypt</i>: Therefore he pass'd back into <i>Gaul</i>, and from thence into <i>Spain</i> where he wintered. Out of <i>Spain</i> the next year he layd into <i>Egypt</i>, where having quieted the Country, he returned to <i>Rome</i>.</p>	<p>A. D. 126.</p> <p>VI. CH.</p>
<p><i>Polid. Virg. Hist. lib. 2.</i></p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p><i>Polid. Virg. Hist. lib. 2.</i></p>	<p>VII. CHAP.</p> <p>1. 2. <i>Persecution rais'd by Hadrian against Christians: and the occasion of it.</i></p> <p>3. <i>He profanes the holy places at Jerusalem.</i></p> <p>4. <i>They remain desolate till S. Helens time.</i></p> <p>5. <i>Modern Sectaries imitate the rage of Heathens against the Cross of Christ.</i></p> <p>1. His laborious circuit made by the Emperour, though it was very beneficiall to the Regions through which he pass'd, that is, almost the whole <i>Empire</i>, yet it was the cause of great sufferings to the <i>Christians</i> every where; but especially in <i>Palestina</i>, where they were most numerous, that Country being the source of our Religion: and also by reason of the <i>Devarian</i> which all of them bore to those holy places consecrated by the actions and sufferings of our Saviour: to celebrate the memory of which there was continually a confluence of <i>Believers</i> from all the quarters of the world.</p> <p>2. This moved envy in the minds of the <i>Jews</i> and <i>Gentiles</i> likewise, upon whose complaints the Emperour not only renew'd the persecution of them begun by his Predecessour, but as <i>Julianus Severus</i> affirms, imagining that he could destroy <i>Christian Religion</i> if selfe by inuision desecrating the place where it began, he erected in the most sacred place of our Lords Passion the Idol of <i>Devils</i>. And because <i>Christians</i> were generally esteemed an offspring of <i>Jews</i>, he ordained a Cohort of soldiers to keep constant watch to forbid all <i>Jews</i> an access into <i>Jerusalem</i>.</p> <p>3. <i>S. Paulinus</i> more particularly says, that on <i>Mount Calvary</i> where our Lord <i>Jesus Christ</i> was crucified, <i>Hadrian</i> placed the Idol of <i>Asclepius</i>: (<i>S. Hieron</i> adds, that on the Rock where the <i>Crosse</i> had been placed, he erected a marble Statue consecrated to <i>Venus</i>) and profaned <i>Jerusalem</i>, the place of our Saviours Birth, with the Temple of <i>Asclepius</i>. This he did, as conceiving that the Root of all here, and foundation of the Church would be destroyed, if Idols were worshipp'd in those places in which <i>Christ</i> was born that he might suffer, and suffer that he might rise again, and rise that he might reign; being judg'd by men that he might be Judge of mankind.</p> <p>4. In this desolation all those Holy places lye, till <i>Helena</i> the Mother of the Emperour <i>Constantin</i> out of a pious affection to <i>Christian Religion</i>, thought it worth her pains and industry to search out the venerable <i>Crosse</i>. But neither that, nor the divine Supplicher of our Lord were easily to be found. For the ancient Gentiles, persecutors of the Church, labouring with</p>	<p>A. D. 126.</p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p><i>Polid. Virg. Hist. lib. 2.</i></p> <p><i>Polid. Virg. Hist. lib. 2.</i></p>
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HADR.
EMP.

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The Church-History of Brittainy

HADR.
EMP.

A. D. 118

These things moved many to approve and embrace it, and the Emperor Hadrian himself to publish an *Edict*, prohibiting the punishment of any for their Beliefe, if otherwise they were free from crimes.

2. What effect this mitigation of the persecution probably wrought in Brittainy we shall presently shew. But first we will observe *Gods* just severity against the most inveterate hatred of the *Jews*, always active and restless to incite and inflame persecutions against innocent Christians.

3. The *Jews* had rais'd a rebellion in the beginning of *Hadrian's* reign: and with much adoe were at last subdued: inasmuch as they were forbidden to enter into, or so much as from a far to look upon their City *Jerusalem*: The name of which was by the Emperor likewise changed into *Aelia Capitolina*, and in it a Temple was built to *Imper.* Yet moreover the *Jews* were by a Law forbidden to practise circumcision, thereby to distinguish themselves from others.

4. Upon these provocations a second *Rebellion* far more violent and largely spread than the former, was raised by them, by which *saith Dio*, the whole world was shaken and disturbed. To oppose them, after that the Emperours first General *Titus Rufus*, had been unsuccessfull, *Iulius Severus* was commanded out of Brittainy, which he had governed few tall years: and in his place was sent *Lucius Priscus*, favoured by the Emperor for service formerly done against the *Jews* in their first sedition. Concerning whom nothing remains of any exploits done by him: for all his employment was to guard the Wall or Rampire lately raised to restrain the inroads of the rude Northern Brittainy. Only there is still extant an ancient Inscription signifying this his promotion, and the cause of it, which Monument was raised by one of his Officers, *Q. Cassius Dio in Britannia*.

5. As for the particulars touching the prosecution of the Jewish war, the savage cruelties exercised by them, and the great hazards sustained by the *Romans*, which yet ended in almost an utter extirpation of the Jewish Nation, these things not pertaining to our present design, are to be enquired into among the *Histories* of that Age. We will now return to the Ecclesiasticall affairs of Brittainy hapning in this time, which though of small moment, are not therefore to be omitted.

A. D. 119.

Dio in Britannia.

VIII. CH.

Persecution against Christians mitigated.

1. The several rebellions of Jews and their destruction.

2. This persecution rais'd by Hadrian was shortly after mitigated upon occasion of a suggestion made to him by *Gervasius Praefectus* of *Africa*, that it was against all law and equity, that persons in all other respects innocent, should only for the name and use of *God*, be exposed to the fury of inhumane punishments. And moreover that since among the Christian themselves persons of eminence and learning, who employ their pens to write *Apologies* in justification of the piety and innocence of the Christian Profession: such were *Quadratus* a Disciple of the *Apostle*, and *Arifides* Bishop of *Athens*. By such means the eyes of many were opened, and men began to consider Christianity, not by the ferocious judgments and rumours of the vulgar, or the malicious suggestions of *Jews*, but by the sober account given of it by prudent men, and the untaunted lives

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IX. CHAP.

HADR.
EMP.

41

under Roman Governours. III. Book.

HADR.
EMP.

A. D. 124

IX. CHAP.

1. 2. The death of the British King *Coellus*: to whom succeeds his Son *Lucius*, a child. The reason of his name.

3. A message sent from the Brittainy to Pope *Evarestus*.

4. An answer given by his Successour Pope *Alexander*.

5. Many Baptis'd in Brittainy at *Granta*, or *Cambridge*.

A. D. 124.

IX. CH.

1. Toward the beginning of the Emperor *Hadrian's* reign dyed the British King *Coellus*. Leaving for his succellour his Son *Lucius*, a child then of ten years old, who imitating the acts of his Father, posses'd the affections of his subjects, being esteem'd as a second *Coellus*. The reverence and love which his Father bore to the *Romans* seems to have been the cause that he gave him a *Roman* name, which being derived from *Lux* (Bright) hence the Brittainy called him *Levor Lux*, or a great Brightnes, by reason of the joy he brought to his Father, being born to him in his old age, in the thirty seventh year of his reign, as likewise to the whole Kingdom which esteem'd it a great happiness to enjoy a succellour to their most beloved King.

2. But Divine Providence seems to have had another design in the appointment of this Kings name, intending it for an Omen of that heavenly Light, which in this Princes time and by his procurement was communicated to the whole Kingdom. But this most signall blessing arriv'd not suddenly. Though King *Lucius*, imitating his Fathers benignity, exprest'd much kindness to the Christians, yet he quitted not the superstition of his Forefathers till after many Vocations sent him from *God*, and many invitations and preparations which by Divine Providence occurring in his time, dispos'd him by little and little to submit his neck to the easy and most happy Yoke of *Christ*. What those preparations were, we shall set down in their due place.

3. Our British Historians, *Gildas* and *Nennius*, mention a message sent to the Brittainy by Pope *Evarestus* in the latter end of *Traians* reign, exhorting them to the embracing of Christian Faith. An occasion and advantage for such a message may seem to have been taken from *Traians* mitigating the persecution formerly rais'd by him against the

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X. CHAP.

ANTONIN.
P. EMP.
A. D. 147.

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The Church-History of Brittany

X. CHAP.

X. CHAP.

1. *Antoninus Pius succeeds to Hadrian in the Empire: who sends Lollius Urbicus to repress the rebellious Caledonians in Britanny.*

2. *3. The Brigantes in Britanny rebell: and are pacified: For which the Emperour is stiled Britannicus.*

A. D. 142.
Capit. in
Antonin. c. 9.

1. **T**O the Emperour Hadrian succeeded Antoninus Pius adopted by him: In the beginning of whose reign the Northern rude Britains took the boldness to break through the wall rais'd by Hadrian for their restraint, and after a hostile manner made inroads into the Roman Provinces. For the repressing of whom Lollius Urbicus was by the New Emperour sent into Britanny to govern the Roman Army: who easily quietted those commotions, and moreover drove back the Britains within their former bounds, at Edinborough, where he rais'd a new Wall, in the same narrow space between the Eastern and Western Seas, where formerly Julius Agricola had for the same purpose built several forts at convenient distances. From which wall the Emperour Antoninus in his Itinerary reckons the utmost limits of the Empire.

A. D. 147.

2. A few years after, the Brigantes (in Yorkshire) upon what provocations it is uncertain, began tumults, and both by Sea and land invaded the Ordovices (in North-wales) a Roman Province. Which injury the others likewise repaid in the like manner. Hereupon Lollius Urbicus the Roman Praetor, least this flame of dissention should spread further, timely put both his army and Navy in readiness. Himselfe lead his Army by land, and seuim Saturninus commanded at Sea: Thus in a short time all differences were composed, and the Brigantes, who first began the sedition, received condign punishment.

3. Though these two Tumults in Britanny are by the Writers of those times only slightly and summarily described, yet it seems they were full of danger and hazard to the Romans, otherwise the Emperour Antoninus by whose directions and authority the war was managed, would not have assumed the Title of Britannicus, as a conquerour of Britanny, which Title notwithstanding we find ascrib'd to him.

XI. CHAP.

1. *Succession of Popes: Pope Pius establishes the observation of Easter: to whom the Britains conform.*

2. *3. 4. Of S. Marcellus a Brittain: Bishop of Tiers and the first Brittain Martyr: he suffered out of Brittainy.*

1. **I**N the nineteenth year of the Emperour Antoninus, being the one hundred fifty eighth year of our Lord, Pope Pius the first of that name succeeded Higinus, the Successour of Pope Alexander. He was the first who by a Decree establish'd the observation of Easter, or the Feast of our Lord's Resurrection on a Sunday, in opposition to the Judaizing Christians in the East, who pretending a Tradition from S. John the Evangelist, kept it precisely on the fourteenth day of the first Moon in March. This we mention here because some Modern Protestants pretending that our ancient British Christians conform'd themselves to the Eastern, not Roman custom, doe therefore infer that this Island receiv'd the Christian Faith, not from Rome, but the East: Which controversy shall be examined in due place.

2. Our Ancient Ecclesiastical Monuments make mention about this time of S. Marcellus a Brittain born, and a zealous Apostolical Preacher of the Faith in Britanny. Concerning whom our English Martyrologe testifies that he gathered into a flock the remainders of those who had been converted by S. Joseph of Arimathea and his companions, confirming them in the same Faith.

3. This S. Marcellus was afterward ordained Bishop of Tenger and Tiers. For before Constantine's time, both Miraus, those two Cities were govern'd by one Bishop. In the Annals of which Church we read, that Saint Lucine King of Britanny was made a Christian, and baptiz'd by this Marcellus a Teacher of the inhabitants of Tiers. Indeed it is not unprobable that King Lucine might have been instructed in the verities of Christian Religion, and well disposed to the Profession of it by this saint: but there are far more authentick testimonies demonstrating that he was baptiz'd by Eusebius and Damianus sent from Rome by Pope Eleutherius, as shall be demonstrated hereafter.

4. This

ANTONIN.
P. EMP.
A. D. 160.

XI. CHAP.

A. D. 153.

Martyr. Angl.
4. Septemb.

Miraus in
Euseb. Eccl. 7.
Lamb.
Catalog. Episc.
Trentens.

ANTONIN.
P. EMP.
A. D. 161.

Martyr. Angl.
4. Sept.

under Roman Governours. III. Book. 43

ANTONIN.
P. EMP.
A. D. 162.

4. This holy Bishop was the first Brittain which suffred Martyrdom, out of the Island, as S. Alban was the first that suffred within it. He is commemorated in our Martyrologe on the fourth of September, and in the Gallican Martyrologe he is celebrated with an illustrious Elogy. This his Martyrdom hapned many years after this time, in a great persecution rais'd against Christians during the reign of Antoninus his Successour, Marcus Aurelius, when he was absent from Rome, and gone into the Eastern parts then in commotion after he had finished the German war.

XII. CH.

XII. CHAP.

1. *2. S. Timothy the son of Pudens preaches in Britanny.*

3. *Of his Sister S. Pudenciana.*

4. *Who Priscilla was.*

1. **T**Ogether with S. Marcellus there came from Rome another illustrious saint of Noble Birth and plentiful fortunes, all which notwithstanding he despis'd and relinquish'd that with more freedom he might preach Christ crucified: This was S. Timotheus, the son of Pudens a Roman Senator, and of his wife, suppos'd by many to have been the famous S. Claudia, the British Lady, concerning whom we have already treated. He was Brother to Novatus and to S. Pudenciana and S. Praxedes, whose memories are anniversary celebrated by the Catholick Church.

2. The coming of S. Timotheus is a considerable proof that his Mother was a Brittain: and for that reason the whole family may iustly challenge a place in this History. And because he surviv'd the rest, we will briefly set down what we find in the Ecclesiastical Office touching the two Holy Sisters.

Brit. Roman.
19. May.
A. D. 161.

3. Pudenciana a Virgin, daughter of Pudens a Roman (Senator) with admirable piety practicing the duties of Christian Religion, together with her sister Praxedes, sold her patrimony, and distributed to the poore the money arising from thence: giving her selfe wholly to fasting and prayer. By her endeavours and Zeale her whole family, consisting of ninety six persons, was converted to the Faith, and baptiz'd by Pope Pius. And whereas by an Edict of the Emperour Antoninus publick Sacrifices of Christians were forbidden, the Holy Pope celebrated the Divine Mysteries together with other Christians in the house of Pudenciana: who kindly entertained them all, affording them all things necessary for their sustenance. Thus continually employing herselfe in these Offices of Piety she

departed out of this life, and in the fourteenth of the Calends of June (in the year of our Lord one hundred sixty and one) she was buried in the Sepulcher of her Father in the Cemetery of Priscilla situated in the Salarian way.

4. Priscilla here mention'd, by whom a Cemetery or common place of buriall for Christians had been bestow'd, was the Mother of Pudens and Grand-mother of this holy Virgin. From her probably it was that her Mother Claudia, took her name. For as she being a Captive attending King Caracalla when he was taken prisoner by Othrinus, she changed her British name into Claudia, out of regard to Emperour Claudius: so being married to Pudens she seems once more changed it for another, peculiar to her husbands family.

XIII. CHAP.

1. *2. The death of Novatus Brother of S. Timothy and S. Pudenciana, signified in a letter from the Holy Priest Pastor S. Timothy in Britanny.*

3. *S. Timothy's Answer: who leaves to the disposal of his Sister S. Praxedes the state left by their Brother.*

4. *5. She dedicates the Bathes of Novatus or Timothy, into a Church where Christians assembled.*

6. *Why Churches in Rome call'd Timii.*

1. **T**He next yeare followed the death of Pudenciana's Brother Novatus. Concerning which the ancient Ecclesiastical Monuments have still preserved a letter written by the Holy Priest called Pastor, directed to S. Timotheus then absent from Rome, and employed in the Apostolick Office in Britanny: the tenour of the Letter is as follows:

2. Pastor a Priest to his fellow Priest Timotheus, health in our Lord. The Venerable Virgin Praxedes was in great affliction for the death of her sister Pudenciana. Whereupon many honourable Christians together with our Holy Pope Pius came to her to comfort her. There came likewise to her for the same purpose Novatus your Brother, who is also our Brother in our Lord, and gave her much consolation: and moreover by his liberality he greatly refreshed many poore Christians, ministering to them plentifully of his wealth. Being with his Sister, he earnestly desired that by her prayers he might obtain mercy from our Lord. He likewise, together with our most blessed Bishop Pius, doth fre-

F ij quently

XIII. CH.

A. D. 162.

The Letter of
Pastor to S.
Timotheus.

The Church-History of Brittany

A. D. 165.

quently commemorate you at the Altar of our Lord. About a month and twenty eight days after he was departed from the Virgin Praxedes, he fell sick. Now our Bishop Pius together with the Virgin Praxedes having a solicitude for all Christians, they enquired where the Men of God Novatus was, since he appeared not in the Congregation: And they were informed that he was detained thence by sickness: then were all very sorrowfull. Hereupon the Blessed Virgin Praxedes said to our Bishop Pius, If it be your Holiness pleasure let us go to him: for by your visitation and prayers I doe assure my selfe our Lord will save him. Upon this her proposal it was refused accordingly: and at night wee together with our Bishop Pius, and the Virgin of our Lord Praxedes, went to the Man of our Lord Novatus. And when this Holy man heard that this assembly was come to see him, he gave thanks to our Lord for the comfort he received by the visitation of the Holy Bishop Pius, together with the Virgin of our Lord, and all the rest of us. Thus wee remained in his house eight days and nights. And during the time we were with him, he expressed his will and pleasure to be, to bequeath to your selfe and the Blessed Virgin Praxedes all his estate: and on the thirteenth day following he departed to our Lord. Of these things we together with Holy Pius Bishop of the Apostolick See and the Virgin Praxedes, thought meet to give you an account by these our letters, to the end you might acquainte us with your pleasure, how you would have the estate of your Brother Novatus disposed, that your appointment may in all things be observed. Sent by Rufinus a Subdeacon of the holy Roman Church.

3. To this Letter S. Timotheus his Answer follows, though short, yet full of piety and perfum'd with the simplicity and Christian Charity of that age. Timotheus to his Brother and fellow priest Pastor, and to his most holy Sister Praxedes, health. We being desirous in all things without delay to expresse our service, beseech your holiness to recommend us to the Memory, and intercession of the Holy Apostles, the holy Bishop Pius, Prelat of the holy Apostolick See, and all the Saints. I your humble servant perusing the letter you were pleased to direct to mee, am more abundantly filled with joy: For my soule always was, and still continues resigned to yours, wherefore your Holiness may take notice, that the same is giving to us your servant, which was agreeable to our Brother Novatus, namely that what he bequeathed to mee, should be at the disposition of the holy Virgin Praxedes: and therefore hereby you have full power to employ the said legacy which way soever shall be thought good by you and the said holy Virgin.

4. Now what was the successe of this holy negotiation appears in the ancient Acts of the same Pastor in these words, Having therefore received this Epistle, we were filled with joy, and presented it to the Holy Bishop Pius, to be read by him. Then the Blessed Bishop Pius gave thanks to God the Father Almighty. At the same time the holy Virgin of our Lord Praxedes, having received such power (from her Brother

Timotheus) humbly besought the Blessed Bishop Pius that he would dedicate a Church in the Baths of Novatus, at that time not frequented: because in them there was a large and spacious Edifice. To this request Bishop Pius willingly yielded, and dedicated a Church in the Baths of Novatus at Rome in the street called The Bricklayers street, where likewise he constituted a Roman Title, and consecrated a Font for Baptism on the fourth of the Ides of May.

5. These Bishops here named from Novatus, have elsewhere their title from S. Timotheus, being situated on the mountain at Rome call'd Viminal. To this place it was, before a Church was solemnly consecrated, that Christians usually repaired, but privately, for the celebration of holy Christian Mysteries: as we find in the Acts of S. Iustin the Philosopher and Martyr: For being examined by the Prefect of Rome concerning the place in which the Christians made their Assemblies, his answer was, I have hitherto had my abode near the house of me Martinus, at the Bath named The Timothein-bath. For which Assemblies, having been forbid by the Emperor, the same Iustin four years after suffered Martyrdom.

6. Now whereas in this relation made by the holy Priest Pastor, there is mention of a Roman Title constituted by Pope Pius; we may observe that in the first infancy of the Church, those who were ordained Priests to celebrate Divine Mysteries, were not confined to any fixed residence, but exercised their function in several places, as occasion presented it selfe: But about the year of our Lord one hundred and twelve S. Evaristus Pope assign'd to each Priest a peculiar Cure and Parish in Rome, which were called *Tituli*, or *Titles*, so named from the *Signes* or *Marks* set on the places where they assembled: which in the ancient Churches were *Crosses*, erected to signify that such buildings were appropriated to Christian Worship.



XIV. CHAP.

A. D. 165.

A. D. 166.

XIV. CH.

XIV. CHAP.

1. The death of Antoninus Emperor, to whom succeed Marcus Aurelius and Lucius Verus.
2. The death of S. Praxedes.
3. Persecution rais'd by M. Aurelius at the instigation of Philosophers.

A. D. 165.

A. D. 166.

THE same year with S. Novatus, did the Emperor Antoninus likewise end his life: whom succeeded Marcus Aurelius, call'd the Philosopher, and Lucius Verus: so that the Roman Empire was jointly governed by two persons, with equal authority.

2. In the second year of the reign of these Emperours dyed the holy Virgin Praxedes. Concerning whom thus the Holy Priest Pastor continues to write: Two years and eighteen days after this Church was dedicated, there was a great persecution rais'd against Christians, to the end to force them to worship Idols: and many were crown'd with Martyrdom. Now the holy Virgin of our Lord Praxedes, being servent in the Holy Ghost, secretly conceal'd many Christians in the said Title, or Church: whose bodies she strengthened with food, and their minds with exhortations proceeding from Gods Spirit. Then information was given to Antoninus (that is, M. Aurelius) that Christian assemblies were made in the house of Praxedes. Who sent Officers and layd hold on many, among which was Symitrius a Priest, with twenty two more: All which he commanded to be put to death in the same Title, without any examination. Whose bodies the blessed Virgin Praxedes took by night, and buried them in the Camitry of Priscilla on the seventh day of the Ides of June. After this the Holy Virgin became much afflicted in mind, and with many groans prayd unto our Lord that she might passe out of this life: whose prayers and teares found access unto our Lord Jesus Christ. For on the thirty fourth day after the Martyrdom of the foresaid Saints the consecrated Virgin went unto our Lord, on the twelfth of the Calends of August. Whose body I Pastor a Priest buried next to her Father in the Camitry of Priscilla in the Salazian way: where at this day the Prayers, and devotions of Saints are frequently exercised.

3. This persecution was begun chiefly at the instigation of Heathen Philosophers, especially the inhuman, beastly sect of the Cynicks. For by reason of the Emperours Rudeness and profession of Stoicall Philosophy, such persons had easy admittance to him. Among whom Tatianus a learned Christian in that time takes notice of one infamous Cynick called Crescens, whose vanity, luxury, cruelty and profanenes is well described by him: and S. Iustin Martyr in his

under Roman Governours. III. Book. 45

A. D. 166.

XV. CH.

XV. CHAP.

Oration publicly pronounc'd before the Senate, mentions the same Cynick with contempt and indignation: as it were prophesying his Martyrdom following, and procured by those Sycophants.

1. 2. Of S. Timotheus: his death by Martyrdom at Rome.
3. A Letter of Pope Pius signifying this, &c.
4. His universall care over the Church.
5. 6. A second Letter of the same Holy Pope.
7. Great care of Christians touching the Sacred bodies of Martyrs.

Thus we have the summe of what is in Ecclesiasticall Monuments delivered touching three holy children of Pudent a Roman Senator, and his wife Claudia Priscilla: in the Acts of whom our Nation has an interest, partly in regard of their Mother a British Lady, as likewise their Brother S. Timotheus, who besides his generall Apostolick Office exercised in this Island, had no doubt a great influence in disposing King Lucius to the embracing of our Christian Faith.

2. Now besides this generall Character of this our Saint, there is little extant touching S. Timotheus, but only that the year after his devout Sister Praxedes death, he return'd to Rome, where also he became a happy prey to those sensuall savage Philosophers, and in the following year gloriously ended his life by Martyrdom, together with another worthy companion called Marcus. This appears both in the ancient Roman Martyrologe on the twentyfourth of March, as likewise an Epistle written by the Holy Pope Pius to Iustus Bishop of Vienna in France.

3. The Copy of which Epistle is as followeth: Pius Bishop of Rome to his Brother Iustus Bishop. Before thou didst depart from Rome, our Sister Euprepia, if thou dost well remember, assign'd the Title of her house for maintaining the poor: where we abiding with our poore brethren doe celebrate Masses. Now we are desirous to be informed concerning thy affairs, most happy Brother, since thou tookst thy journey to that Senatoriall City of Vienna: as likewise with what successe thou hast spread abroad the seed of the Gospell. Those Priests which had their first education from the Apostles, and have continued to our dayes, with whom also we divided the care of preaching the word of Faith, having been call'd by our Lord, doe now repose in their eternall mansions. Saints Timotheus and Marcus have ended

their

Rom. Mart.
24. Mar.Epistle of P.
Pius.

A. D. 166.

their dayes by a happy confitt. Take care, dear Brother, that thou follow them by imitating their Zeale, and freeing thy selfe from the chains of this world. Make hast to obtain with the Holy Apostles the everlasting palm of victory: that palm which S. Paul attain'd by a world of suffering; and S. Peter also, from whom the Crosse is selfe could not take the love of Christ. Salute the Brethren who live with thee in our Lord. Chersimus, Satens prime Minister, seduces many from the Faith. May the Grace of Christ dwell for ever in thy heart.

4. In this Epistle we see what a generall care this holy Bishop expresses, and how his solicitude for the salvation of soules is not confin'd to Rome or Italy only. As likewise how he professes that he divided the care of propagating the Gospel to Priests subordinate to him. So that it cannot be doubted but that S. Timotheus his employment in our Lords Vineyard in Britanny proceeded from his care, and was accompanied with his benediction. A further proof whereof is afforded us in another letter of his to the same Tustus Bishop of Vienna, which we here set down.

A second
Letter.

5. Pius Bishop of Rome, to his Brother Tustus Bishop, health. Attalus is arriv'd here, bringing with him the Epistles of the Martyrs there: whereby he has fill'd our hearts with inestimable joy for their triumphs. He acquainted us that our holy Colleague Verus has victoriously triumphed also over the Prince of this world: and that thou art seated in his place in the Senatoriall City of Vienna, being clothed with Episcopall vestments. Be carefull therefore faithfully to discharge in our Lord the Ministry which thou hast received. Let not thy diligence be wanting decently and reverently to bury the bodies of the Martyrs, as the members of Christ: for the Apostles treated S. Steven. Visit the prisons of the Saints, and take care that none of them lose the fervour of their Faith. Approve holy Martyrdoms by the light of the Holy Spirit in thee. Encourage and excite them to continue constant in the Faith. Let the Priests and Deacons observe thee, not as a Master, but as a Minister of Christ. Let thy piety and holiness be a protection to the whole congregation under thee. Our brethren, whose names Attalus will acquaint thee with, are freed from the Tyrants cruelty and now rest in our Lord. Pastore the Priest hath built a Tiele (or Church,) and is happily dead in our Lord. Know O most blessed Brother, that it has been revealed to me, that the end of my life approaches shortly. One thing I earnestly begg of thee, that in the holy Communion thou wilt not be unmin'dfull of me. This poor Senat of Christ at Rome salutes thee. I salute the whole assembly of Brethren with thee in our Lord.

A. D. 167.

6. That which this holy Pope mentions of his approaching death, was by the event prov'd to have been a Divine revelation, for the year following he was crown'd with Martyrdom, after he had fate ten years:

And Anicetus a Syrian succeeded him.

7. As touching that advice concerning the Bodies of Martyrs, severall examples of those Primitive times demonstrate, that what he there advises, was no superstitious invention of his own, as our Modern Separatists doe call it, but a duty received from the Apostles. Such reverence did the Church of Smyrna expresse to the Relicks of S. Polycarpus, who was martyrd two years after S. Pius: as appears in their Epistle relating the circumstances of his blessed death. The malicious Jews would have perfwaded the Roman President to have refused the holy Martyrs body to the Christians of Smyrna, least, sayd they, they should forsake their crucified God, and worship Polycarpus for a God: for these miscreants could not distinguish a sacred Veneration due to holy Relicks, from that Supreme adoration, which belongs only to God: But those holy Primitive Christians were better instructed, for thus they write; We (say they) have reposed the bones of Polycarpus, more valuable to us then precious stones, and purer then gold, in such a place as is decent and becoming: Where being all of us assembled, God will give us the grace to celebrate with all possible joy and exaltation the day of his Martyrdom, as being indeed the day of his more happy Nativity.

XVI. CHAP.

1. Commotions in Britanny: pacified by Calphurnius Agricola.

2. 3. Long and dangerous war in Germany. A victory miraculously obtain'd by the Prayers of Christians.

4. Successions of Popes. Touching King Lucius.

1. IN the eighth yeare of the reign of M. Aurelius and L. Verus, the Northern part of the Empire, especially in Germany and Britanny, was cruelly agitated with tempests of seditions and wars. In Britanny the Northern Province of the Oradani (about Bernick) broke out into open rebellion: for reducing of whom Calphurnius Agricola was sent into the Island, upon whose approach the rebels quickly submitted. And all that remains besides to keep alive his Memory, is an Inscription upon a Pillar rais'd by A. Lucianus, wherein Calphurnius Agricola's name is engraved: Which Pillar is dedicated to the Syrian Goddess (Dea Syria,) worship'd, it seems, by the Romans in that place. Concerning which Goddess the reader may consult our learned Mr. Selden in his Treatise of that argument.

2. But the German war was more lasting and doubtfull: which not belonging to

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A. D. 170.

us b. H.
for. lib. 4.
ap. 14.

16.

XVI. CH.

A. D. 170.

Capitulum in
Aurelio.Seld. de Di.
Syn. 2. cap. 2.

A. D. 180.

A. D. 175.

our present design, the relation of it must be sought for in the Roman Historians of this age. Yet one circumstance in it, conducing much to the glory of Christian Religion, must not be omitted. Which was the saving of the Emperor and the whole Roman Army, not only from a certain destruction by the German Nations, (the Marcomanni, Catti, &c.) by whom they were inclosed, but from a more irresistible enemy, extremity of thirst: All this obtain'd by the Prayers of Christian souldiers, not only interrupted all persecution of them, but obliged the Emperor by his publick Letters sent into all Provinces to profess his gratitude for so eminent a deliverance.

3. The particular circumstances hereof we shall refer to the following Book, the argument whereof will be the happy and glorious conversion of our British King Lucius to the Christian Faith: To effect which, this so wonderfull, publick and unquestionable miracle, no doubt much conduced. Now this conversion having been perfected in the beginning of the reign of the Empe-

ror Commodus, who succeeded his Father M. Aurelius, which was four years after this stupendious deliverance of the Romans, our Ecclesiasticall Monuments afford us little for the furnishing that space of time. Therefore we will onely adde, for a distinct clearing of Chronology, the succession of the Bishops of Rome since the last mention'd Pope Pius the first of that name.

4. To Pope Pius, therefore, having fate somewhat more then nine years, and dying in the year of our Lord one hundred sixty six, succeeded S. Anicetus, to whom after nine years succeeded S. Soter, who having for the space of five years filled the Chair of S. Peter, had for his next Successour S. Eleutherius in the year of our Lord one hundred and eighty: in the third year after whose assumption to the Apostolick dignity King Lucius, then an old man, for he had reigned fifty eight years, by Gods mercy and grace, had his youth renew'd like an Eagle, being born again by Baptism, and made an heyr of an everlasting Kingdom.

A. D. 180.





THE
FOURTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. *The Conversion of the British King Lucius in his old Age.*
2. 3. *Severall Motives thereto.*
4. *Edicts of former Emperours in favour of Christians.*
5. *An example of the Emperour Antoninus his Edict.*

KING Lucius had now governed the Britains almost threescore years, having begun his reign in the tenth year of his age, when Almighty God at last subdued his heart to the belief and obedience of his Gospel. It may perhaps seem strange he should hold out so long against the Truth: but yet if we consider the tenaciousness of humane nature to inveterate customs, especially such as are agreeable to flesh and blood, and likewise the horrible scandals and prejudices which then were cast on Christian Religion, which even without such prejudices, is extremely contrary to our naturall inclinations, it is to be esteem'd no lesse then miraculous, that a great King in such times as those were, should have the courage to be

the first example, and this in his old age, of submitting a Scepter and Crown to the spirittuall Scepter of Christs Kingdom.

2. Besides his so long experience of the innocence, humility, patience and peaceable dispositions of his Christian subjects, we may suppose the principall Motives inducing him to yeild at last to the exhortations of many Apostolick Preachers, such as were S. Aristobulus, S. Marcellus, S. Timotheus, &c. to have been two; First the Testimonies that the Emperours themselves, though otherwise Enemies to the Christian Faith, gave to the Professours of it: Next the wonderfull testimony that God gave thereto by rescuing the then reigning Emperours from unavoidable destruction by the prayers of his Christian soldiers.

3. As touching the former Testimonies of Emperours, they are the more weighty, because given not out of any worldly respects, but purely out of a conviction of the innocence of poor persecuted Christians, after all severity, rigour and cruelty had been used toward them to force them to renounce their Profession. Moreover these Emperours were not such as Nero, Vespasian or Domitian, whose favour to Christianity would have been a disgrace and prejudice to it: But Princes venerable to the world for their prudence, courage, and zeale likewise to their own superstition; Such were Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius.

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M. Aur.
P. EMP.
A. D. 181.

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4. We will here insert one *Edit* of the Emperor *Antoninus*, by which we may gather the tenour of the others. It is extracted out of the Writings of *S. Iustin the Philosopher* and *Martyr*, who then flourished. The Form thereof is as followeth.

5. The Emperor *Caesar Titus Helius Hadrianus Antoninus Pius Augustus*, Highest Priest, this fiftenth time possessed of the Tribunitall Power, and this third time Consul, Father of his Country. To the people of *Asia*, Healeth. I am assured that the Gods will not permit these men to be hid in obscurity, who refuse to pay due honour and worship to them: for they themselves will far more severely punish such, then you can. And you do not consider that by molesting and tormenting these men whom you call impious, and charge as enemies to the Gods, you thereby do the more confirm and encrease their Religion. For to them it is a thing more desirable to be accused as criminal, and to lay down their lives for their Gods, then to enjoy the present life with worldly contentment. Hence it comes to passe that by expying their lives in this manner they obtain ever you a more illustrious Victory, then if they should perform whatsoever you require of them. Now as concerning the Earth-quakes which both in late times, and at this present also do happen, I judge very reasonable to give you some admonition. Whensoever such calamities befall you, you are presently disheartened and in despair, and you impute to their Religion, as if it alone was the cause of all misfortunes happening to you. On the other side, whensoever any such accident befalls them, they are thereby incited to a more constant and firm trust in God: Whereas all that while you either lose all knowledge of God, and utterly despise all sacred duties, not only refusing to pay the worship and service due unto the Deity, but grievously vexing, and to the death pursuing those who do observe and reverence him. Now severall Magistrats and Governours of our Provinces have heretofore written letters in the behalf of these innocent men to our most holy and deified Father *Hadrian*. To whom his Answer and Rescript was, That no further trouble or molestation should be given to those men, except they should otherwise be found guilty of any crime, or that they had a design prejudiciall to the Roman Empire. Many have likewise written to me in their favour, to whom my Answer was, That I assented to the Ordinance and Will of my late Father, And my pleasure is, That if any shall hereafter offer any injury or vexation to any Christian, upon this account that he is a Christian, the person so persecuted, though he be found to be indeed a Christian, shall be presently acquitted: and his accuser shall undergoe a just and due punishment.

6. This *Edit* though in this Copy directed only to the Eastern Provinces, where the malice and perulancy both of Jews and Gentiles, Enemies to Christianity, was more violent, yet no doubt had its effect in all other places also: For besides that the cause of Christians was every where the same; *Edits*

of this nature were sent over the whole Empire, as we shall see in another of the same nature published by *M. Aurelius*, and presently to be produced. And however, all Christians no doubt would be zealous to make use of the advantage that such *Edits* gavethem to justify their Religion, and clear it from all prejudices cast upon it: For what could the most learned among the Christian Writers in their *Apologies* invent more honourable and more advantageous to recommend the Christian Faith, then this Heathen Emperor here published to all the world? It cannot therefore be doubted, but that such Testimonies from Enemies of such Authority had great influence on the minds of all considering moderate Heathens, though otherwise lesse disposed to embrace the Truth then *King Lucius* was, who from his Ancestours inherited a spirit not only of civility and courtesy to all, but likewise of a particular kindness and liberality to Christians.

II. CHAP.

1. *S. &c. The wonderfull deliverance of the Emperor Aurelius and his Army by the prayers of Christians: particularly related out of Dio, &c.*

4. *S. Dio wrongfully ascribes this Victory to a Magician.*

6. *The Emperours own true relation of it.*

8. *This an occasion of the Conversion of many: particularly of King Lucius.*

10. *Mistake of the Centurions of Magdeburg.*

11. *Eusebius his testimony of the Conversion of many (in Britanny.)*

1. **B**UT another far more powerfull and efficacious Testimony to the Truth did Almighty God himselfe at this time give to all mankind, by delivering not the Emperor alone, but his whole Army, yea in a manner the Empire it selfe, upon the prayers of his Christian servants, from destruction otherwise inevitable.

2. The state of the then present affairs and danger is thus described by *Dio* a Roman Historian living in those times, and a bitter enemy to Christians; The Emperor *Marcus* (saith he) after many and great battels fought in Germany, and no small dangers undergone, at last subdued the *Marcomanni* and *Lexyges*. After which arose a new and sharp war against a Nation called *Quadi*. From which war ensued a Victory to the Romans, happy beyond their hope, being indeed obtained by a miraculous favour of God: For the Romans in the midst of the battel being brought into extreme danger, were saved after a wonderfull manner, or merely by a special Divine

assistance

M. Aur.
EMP.
A. D. 181.

II. CHAP.

also in Mar.
lib. 7.

M. Aur.
EMP.
A. D. 181.

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M. Aur.
EMP.
A. D. 181.

assistance. For being narrowly enclod on all sides by the *Quadi*, though where the places were commodious, they fought valiantly, yet the Barbarous Enemy delayd the deciding the battell by a generall battel, hoping without the hazard of a combat, to see them be destroyed by the extremity of heat and thirst: For by the advantage of their multitudes having seized on all passages, they had so shut them in, that they could not come to any water. Now the Romans being brought into these extreme difficulties, and tormented both with diseases, wounds, a burning heat of the Sun and intolerable thirst, so that they could neither fight, nor draw off from the place, but were fard to stand still in their arms exposed to the fiery beames of the Sun: On a sudden there was a gathering together of many clouds, from which descended wonderfull great showers of raine refreshing the Romans, which could be imputed to no other cause, but a speciall immediate favour of God.

3. Thus writeth *Dio*: and hereto adds, that the Romans being encouraged by so unexpected an assistance of heaven, valiantly set upon their enemies as on ill'd, at such a miracle, who immediately fled, and in their flight as many were kill'd by lightning, thunderbolts and stones falling from heaven, as with their enemies swords. So that it was notorious to all the world that this so great deliverance and victory was the work not of men, but of God only.

4. Now though evidence hereof extorted from *Dio* a free confession of Divine goodness, yet his malice and envy against the Christians incited him to attribute this Miracle rather to *Magick* more powerfull then his God *Mercury*, then to the true God of the Christians. For to the forecited account, he adds this conclusion: The report is (saith he) that a certain Egyptian Magician called *Amulphus*, who was then attending on the Emperor *Marcus*, did by Magick arts invoke *Mercury*, especially that Deity which rules in the aire, and other Demons, and by their assistance forcibly procured such showers. But *Xiphilin* the abridger of his History, evidently convinces this imposture, by shewing first that the Emperor was never addicted to the delusions of *Magick*, or affected with the society of the Professours of such arts: And afterwards declaring the true circumstances of the matter, to this effect: *Marcus*, saith he, having in his army one Legion consisting of soldiers which came from *Melitim* (in *Armenia*) and were all of them worshippers of Christ: There came to him, being in great feare what would become of his Army, and at a losse what course to take, the Prefect of his Pretorian bands, who told him that there was nothing so difficult but those which were called Christians could obtain from God: of which Professors there was then present in the Army one entire Legion. *Marcus* being thus informed, desired the Christians to make supplication to their God in behalf of the Army.

Which affirm as they had done, God immediately granted their prayers, and with the same showers destroyed the Enemies, and refresh'd the Romans. Hereupon *Marcus* wonderfully astonished with these things, by a publick *Edit* honour'd the Christians, and called that Legion the *Thrandring Legion*. And to this effect an *Epistle* written by the Emperor himselfe is extant to this day.

5. This was the true Narration of this wonderfull deliverance, which is confirmed by the Testimonies of severall learned Christians in their publick *Apologies* for their Religion immediately after that time, such were *Apollinaris* Bishop of *Hierapolis* cited by *Eusebius*, and *S. Gregory Nyssenus*, and likewise *Tertullian* in his works still extant. Which is a proof undeniable of the Truth of these things: because otherwise their alledging of so famous an accident in the times when if their allegations had been false, they might evidently have been convinced of most impudent forgery, this would instead of pacifying, have more enraged their persecutors against them.

6. But a *Witness* beyond exception is the Emperor *Marcus* himselfe, though a Heathen, who testifies, not by report or hearsay, but what his eyes had seen: This he does in a publick Letter or *Edit* in favour of Christians, which he commanded to be sent through all the Provinces of the Empire. This is that *Epistle* mention'd by *Xiphilin*: the tenour whereof is this:

7. The Emperor *Caesar Marcus Aurelius Augustus Antoninus*, Germanicus, Parthicus, Sarmaticus, High Priest, in the twenty eighth year of our Tribunitall Power, and our third Consulship, Father of our Country, Praefect, To the Senat and People of Rome, sends health. I have given you information touching the greatness of our present design and resolution, and all the occurrences which successively hapned to me in Germany, both in our combats and Sieges. Truly when I was at *Carnuntum*, our Scouts inform'd us that there approached within the space of nine miles no fewer then seventy four Ensigns of our Enemies. And the same thing did *Pompeianus* our Generall declare to us, which our selves likewise saw. Now having in our Army only four Legions, the First, the Tenth, the Twinn-Legion, and that of the *Ferentarij*, and there being in our Enemies Camp no fewer then nine hundred seventy seven thousand, when I compar'd our small forces with the vast multitudes of our Barbarous Foes, I address'd my prayers and vows to our Roman Gods: But when I saw that I was neglected by them, and that the Enemy began to overcharge us, considering the small number of our own forces, I sent to call the Christians, which were not a few in our Army, whom I both by prayers and threats also urged to assist us: But threats were neither needfull, nor indeed seemly, as I perceived afterward, when I found how powerfull they were. For they undertaking our defence, did not set themselves to provide themselves of weapons, or to make use of arms

Euseb. hist. Greg. Niss. in oration. in 40. Martyr. Tertull. Apol. c. 5. ad Scapul c. 4.

The Epistle of the Emperor M. Aurelius in favour of Christians.

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or Trumpets: For to put their trust in such things is not acceptable to that God, whose name, cause and honour they always carry in their hearts. Therefore it is just that we should acknowledge those to be safely protected by God whom formerly we esteem'd to be impious and enemies to him. For having cast themselves prostrate on the ground, they offered their prayers not only for me, but for the whole Army, that some remedy might be sent us to assuage the hunger and thirst with which we were tormented: For, for the space of five days we had not drunk any water, there being none left among us, nor any means to procure any, we being clos'd round about with Mountains in the very heart of Germany. Now as soon as these Christians had cast themselves on the ground, and addressed their Prayers to that God of whom I was ignorant, immediately there fell from heaven abundance of rain, which to us was coole and refreshing, but to the Enemies of the Romans it was accompanied with hail in the likeness of fire, and with thunderbolts. Thus that God who cannot be overcome or resisted, was in a wonderfull manner readily propitious to their prayers and supplications. For this reason let us freely permit such as these to be, what they profess, Christians, least we force them by their prayers to obtain such weapons from heaven against us. My judgment and sentence therefore is, That none be question'd or call'd into judgment upon this charge that he is a Christian. So that if any one shall be found to lay this as a crime to any one, that he is a Christian, let it be made known to the person accus'd for being a Christian, in case no other crime be objected to him, that he is to be presently dismissed and acquitted: and let him that accus'd such a Christian, be burnt alive. Whosoever therefore professes himself a Christian is hereby freed from any danger in that regard threaten'd against him. Neither let the Magistrate who governs the Province, endeavour to make him renounce his Profession, or any way abridge his liberty. And my Sentence moreover is, That this Edit be further establish'd by a Decree of the Senat, and publicly expos'd in the common place of Trajan, that any one may read it. Let Petrus Pollis likewise Prefect of the City take order that this Constitution be sent into all Provinces: Neither let any one who has a mind to take a copy and make any use of it, be prohibited so to do. Fare ye well.

8. The Emperor not content with celebrating so advantageously the wonderfull power and goodness of the true God by Edicts and Writings published to the whole world, proceeded to a yet more illustrious expression of his gratitude: And because Edicts were only in force for the present age, he to eternise the memory of so great a deliverance, rais'd up in a spacious place at Rome a vast Pillar, on which was grav'd the whole History, to be read by all future times.

9. Now such a Confession of the impotency of the Roman Deities, and the Omnipotency of the true God worshipp'd only by

Christians, a Confession made by the most wise, learned and vertuous Emperor that ever assumed the Title of Caesar, this, no doubt, had a strange influence on the minds of a world of persons in all the Provinces of the Empire, to incline them to conform themselves to the Emperours judgment, though worldly interests made his practise contradict his judgment. Hence it came to passe that the numbers of Christians wonderfully encreas'd at this time, and those not only of the vulgar rank, but persons of honour and esteem in the world: as we read in Tertullian, a Christian Writer of the next Age: We, says he, who are counted Externs by you, doe yet fill all your places, your Cities, Isles, Castles, Free Towns, Camps, Tribes, Corporations, Palaces, Senats and places of Inducature, &c.

10. No wonder then if our British King Lucius, so well prepar'd before, having been inform'd (as our Historian Bale writes) by the Emperours principall Officers Trebellius and Pertinax, sent by him into Britany, not only of the late miraculous deliverance, but how a great number of the Roman Nobility and Senators had thereupon given their names to Christ: No wonder, I say, if he being convinc'd in judgment, and not deterred by the Roman Civil power, at last submitted his neck to the same easy yoke. But whereas the Centuriators of Magdeburg mistaking this passage of Bale, do affirm that Pertinax and Trebellius were themselves converted to the Christian Faith, and thereby an occasion of King Lucius his conversion, this evidently contradicts the current of the Roman History. For Pertinax who in these times was sent the Emperours Lieutenant into Britany, he after the death of Commodus who succeeded M. Aurelius his father, was chosen Emperour, and not the least intimation is given by any Historian, that he was affected to Christian Religion. As for Trebellius a person unknown in the History of these times, for he could neither be that Trebellius Maximus, who governed Britany in the year of our Lord sixty seven, nor probably that Cneus Trebellius the Emperours Lieutenant here in the year one hundred and eighteen, concerning whom we find in no Monuments any ground of suspicion, that either of them became Christians.

11. For this reason we cannot afford him a place among those illustrious persons, concerning whom Eusebius thus writes, At the same time when Commodus governed the Roman Empire, our Religion was brought to a quiet and peaceable state, through all the Churches in the world. Yea moreover the Word of Salvation did then attract the minds of all sorts of men to the holy Religion which reaches the worship of the only true omnipotent God, Creator of all things, that at Rome it self (and in the Roman Empire) very many persons illustrious for their birth, and flowing with wealth, embraced that Truth which brought salvation to them, and

moreover

Tertull. de
plog. cap. 37.Bal. cent. 1.
cap. 19.Magdebur.
cent. 1.
cap. 19.Euseb. hist.
lib. 5. c. 20.Bale.
A. D. 182. p. 3.

moreover drew to the same Holy Profession their whole families and kindred.

12. By which expression the Historians (scents in the opinion of Baronius, to have principally pointed at this famous Conversion of Britany: For, having with all diligence searched into Ecclesiastical monuments he professes he could not find out any to whom that passage in Eusebius could be applied, except our British King Lucius, whose name is commemorated in the ancient Martyrologies usually read in Churches. Neither is it any wonder that Eusebius should either be ignorant, or silent concerning the particular affairs of Britany, concerning which, as may be shew'd by many Examples, he treats very negligently. But enough hath been sayd touching the motives probably inducing King Lucius at this time publicly to embrace the Christian Faith: We will consequently declare the manner and order of the said Kings conversion, accompanied with that not only of his family, but generally his whole Kingdom.

III. CHAP.

III. CHAP.

1. A History of the Conversion of Britany anciently written by Elvanus Avallonianus, left.

2. The Relation of Bale and the Magdeburgenses concerning it.

3. 4. 5. &c. King Lucius being unsatisfied in his old Religion, demands instruction of Pope Eleutherius: And why he has recourse to him.

A. D. 182.
Bale. 2. p. 3.
A. D. 179.
p. 17.
Bale.

IF the Ancient History of Elvanus call'd Avallonianus (that is, of Glastonbury) mention'd by Radulphus Niger in his Chronicle, and Bale, who is sayd to have lived in these very times of Antoninus the Philosopher, Commodus his son, and Pope Eleutherius, and to have written a Book of the Original of the British Church, if this History, I say, were still extant, we might with more assurance proceed in the relation of the particulars touching this most happy conversion of our Countrey: Whereas now we must content our selves with gleaning out of less ancient Writers such parcel's as they will afford us to make up the following Narration. Notwithstanding since we cannot charge them with delivering to posterity their own inventions, we ought to receive their scattered Records as the Relicks of ancient Tradition, extract'd out of Primitive History, now swallow'd in the gulfe of time.

2. Now in our Narration, that we may approve our sincerity, we will not neglect

the iudgment and testimonies of such Modern Writers as have searched into Antiquity, though otherwise averse from Catholick Religion. Among which thus writes Bale, King Lucius, says he, was it seeme, scandalis'd at the meannesse and Poverty of Christ, as the Jews formerly were. For though Christian Religion had for the space of more then a hundred years been propagated through Britany, yet it seem'd to him deprived of its due splendour, because it had hitherto been administr'd by simple, poor and contemptible persons: and however, it wanted the Emperiall Authority of Rome to support it. Therefore as soon as he was inform'd by Trebellius and Pertinax, the Emperours Lieutenants, that upon the ceasing of persecution, severall illustrious Romans had embraced it, he then began to entertain a more worthy conceit of it. And to the same effect write the Centuriators of Magdeburg, though with some mistake, as hath been observed.

3. This stone of offence, to wit, Poverty and want of worldly splendour and advantages being thus removed, King Lucius now seriously comparing the Christian Faith with what he had been taught by his Druids, the simplicity and sanctity of the one, with the unclean and inhuman superstitions of the other, but especially considering the inestimable Promises of eternall Glory and Happines not only propos'd, but by evident demonstrations establish'd, in the Gospel, to which his own Preists never pretended any claim at all; No wonder if he grew unsatisfied and weary of his former Errors, and willing to admit a further illustration of those verities, with a few beams wherof he had formerly been enlightned.

4. Now, it seems, there none being then in Britany, or not known to the King, any Ecclesiastical persons of authority sufficient to establish a new Church, though there wanted not such as had skill enough to persuade & satisfy him in the Truth of Christian Religion, the principall of which were the foremention'd Elvanus of Avallonia, and Medivinus of the Province inhabited by the Belge: Hence it came to passe that King Lucius, no doubt, by the advice of these holy persons, was oblig'd to seek for a more perfect instruction, and to implore a greater authority for settling the common affairs of Christianity, from abroad.

5. For which purpose though in the neighbouring Kingdom of Gaul there were at that time living and famous many holy Bishops, eminent for Piety and learning, the most illustrious among which was S. Irenaeus Bishop of Lyons, and shortly after a most glorious Martyr: Yet to none of these had King Lucius recourse either for counsell or assistance: But ording his Messengers, to passe through that Nation, he directed them beyond it to Rome, the fountain of all Ecclesiastical Jurisdiction, and to S. Eleutherius

a worthy

The Church-History of Britanny

A. D. 182.

Item. l. 3. c. 2.

Typogr. in
cap. 36.

Item. ubi sup.

d. ibid.

IV. CHAP.

a worthy Succellor of s. Peter in the Apostolick Chair.

6. Indeed if he had at that time consulted s. Irenaeus, he would have told him what himselfe had taught the world in his Book against Heresies, That to this Roman Church by reason of its more powerfull principality it is necessary that every other Church should have recourse; that is, all faithfull Christians whosoever dispersed: Because in that Church the Tradition derived from the Apostles was safely preserved. Tertullian likewise an Eminent Priest then alive would have given him the same advice, Whosoever thou art, saith he, that wouldst better employ thy curiosity in the busines of thy salvation, take a view of the principall Churches founded by the Apostles, &c. It is to be noted, that this view of the principall Churches founded by the Apostles, &c. is likewise derived: A Church it is happy in its constitution, to which the (chief) Apostles together with their blood shed forth the whole doctrine of Christianity. Lastly the security of making that Church the Rule both of doctrine and discipline would have been excellently declared by the foresaid glorious saint Irenaeus, saying, By making known the Faith of that chiefest, most ancient and through all the world most renowned Church of Rome, founded and constituted by the most glorious Apostles s. Peter and s. Paul, and by an uninterrupted succession of Bishops: derived to our times, we confound all those who any way, either by an unlawful self-love, vain-glory, blindness, or pervertings of opinion doe make separated congregations professing other Doctrines. And in consequence, the same holy Father adjoyns a Catalogue of the Names of all the Bishops of Rome from s. Peters dayes, the twelfth and last wherof living in his time was this s. Eleutherius, to whom King Lucius addresst himselfe for a more perfect information in Christian verities, and to obtain Ordinances and lawes necessary for the constitution of a well ordered Church in his Kingdome.

IV. CHAP.

1. 2. Bishop Vshers judgment of King Lucius his Message to the Pope.
3. Instructions given by the King to Messengers.
4. 5. Pope Eleutherius his Answer.
6. Other particulars of the said Answer.

After in Pri
mord. Eccl. f. 1. 2. p. 48.

Concerning the message sent by King Lucius to Pope Eleutherius, thus writes Bishop Vsher, I doe not find among our more ancient Writers what was the principall Motive in-

doing King Lucius to procure and send for from Rome Doctors and Teachers of the Christian Faith. Only in a Book belonging to the Monastery of Chingdon I read, That the said King having heard the fame of the sanctity of Preachers at that time living in that City, sent his Messengers with publick Letters in great expedition, most devoutly and earnestly beseeching the Venerable Pope Eleutherius that by his order and will he might be made a Christian. Now no man can be ignorant of the first alliance and frequent commerce which in those times interwove'd between the Britains living within the Province subject to the Romans, and that Imperiall City: So that here there is no necessity that we should recurre to the Primacy of the Roman Bishop.

2. Notwithstanding although this last clause was added on purpose to make the readers believe that this Kingdome had no dependence at all on Rome in Ecclesiasticall affairs, contrary to the forementioned affectation of Pope Innocent the First, and the Traditionary practise of so many ages: we see the testimonies of s. Irenaeus and Tertullian doe evince the contrary: which likewise is more evidently demonstrated in the pursuit of this History.

3. Now as touching the particular Instruction given by King Lucius to his Messengers, the Protestant Author of the British Antiquities thus declares, King Lucius, saith he, resolved to be inaugurated and solemnly inducted in the Christian Faith by Eleutherius the Bishop of Rome. For which purpose he dispatched with Letters and commands unto him two illustrious and eloquent men, Elvanus of (Glafonbury or) Awallonia, and Medwinus of the Province of the Belgae: By whom he requested the Roman Bishop that he would please to direct his Messengers and Legats with order to baptise him, being already imbued with Christian Doctrine. He moreover desired that they might bring with them the Roman Lawes, according to which he might order and establish both the Ecclesiasticall and Civil State in his Kingdome. But the pious Bishop Eleutherius being much more zealous to propagate the Divine doctrine, then to illustrate his own fame, signified to him his inexpressible joy for gaining of so great a King to the obedience of Christ, but for the cruell ordering of his Kingdome, that his interesting himselfe therein was to no purpose. Those Lawes were not necessary for the constitution of a Christian Commonwealth, and that in them many things were establish'd which ought not to be observed by those who profess the Christian Faith, &c.

4. 5. And having mention'd these requests of King Lucius to Pope Eleutherius, add's presently, that he obtained the effect of his pious Persuasion: that is, for as much as concern'd his further instruction and initiation in Christian Religion &c. This will appear by the Answer said to be sent by the said Pope in Writing, to this day preserved by our Historian Master of Westminster, the Tenour wherof is as followeth;

A. D. 183.

Amiq. Brit. fol. 4.

Brd. list. l. 1. cap. 4.

under Roman Governours. IV. Book. 55

A. D. 183.

The Epistle of P. Eleutherius to King Lucius: out of the MSS. of W. B. Miss.

5. Your request to me is, that we would transcribe to you a Copy of the Roman and Imperiall Lawes, which, it seems, you desire to make use of in your Kingdom of Britanny. But you must be informed, that the Roman Lawes and such as are enacted by the Emperours, are not of such obligation, but they may any time be rejected, which the Law of God in no case must be. Now by the Divine mercy you have of late submitted your selfe in your Kingdom of Britanny to the Law and Faith of Christ: so that you have already with you both the Old and New Testament: Out of them therefore by Gods inspiration and with the common counsel of your Kingdom collect and frame a Law, and by it through the Divine assistance govern your Kingdom of Britanny. You are Gods Deputy in your Kingdom, according as the Kingly Prophet says, the Earth is our Lords, and the fullness of it, the round world and all that dwell in it. And again the same Kingly Prophet saith, Thou hast loved righteousness and hated iniquity: therefore thy God hath anointed thee with the oyle of gladness above thy fellows. And again, O God, give thy judgment to the King, and thy justice &c. He saith, Thy judgments; not the judgment and justice of Caesar. For the Christian Nations and people of your Kingdom who live under your peaceable protection, are the children of God, under his care, who according to the Gospel, protects them as a Hen gathering her chickens under her wings, &c. The Nations therefore of your Kingdom of Britanny are your people, which being hitherto divided, you ought to gather into one unanimous congregation to the obedience of the Faith and Law of Christ, constituting of them one Church, which you must cherish, maintain, protect and govern, that so you may reign with Christ for ever, whose Deputy you are in the foresaid Kingdom.

6. Thus far doth the said Historian relate the tenour of this Epistle, adding withall by way of Preface, that this was the entire form of it: Notwithstanding some Modern Writers further adjoyn thereto these following passages: Wee to the Kingdom whose King is a child, and whose Princes are early in the morning. A King is here call'd a child, not for his want of growth and age, but for his folly, injustice and madness: since according to the Kingly Prophet, bloody and deceitfull men shall not live out half their dayes, &c. Now by eating in the morning are to understand gluttony and luxury: for if luxury come all piety and filthiness, according to King Salomons speech, Into a malicious soul wisdom will not enter, nor dwell in a body subject to sin. A King has his title from governing, not having a Kingdom. You will be a King as long as you rule well: which if you cease to doe the name of a King will remain in you no longer, but you will leave to be a King, which God forbid. Almighty God give you his grace to govern your Kingdom of Britanny: that you may for ever reign with him, whose Deputy you are in the foresaid Kingdom. This Epistle, saith Camden, was dated in the year when L. Aurelius Commodus a

second time, and Vespasian were Consuls: agreeing with the one hundred eighty third year of our Lord.

7. I was unwilling to forbear transcribing this Epistle though I cannot but acknowledge that the reasons proving it supposititious seem to mee very concluding, as containing words tasting of the Norman Latin and English Lawes: besides there are in it alledged Texts of Scripture according to s. Hieroms Translation, who liv'd two hundred years after Eleutherius: Again Eleutherius speaks to King Lucius in the plural Number, according to a modern stile, nor then in use, when he says, Vos estis Vicarius Dei: And lastly not any of our more Ancient Historians, as Geoffrey of Monmouth, Hoveden, &c. doe mention it. But what ever becomes of this Epistle, certain it is that the story of King Lucius his conversion, &c. does not depend on it, but is confirm'd by most Authentick Records, and unquestion'd Tradition.

V. CHAP.

1. 2. Fugatus and Damianus sent back with King Lucius his Messengers.
3. Concerning Elvanus, one of the Kings Messengers.

1. His Epistle, if indeed genuine, was brought back by the same Messengers whom King Lucius had sent to Rome, Elvanus and Medwinus: and together with them there came two other Holy Men commissioned by Pope Eleutherius not only to instruct and baptise the King, and those who imitating the Kings good Example, embraced the Christian Faith; but also to order and establish all Ecclesiasticall affairs in the Kingdome. The names of those two strangers were Fugatus and Damianus.

2. The Employment about which these men were sent, argues them to have been sufficiently qualified thereto: And hence it is that our more Modern Historians, both Catholicks and Protestants, doe not doubt to stile them Prelats (Ansfites) and Bishops. For indeed without such a Character and Authority how could they erect Bishopricks, consecrate Churches, dispense Orders, &c.?

3. It is not likewise without probability what other Writers say concerning our British Messenger Elvanus, that he was consecrated a Bishop at Rome by Pope Eleutherius. And whereas others contradict this upon a supposition that when he with his companion went to Rome, they were only Cathecumens, not baptis'd before that time: the contrary seems to appear, in that they

A. D. 183. Spelman. ad A. D. 183. O. D. 183. d. Epist. l. 2. p. 144.

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Pont. P. r. n. l. 4. Godwin de Epist. Win.

were

A.D. 183.

Pts. m. a. 1.

Antiq. Glas-
ton.

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were formerly *Preachers* of the *Christian Faith* both to *King Lucius* and others: And besides, their Education sufficiently shews their capacity: For, as a late Writer out of ancient Monuments asserts, they were of the number, of *S. Ioseph of Arimathea's Disciples*, full of Zeale to Gods glory according to knowledge, bred up in a contemplative life of Prayer, and Mortification at *Glastonbury*, where according to the Testimony of *Adam Damerham*, and *Iohn a Monk*, Authours of the *Antiquities of Glastonbury*, The twelve holy men companions of *S. Ioseph*, and their Successors in the same number did for a long time lead an *Eremiticall* life there, and converted great multitudes of Pagans to the Faith of *Christ*. It is therefore very credible that so well a qualified person as *Elvanus*, was, as Tradition delivers, consecrated a *Bishop* at *Rome*, since no prejudice thereby was done to the *Apofolick Canons* forbidding *Neophytes* to be assumed to so sublime a degree. As for his Companion *Medwinus*, the same Tradition informs us, that being endowed with eloquence and fluency of speech, he was qualified there also with the Office of a *Preacher* and *Deftow* of the *Christian Faith*.

1. 2. *King Lucius, with his Queen, &c. baptised.*

3. 4. 5. *Of Rites of ancient Baptism, signing with the Crosse, Vnction, Benediction of the water, Exorcismes, &c.*

11. 12. 13. *These come by Tradition: confirm'd by S. Basile.*

14. *The Centuriators blasphemise against them.*

1. *Figatius* and *Damianus* being admitted to *King Lucius* his presence, acquainted him with the great joy caus'd at *Rome* by his happy conversion, and how in compliance with his desire, they were sent by the *Holy Pope Eleutherius* to administer the Rites of *Christianity*. And hereupon both the *King* and his whole family with many others received *Baptism* according to the course and ceremony of the *Roman Church*. Thus we read in the *Ancient Roman Martyrologie*, *Pope Eleutherius* brought to the profession of *Christian Faith* many of the *Roman Nobility*: And moreover sent into *Britanny* *S. Figatius* and *S. Damianus*, who baptiz'd *King Lucius* together with his wife, and almost all his people.

2. The Name of *King Lucius* his Queen baptiz'd with him, is lost: but in ancient

Records the memory of his Sister, call'd *Emerita*, is still preserv'd, who for her Holiness and constant suffering *Martyrdom* for *Christ*, ha's worthily obtain'd a place among the *Saints*. More shall be sayd of her hereafter.

3. Now since all *Ancient Histories* agree that *King Lucius* was baptiz'd solemnly according to the *Roman rite*: it will be expedient to declare the order and form thereof, as may be collected out of the Monuments and Writings of this *Primitive age*, which was no doubt conformable to the Ordinances of the *Apofles*, as *S. Iustin Martyr*, *S. Irenaeus* and *Tertullian*, living in these times, doe confidently affirm against all *Hereticks* and innovators, challenging them all to shew wherein any of the *Apofolick Churches*, and principally that of *Rome*, have deferted the ancient Faith and Discipline established by the *Apofles*.

4. Now though to the essence and substance of the *Sacrament of Baptism* there be necessarily required no more besides the due Matter, which is *Water*, the due Form of Words to be pronounced, and a right Intention of him who confers it: Yet that besides these there were even in those *Primitive* times adioyned severall other Sacred and ceremonious rites, very effectual to apply and imprint the fence and vertue of that *Sacrament* in the minds of all those who received it, is most evident from ancient Tradition and the Writings of those times: Which additional Ceremonies were commanded to be used in Solemn baptisms through the whole Church by *S. Clement*, *S. Hyginus*, *S. Pius* and other *Primitive Popes*, by a prescription, no doubt, from the *Apofles*, though probably not used every where with due reverence.

5. But though those Ceremonies had not been expressly enjoynd by the *Apofles*, who can iustly deny but that the Church and her Governours, (concerning whom our Lord saith, *He that heareth (or obeyeth) you, heareth me*) had sufficient authority to render the administration of the *Sacraments* more solemn and august, by ordaining external Rites in the celebration of them, as long as they doe not command our belief of the absolut necessity of them in themselves?

6. Of the sayd Additional Rites the principall are these. 1. The arming of the person to be Baptiz'd with the sign of the Crosse. 2. The anointing him on the head with holy Oyle, and likewise with Chrism. 3. The solemn blessing of the water design'd for Baptism. 4. The using of Exorcismes and holy Prayers for the driving away the Enemy of mankind. Of all these Ceremonies, at this day banish'd from all Congregations, but only the *Roman* and *Greek Churches*, and in regard of the first and

A.D. 183.

last,

A.D. 183.

Offer in
Primord. Ec.
Brit. fol. 40.

Tertul. de
aga. cap. 7.

Apofol. 1.
c. 10. y. 10.

Tertul. de
form. ex-
prim. Bapti-
smi. lib. 4.

A.D. 183.

Apofl. de Spi-
ritu Sancto
cap. 27. 28.

last, the *English Protestant Church*, there are evident proofs that they were in use at this time when our *King Lucius* was baptiz'd.

7. First touching signing with the Crosse, *Tertullian* is to expresse, even by confession of *Protestants*, and that not only in *Baptism*, but a world of other occasions, that it is to no purpose to quote him. This was the Character which distinguish'd true Believers in that age from *Infidels*. And particularly with regard to *King Lucius*, there is to this day extant an ancient *Coin* stamp with the Image of this *King*, his Name *L. v. c.* and the sign of the Crosse, thereby shewing him then to have been a *Christian*, as *Bishop Visher* acknowledges. The Medal remains still preserv'd in that *Treasure of Antiquities*, the Library of *Sir Iohn Cotton*.

8. Next concerning the ceremony of holy Vnction of the person baptiz'd, *Tertullian* gives an expresse Testimony in his Book concerning *Baptism*, where he also shews it to have been an ancient Tradition, saying, Being baptiz'd and come out of the Water, we are anointed with consecrated Vnction, in imitation of the ancient Discipline of the *Jews*, according to which men were anointed with oyle out of a horn in order to be shortly consecrated *Presbys*. By this Ceremony therefore was shew'd that all *Christians* are by baptism made in a sort *Kings* and *Presbys*, that is, in a special manner consecrated to the service of God, as *S. Iohn* saith.

9. Thirdly touching the Benediction of the Water depured for Baptism, the *Lutheran Centuriators* of *Magdeburg* doe relate how *S. Pius* the first Pope of that name did consecrate a Baptisterium (or Font) in the Baths of *Nervatus* and *S. Timothy* mention'd before.

10. Lastly for as much as concerns Exorcismes, or appointed forms of Prayer effectual to expell the Devil, not only Baptism (before the receiving of which all the children of men are detain'd under his power, and from which they are freed by this *Sacrament* onely) but also on other occasions, when by Gods most wise and most holy permission sinners, yea and sometimes even holy men are given up to be afflicted and posses'd by him: Of such Forms of Exorcismes we have a world of witnesses in *Antiquity*, as besides *Tertullian*, in *S. Cyprian*, *Optatus*, the fourth Council of *Carthage* can. 7. &c.

11. These Rites were practis'd with much reverence in the *Primitive Church*, neither was it any prejudice or hindrance to the said practice, that they were not commanded in Scripture being commended by the same authority of Tradition that Scripture was. Hence *S. Basile* who liv'd in the second age after this, most copiously and elegantly discourages touching these Rites of Baptism against the *Hereticks* of his time, true patterns of their

Modern successours, who would reject all things not expressly contain'd in Scripture. One passage of his pertinent to the present purpose we will here transcribe.

12. Among the *Doctrins* (saith he) which are taught in the Church, some we have delivered in Writing, and again some others we have received in a Mystery, that is, secretly derived unto us by Tradition from the *Apofles*. And both these have an equall force and vertue to produce Piety in our minds. Neither doth any one that has any small experience in Ecclesiasticall Laws, contradict these Traditions. For if we shall once presume to reject the Customs of the Church not delivered in Scripture, as if they were matters of small concernment, we shall on the same ground, though unawares, condemn likewise those things which are written in the Gospel, and esteemd necessary to our salvation. Or rather we shall endanger to make the whole Doctrine of Faith passe for a meer Name and shew, as if it had no Truth and reality in it.

13. Among these things which come to us by Tradition, without expresse Scripture, we will in the first place take notice of a practice most commonly known to all, and that is the signing with the Crosse those who have profess'd to place their hope in our Lord. Now which of the *Apofles* hath taught this in writing? Again what passage in Scripture instructs us in our Prayers to turn our selves toward the East? Likewise as touching the words and Form of Invocation or consecration, when we shew the Bread of the Eucharist and Chalice of benediction to the people, which of the *Saints* hath left them to us in Writing? For we doe not content our selves with the words rehearsed by the *Apofle*, or in the Gospel, but besides them we at that time pronounce many others both before and after consecration, which without Scripture we have received by Tradition, and which we esteem of great moment for consummation of that Mystery. Moreover we consecrate the Water of Baptism, as also the holy Oyle of Vnction, yea and the person himselfe who receives Baptism: Now from what Writings doe we all this? Is it not only from a secret and Tacite Tradition? Again severall other Rites practis'd in Baptism, as the Renunciation of Satan and his Angells, from what Scripture doe we derive them? Doe not wee observe all these things by instruction plentifully communicated to us by our Forefathers, on purpose that idle and curious persons should not know them? And this way of delivering such mysterious things was with great wisdom ordained by our Predecessours, who knew very well that by such silence and reservednes there was maintain'd in the people's minds a reverence and Veneration of these sacred Mysteries. Besides all this, since those who are not yet initiated by Baptism into the Profession of Christianity, are forbidden the sight of these Mysteries, what could be more unfitting then that such things should be publish'd in writing?

A. D. 184.

Magdiburg.
cens. 2. f. III.

VII. CH

VII. CHAP.

1.2. *Fugatus* and *Damianus* destroy Idolatry : Erect Bishopricks, &c.

3. How this is to be understood.

4. 5. In place of Arch-flamens and Flamens are appointed Arch-Bishops and Bishops.

6. Among the Druids there was a subordination.

1. **A**fter the administration of *Baptism* to the King, those holy Men *Fulgencius* and *Damianus*, together with *Elvius* and *Medwinus*, wholly employ'd themselves in Preaching the *Gospel* of *Christ* through all the Provinces of the Kingdom, in disputing against the Superstition of the *Druids*, and demonstrating the vanity of their *Idols*, and the abominableness of their horrible sacrifices. And being attended with the Kings authority and zeale, they broke in peices those *Idols*; and easily perwaded the *Brittains* to renounce their ancient *Superstitions*: So that in a short space the *Christian Faith* and *Worship* of the only true God came generally to be had in honour and admiration.

2. Hereto Matthew of Westminster adds, that those blessed Teachers, having defaced Idolatry in a manner through all Brittain, they dedicated to the honour of one God and his Saints those Temples which had been founded to the worship of many false Gods, filling them with assemblies of lawful Pastors. Adding withall, That they constituted in diverse Cities of the Kingdom twenty eight Bishops; which were in subjection to three Arch-Bishops and Metropolitan Sees. The Prime see was London; to which Loegria and Cornwall was subject; to wit, all the Provinces on the South of Severn, and Wales. The second was York, to which was submitted Deira

and Albania, divided from Loegria by the River Humber. The Third was the City of Legions, which had Dominion over Cambria or Wales, separated from Loegria by the River Severn. This City was anciently seated on the River Ofca in Glamorganshire, as the old walls and buildings there doe shew.

3. Thus that *Bishop*: herein following a more ancient *Bishop*, *Geoffrey Monmouth*: with *Arch-Bishop* several others mentioned by *Bishop Fisher*. And though he, as likewise *Bishop Bedwin*, call this a *vain invention and Dream*: as truly they may justly, if by that passage of our *Bishopp* were to be understood, that immediately upon the first Conversion of the *Britains* for many *Bishops* and *Arch-Bishops* were established in the Kingdom. Norwithstanding we may reasonably interpret the meaning to be, That in ordering the Ecclesiasticall Policy of the New Christian Church they, according to the pattern given, not only by the *Roman*, but all *Eastern Churches*, design'd a distribution of *Dioceses* and *Provinces* according to the number and splendour of the respective *Cities*: So that there being then in *Britany twenty eight Cities*, as *S. Bede* says, *compass'd with walls, and fortified with Towers and Gates*, they ordain'd, that in future times, when the number of *Parishes* was multiplied, each *City* and *Territory* be-
 longing to it should be governed by a particular *Bishop*: whereas in the beginning those who were contented *with one Bishop*, did not confine themselves to that place, but according to occasions and emergent necessities transfer'd their sollicitudes and exercise of their Pastoral duties from one *City* and *Province* to another, till in future times the Harvest increasing and labourers proportionably multiplying, ever *Bishop* and *Parish* in his jurisdiction was limited to his peculiar flock, with a prohibition to exceed his limits.

4. This fence of the foretold *Millennium* seems to be given by the *Author* of the ancient *Book*, belonging to the *Manastery of Abingdon*, quoted by *Bishop Fisher*, where we read this passage, *The Venerable man Pope Eleutherius sent to the illustrious King Lucius his Messengers Eganus and Divianus, religious persons, and sufficienty instructed in the Christian Faith. These holy men did with great devotion baptize both the King himselfe, and his people, who unanimously embraced the Christian Faith: and withall destroyed idols, and built Churches, to the worship of God. In a word, these two men in all things seeking the glory of God, and the propagation of Christian Religion, decreed that there should be appointed in all places particular Ministers of the Omnipotent God: and thae in those Cities where formerly reigned Arch-Flamens according to the Superstition of the Pagans, in their place should be established Arch-Bishops, and likewise to be*

Bed. hift. 1.1.
648. 1.

Liber Abing-
don. ap. Vfs-
sey: in Pri-
mer. Eccl.
Brit. fol. 28.

ordinary

Cæsar. Com
ment. lib. 3.

VIII. CH.

der Roman Governours. IV. Book. 61

ordinary simple Flamens should succeed Bishops. Now at that time there were in the three most famous places, to wit, London, York and the City of Legions, ordained three Arch-Prelats, that is, Arch-flamens of the Pagan Superstition.

5. This distinction and subordination of *Arch-flamens* and *Flamens*; though we do not find mention'd by *Roman Writers* to have been settled among the *Idolatrial British Priests* under those *Tutles*: Yet the *Druids* had an *Order* and *Degree* among them, and that there was one *Principall* person who enioyd a *Domination* over their whole *Body*, *Cesar* an eye-witness of their customs doth acquaint us: From whence necessarily follows, that since one single person could not alone have an inspection over so many subjects so widely dispersed, it necessarily follows that he must have subordinated *Ministers* to govern in severall places, and to give him an account of the state of their affairs. And indeed without such a subordination it was impossible they should subsist in one *Body*: inasmuch as these blind *Heathens* have shew'd greater effects of reason and natural prudence in composing their *Congregation*, then our *Modern Sects*, withall their pretended light of *Scriptures*, have done.

6. *These Druid-Priests* have the Title of *Arch-flamens* and *Flamens* given them, not by themselves, but by our *Historians* writing of them, in imitation of the *Romans* among whom those *Tithe* were in use, to call'd of the *Flamen*, or *flame-colour'd Hat* wherewith their heads were always cover'd. *These Flamines* among the *Romans* were of several orders according to the *Desires* whom they served, as *Jupiter, Mars, &c.* And each order had a distinct *Chief*, and all these chiefs were subject to the *Pontifex Maximus*, a Title assum'd by the *Emperors*; themselves.

1. 2. &c. Of twenty eight Cities anciently
in Britanny: The names of them out of
ancient Authors.

7. In what sence Arch-Bishops are
said to have been in those times.

Gilder

NOW whereas mention has been made of twenty eight Citties in Brittain; suitably to what our ancient Gildas has written, that this Island was strengthened with twice ten and twice four Citties; it will not be a vain Curiosity to enquire what those Citties were which were design'd for the Sees of so many Bishops.

2. To give a full satisfaction to such an

enquiry will be no easy matter, considering so great and frequent Vicissitudes of inhabitants; tongues, governments and wars, which since these times have succeeded in this our *Countrey*; from all which must needs follow great confusion of names and destruction of places.

3. Our *Ancient Historians*; have scatttringly mention'd severall of them : and particularly, *Nennius a Monk of Bangor*, and the *Archdeacon of Huntingdon*, have made a collection of them. But the most exact Catalogue of them is afforded us by the late learned *Bishop Fisher*, described out of two very ancient *Manuscripts* extant in *Sir John Cottons Library*; which he sayth he copar'd with nine Written Copies more in which the old *British* names were set down, together with an interpretation of them, as followeth.

4. *These are the Names of all Cities in Britany, in number twenty eight.* I. *Cair Guinguc,* which perhaps is *Norwich*, call'd by the Britains *Cair Guincin*: Or rather it is *Winwick* in *Lancashire*. The old Glossary of *Nennius* interprets it *Winchester*. II. *Cair Mancip*, or *Municip*, erroneously written in *Henry of Hunting-*
don, *Mercip*. This is *Verulam* a Town near *Alban*; which, as we read in *Tacitus*, was anciently a Free-town, enjoying the Privilege of the City of *Rome*. III. *Cair Lissualid*, or *Legesit*, or *Lualid*: This is *Lugubalia*, call'd by *Huntingdon* *Cair Leir*, now *Carlisle*. IV. *Cair Megaid*, or *Meigaid*, at this day *Meivud* in the Province of *Monmouth*. It was anciently call'd by *Ptolemy* and *Anonimus*, *Mediolanum*. V. *Cair Colan* or *Colen*, which *Geoffrey of Monmouth* and *Huntingdon* call *Celechester*, situated on the River *Coln*, and it is in *Anonimus* his Itinerary call'd *Colonia*. VI. *Cair Ebranc*, by others *Cair branc*; it is *Tork*. VII. *Cair Culfest*. This City was formerly call'd *Seunt*, near *Carnarvon*; being the same which *Anonimus* call'd *Se-guntium*. But it chang'd its name into *Cair Culfest*; because *Constantine* the Father of *Constantin* was buried there: whose body, *Jaith Mathew* of *Wexminster*, was found at *Carnar-*
von near *Swonidon* in the time of King *Edward* the first after the Conquest, and by his command honourably buried in the Church. VIII. *Cair Caracae*, or *Cair Caradoc*, in the borders of *Strathphire* between the Rivers *Temudus* and *Colonus*; where King *Cair Taclacus* rais'd against the Roman General *Offartius* a great Rampire, but was there defeated by him. There a City being afterwards rais'd, was from his Name call'd *Cair Caradoc*. So that *Geoffrey of Monmouth* and *Huntingdon* are much mistaken, who interpret this City to be *Salisbury*. IX. *Cair Grant*, or *Grancecester*, or *Grantbridge*, now *Cambridge*: taking its name from the River *Grant* or *Gron*. X. *Cair Maunguid* or *Manchguidd*, suppos'd to be the same which by *Anonimus* is call'd *Mancunium*, or *Manchester* in *Lancashire*: others conceive it to be *Manwelfeldum*, or *Manchester* in *Warwickshire*.

*Vſſer in Pſi
mord. Eccl
Brig. f. 49.*

March. West
monast. ad
A. D. 1282.

XI. *Cair Lunden*, by others *Cair Lud*, now *Lunden*. XII. *Cair Guorthigirn*, a City situated in *Radshire*, and called from *King Fortigern*, who conceal'd himself there, being afraid of punishment for his horrible crimes; but was found out by Divine Justice, and by Lightning burnt together with his City. What the prime name of this City was in *King Lucius*'s dayes, does not appeare. XIII. *Cair Ceint*, or *Kent*: now called *Canterbury*: formerly *Dorabernia*. XIV. *Cair Guiragan* or *Guragan*, that is *Wigornia*: The Welsh call it *Cair Wrangan*, the English *Worcester*. Antoninus calls it *Brannonium*, and *Ptolemy* *Brannogenium*. XV. *Cair Peris*, otherwise *Portceffer*, from the commodiousnes of the Haven: It is now called *Portsmouth*. XVI. *Cair Darn*, named by *Antoninus* *Dannu*: now *Doucester* in *Yorkshire*. XVII. *Cair-Legio*, taking its name from the twentieth Legion by *Iulius Agricola*'s appointment quartering there. It is at this day called *Chester*, or *Weschester*. XVIII. *Cair Guarnon* or *Guarnon*, or as *Camden* writes it *Cair Guarnin*, now *Warwick*, so called because it was a Garrison of the Romans, which in the British Language is called *Guarth*. XIX. *Cair Segint*, or the City of the Segentiaci, which were the people who first surrendered themselves to *Caesar*: It is now called *Silchester* in *Hampshire*. XX. *Cair Leon* or *Isk*, so call'd because the second British Legion brought over by *Vespasian* was quartered here. It was seated in *Monmouthshire*: but is now quite demolished. XXI. *Cair Guene*, called by the Romans *Pensa Belgarum* (to distinguish it from severall other places called *Pensa*: being in the Province of the Belge, a people which came out of lower Germany, and seated themselves in *Hampshire*; it is now called *Winchester*. XXII. *Cair Brito*, a City placed between the Rivers *Evon* and *Fome*: it is now called *Bristol*. XXIII. *Cair-Lerion*: by the Saxons afterward called *Degeffria*: now *Leicester*. XXIV. *Cair Draion*: the situation whereof is now uncertain, there being many places of that name. Bishop *Vther* thinks it is the same now call'd *Dragon* in *Shropshire*. XXV. *Cair Pentavelcoit*, seated on the River *Puel* in *Somersetshire*, now called *Iwelecester*, or *Ilchester*. The same learned Bishop writes it *Cair Pensavelcoit*, supposing it to be *Pentsey* in *Suffex*, where *William the Conquerour* first landed. XXVI. *Cair Prouc*, called by *Antoninus* *Priconium*, and by the Saxons *wreckencester*, at this day *Worcester* in *Shropshire*. XXVII. *Cair Calemon*, or as *Mr. Camden* reads it, *Cair Calan*, which he thinks to be *Camelet* in *Somersetshire*, where remains the footstep of an ancient Roman Camp; and where many Roman Coyns are frequently found. XXVIII. *Cair Lincuit*, or rather *Lincuit*; by *Antoninus* and *Ptolemy* call'd *Lindum*: by the Saxons *Lindcolnium*, at this day *Lincoln*.

5. These are the twenty eight Cities of *Brittany*: all which cannot yet be asserted to have been extant, at least under those names, in the dayes of *King Lucius*: since among them there are severall which

took their Title from persons living in after-ages, as *Cair Fortigern*, *Cair Ceint*, &c. And *Cair Draion* seems to have been a Saxon building.

6. *Henry of Huntingdon* in the account of them varies somewhat from this, and in the place of some of these omitted by him, substitutes others, as *Cair Glou*, that is, *Gloucester*: *Cair Col*, or *Chichester*: *Cair Ceri*, that is, *Cirencester*: *Cair Dorn*, call'd by *Antoninus* *Dorabernia*, at this day *Dorchester* in *Huntingdonshire*: *Cair Daur*, or *Cair Dorin*, now *Dorchester*: And *Cair Merdin*, still remaining with the same name, from whence a Province in *Wales* takes its title. These are the Cities design'd to be the Residences of Arch-bishops and Bishops, when the number of Pastors should be so encreased as to supply them.

7. Now whereas here is mention'd the Title of Arch-bishops, we are to take notice that that Title was not in use as yet in the Church, in the dayes of *King Lucius*: but yet the same latitude of Ecclesiastical Jurisdiction was from the beginning under the name of Metropolitan Bishops. For the Policy of the Church being squared according to the Civil: as the Governours of Cities which were Metropoles, exercised an Authority over other Cities also depending on them, so did the Bishops likewise of those Cities over the whole Provinces.

IX. CHAP.

1. 2. 3. Of Saint Theanus first Bishop of London.

4. 5. Elvanus his Successor.

1. **H**OW many of those twenty eight Cities were in those dayes supplied with Bishops, is uncertain. Besides *Elvanus* consecrated Bishop at *Rome*, our Ecclesiastical Records mention only one British Bishop more, called *Theanus*, the first Metropolitan Bishop of *London*, where our devout *King Lucius* built a Church consecrated to *S. Peter*, and seated in the place called *Cornhill*.

2. The truth of this is testified by an ancient Table belonging to the same Church, wherein was this Inscription, In the year of our Lord one hundred seventy nine, *Lucius* the first Christian King of this Land founded the first Church at *London*, namely the Church of Saint Peter in *Cornhill*. He established likewise there an Archiepiscopal See, and the prime Church of the Kingdom: and so it continued for the space of four hundred years, till the coming of *S. Au-*

gustin

gustin the Apostle of England, &c. Thus the Inscription.

3. But *Isidore* a Monk of *Turnes* testifying this holy Prelat *Theanus* to have been the first Archbishop of this new erected See of *London*, makes him to be the Founder of this Church, for thus he writes, *Thean* or *Theanus* is said in the time of *King Lucius* to have built the Church of *S. Peter* on *Cornhill* in *London*, being assisted therein by *Cirannus* the Kings Chief Cupp-bearer.

4. After *Theanus* his decease, the time of whose government in that See is uncertain, there succeeded him therein *S. Elvanus*, who generally is acknowledged the second Metropolitan of *London*. But whether in those times there was in *Brittany* any Jurisdiction properly Metropolitick, which must presuppose an erection of severall subordinate Dioceses, cannot by any of our ancient Ecclesiastical Monuments be asserted. Upon which grounds *Malambrosius* saith, There is no certainty in what place was seated the Archiepiscopal Jurisdiction in the time of the Britains, before the entry of the Saxons.

X. CHAP.

1. 2. *S. Fugatus* and *Damianus* return to Rome to obtain a Confirmation of their Acts.

3. 4. Returne to the See Apostolick, ancient.

5. 6. At their return they bring a blessed Crown, and a Letter to King Lucius.

7. The extent of King Lucius his Dominions.

8. Of Archflamens and Flamens.

1. **A**FTER three years succesfull labours in this new Vineyard of our Lord, their two Holy Apostolick Preachers *Fugatus* and *Damianus* returned to *Rome* to give an account to *S. Eleutherus* of the affairs of *Brittany*. This is testified by our ancient Historians, *Geffrey of Monmouth*, *Roger Wendover*, the compiler of the History of *Richers*, as likewise a British ancient Poet, taking the name of *Gildas*, and quoted by Bishop *Pher*.

2. But most expressly by *Matthew of West-minster*, whose words are these: In the year of Grace one hundred eighty six, the blessed Prelats *Fugatus* and *Damianus* returned to *Rome*, and obtained from the holy Pope *Eleutherus* a Confirmation of all they had done in *Brittany*. And having perform'd this, the foresaid Doctors came back into *Brittany*, accompanied with many others; By whose instructions the Nation of the Britains being confirm'd in the Faith

of Christ became illustrious. The names and Acts of these men are found in the Book which our Historian *Gildas* wrote of the Victory of *Arrelus Ambrosius*.

3. That it was the practise of Christian Churches, especially in the West, upon severall occasions to have recourse to the Chair of *S. Peter*, many examples occur in the Ecclesiastical History, and this even from the beginning of Christianity. We mention'd formerly a Message sent from the Christians of *Brittany* by *S. Beatus* to *Rome* for a more perfect instruction in the Christian Faith. And about this time of *King Lucius*, the Church of *Lyons* in France sent *S. Arnau* to this Holy Pope *Eleutherius* for resolving certain Questions about Ecclesiastical affairs, saith *S. Jerome*.

4. This they did partly to shew their dependence and subordination to the supreme Tribunal of the Church, as likewise for the preservation of Vnity, of which the Chair of *S. Peter* was always acknowledged the Center. But the present Church of *Brittany* having been constituted a Church by the zeal and authority of this blessed Pope *Eleutherius*, there was a greater necessity and obligation of recourse to him for the confirmation of those Ordinances which had been made by his Delegates.

5. Among other memorable passages touching the Answer sent by Pope *Eleutherius* to this Message of *King Lucius*, this is one, That *Fugatus* and *Damianus* presented the King from him with a Crown blessed by him. This is asserted by a late learned Protestant Lawyer, *William Lambard*, who protests that in his search among the Ancient Lawes of *England*, for many ages hid in darknes, he produced this: adding withall that besides a Crown blest'd by this Holy Pope, he likewise ordain'd the limits of the British Kingdom, and withall prescribed the Duty and Right of a Christian King, saying thus, A King being the Minister and Deputee of the Supreme King, is appointed by God for this end that he might govern this earthly Kingdom and people of our Lord, and above all that he should venerate and govern his Church, defending it from all who would injure it: that he should root out of it and utterly destroy all evil doers.

6. *Roger Hoveden* four hundred years before *M. Lambard*, transcribing the same passage out of the Ancient Lawes of *King Edward*, only differs from him in this. That where mention is made of a Kings Office toward the Church, he leaves out the word, *Regat*.

7. As touching the limits of *King Lucius* his Kingdom, which this Author saith was prescribed by Pope *Eleutherius*, whether from thence it came that all the Northern Provinces of the Island (afterwards called *Scot*, and governed by a King of their own Nation) were subiect to the Ecclesiastical Jurisdiction of the Metropolitan Church of *Tork*, cannot

COMMOD.
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EMP.

A.D. 188.
Polyd. Virgil
lib. 9 & 1. 13.

now be determin'd. Polyd. Virgil out of ancient Scerish Records affirms that this subjection was (a principio) from the very beginning of Christianity, and that the Bishop of Glafco was to receive his consecration from the Arch-Bishop of York (More Maiorum) by an immemorial custom of their Ancestors. But of this hereafter.

Martin. T. 10.
ad A.D. 188.

8. One passage more relating to this Answer of Pope Eleutherius, is recorded by Martinus Polonus, who writes thus, The foresaid Holy men Eusebius and Damianus by an Apostolical Mandate of the Pope ordained that Bishops should be placed in those Cities where formerly there were Glamses, and Arch-bishops, where Arch-glamses, whereby he signifies that the Pope confirmed the Ordinances formerly made by these his Legats.

XI. CH.

XI. CHAP.

1. Severall Churches built by King Lucius.
2. 3. At Westminister, depused for the buriall of Princes.
4. A second at York then the Chief City.
5. A third at Cair-leon in Wales.
6. 7. It is question'd whether that was a Metropolitan See.
8. A Church built at Dover.
9. An Episcopall See said to be erected at Kungresbury in Somersetshire: but that is doubtfull.

Sulcard. ap.
Camteum
in Trinobant.

1. **I**T hath already been declared that King Lucius, presently after his Baptism, or Theanm consecrated first Bishop of London, built a Cathedral Church to the honour of S. Peter on Cornhill in London. Now after the return of Eusebius and Damianus there were severall other Churches erected: The names of many of which are still extant upon ancient Records.

2. The first of these was the Church of Westminister: concerning the first foundation whereof Sulcardus a Monk wrote a Book which he dedicated to Viralis constituted Abbot there by King Henry the Conquerour: From whence some have collected, that in the same place had been formerly, erected an idol-temple consecrated to Apollo, which by an Earthquake in the reign of Antoninus Pius was cast to the ground.

3. Another Author called John Fleet, who wrote in the year of our Lord one thousand four hundred forty three, adds in consequence to Sulcardus, out of an Ancient Chronicle written in the Saxon tongue, that this place was from the days of King Lucius destin'd for the burying place of our Kings, as

we see to this day. His words quoted by Bishop Fisher are these, From the primitive age of Christian Faith among the Britains, that is from the days of Lucius their King, who in the year of Grace one hundred eighty four is said to have received the Divine Law of Christ, and together with it the Baptism of holy Regeneration, this place of Westminister was founded and consecrated to the honour of God, and specially depused for the buriall of Kings, and a Treasury or Repository of their Royal Ornaments. To the same effect writes Radolphus Niger, affirming that it was built in the last year of (Marcus Aurelius) Antoninus: but that afterward the said Abbey was destroyed: which was again repaired by S. Edward the Confessor, and richly endowed. In which testimony is implied that from the beginning there were placed in it a Convent of Monks: Concerning whose Rule and Institute, we shall treat hereafter.

4. A second Metropolitan Church at this time was erected at the City of York, which a learned Writer, Philip Barreus, quoted by Bishop Fisher, esteems in that age the prime City and Church of Britany: whose opinion the Bishop seems to approve, saying, Though at this day London be the most noble City of the whole British Kingdom: and though it has been in former ages celebrated by Antoninus Marcellinus, as an ancient Town, and by Cornelius Tacitus as famous for Merchandise and abode of strangers: Notwithstanding the most learned Barreus positively affirms, that York was much rather the ancient Metropolis of the Diocese of Britany, not only as being a Colony of the Romans, but because there was placed the Emperours Palace and Courts of Judgement. And hence it is that Spartianus in the life of the Emperour Severus calls it by way of preeminence, The City. The same thing is likewise further proved by this, That in the synod of Arles assembled under Constantine the Great, among the subscriptions, the name of Eborius Bishop of York preceded Reginus Bishop of London. Though I am not ignorant that in the ordering of such subscriptions regard was had rather to the antiquity of the persons, then dignity of their sees.

5. As for the third Metropolitan City of Cair-leon upon Fik, Henry of Huntingdon thus writes of it, In Cair-leon there was an Arch-bishoprick in the times of the Britains: but at this day one can scarce discern any remainders of its walls, except a little where the River Fik falls into Severn. And Giraldus Cambrensis adds, that in the same City there were in ancient times three Noble Churches: one bearing the Title of the holy Marye tulus, which was beautified with a Monastery of Virgins consecrated to God. A second founded by the Name of his companion S. Aaron, endued with an illustrious Quire of Canons: And the third famous for being the Metropolitan See of all Cambria.

6. Notwithstanding however this City of Cair-leon, being in the times of King Lucius the Civil Metropolis of those parts, might

A.D. 188.
(a. Pletusapud
P'ferium
de Primord.
fol. 129.

Red. Nig. A.
mundi 1152.

Phil. Bar.
apud P'fer.
de Primord.
f. 97.

Huntingdon.

Girald.

then

COMMOD.
EMP.

A.D. 187.

Godwin in
Landlaw.

Fik. Vir.
Primord.
fol. 65.

Camden in
Britann.

Fik. de
Primord. fol.
130.

under Roman Governours. IV. Book. 63

COMMOD.
EMP.

A.D. 187.

then to be design'd from an Archiepiscopall See: yet we do not find in History any ancient Bishops with that Title. Yea the Church of Landaff seems to have enjoy'd that Title before Cair-leon. Concerning which Church thus writes Bishop Godwin, The Cathedrall Church of Landaff, as some report, was first built by King Lucius, about the year of Grace one hundred and eighty. Notwithstanding I do not find any Bishop there before Dubritius: (who was consecrated Bishop there by S. German Bishop of Auxerre) and was by the King and whole Province elected Arch-bishop over all the Welsh Britains, faith the Authour of his life extant in Capgrave.

7. Upon these grounds it was that in succeeding times the Bishops of Landaff refused Canonical obedience to the Metropolitans of Menevia, or S. David, as appears by a Protestation made by Bishop Urbanus in the Council of Rheims before Calixtus second Pope of that name: part whereof is cited by Bishop Fisher out of the Register of that Church, as followeth: From the time of our ancient Fathers, as appears by the handwriting of our Holy Father Tullianus, this Church of Landaff was first founded in honour of S. Peter, and in dignity and all other Privileges was the Mistress of all other Churches. Time remained till by reason of intestine seditions and foreign war, in the days of my Predecessor Herwald, it became weakened, and almost deprived of a Pastor, by the cruelty of the inhabitants, and invasion of the Normans. Yet there always remained in it Religious men attending to Divine service. After this, partly by reason of the neighbourhood of the English, from whom we differed nothing in matters touching Ecclesiastical Ministry, as having been bred and instructed together, and likewise because from most ancient times, that is from the time of Pope Eleutherius, there hath always been a Bishop of this place (subject to none): After the coming of S. Augustine into Britany, the Bishop of Landaff has always been subject and obedient both to the Arch-bishop of Canterbury, and also the King of England. Thus argued the said Bishop Urbanus, but what proofs he had does not appear. Certain it is that in all Records at this day extant, there is no mention of any Bishop actually sitting at Landaff before Dubritius: Whence it is that the erecting of that See is attributed to S. Germanus by Mr. Camden, saying, Germanus and Lupus French Bishops, having repress'd the Pelagian Heresy largely spread in Britany, erected Landaff into a Cathedrall Church, preferring thereunto the most holy man Dubritius to be the first Bishop, to wit, in the year of our Lord four hundred thirty and six.

8. Besides these the same King built a Church at Dover: concerning which Bishop Fisher writes in this manner, That in the time of King Lucius there was a Chappell erected in the Castle of Dover, and dedicated to the honour of our Saviour, as related by Ieland, out of the

Annals of the same City, venerable for their great antiquity. The same thing we likewise read in a Commentary touching the first beginning of the said Castle, where it is said, That in the one hundred sixty & one year of our Lord King Lucius built a Temple to Christ on the height of Dover Castle, for the maintaining of which he assign'd the Tribute of that Haven. And whereas in a later Chronicle of Dover we read, That among other liberalities bestow'd by King Lucius on God and his Church, one was the building of a Church in the Castle of Dover to the honour of S. Mary the glorious Mother of God, where both the King and his people, as likewise their Catholick Successors, received the Sacraments and Holy Rites of Christian Religion: This does not prejudice the foregoing Record: for all Churches are primarily erected to the honour of Christ, and in consequence thereof to the honour of his Saints.

9. There are severall other sacred places and Churches, which in old Records pretend to King Lucius, as their Founder, but whose pretensions cannot in reason and prudence be admitted. Thus the Authour of the Chronicle of Glasbury, written about four hundred years since, relates, That in the one hundred eighty seventh year of our Lord Incarnation, the Bishoprick of Somerset took its beginning, being erected by the Holy men Eusebius and Damianus: and for a long time the Episcopall See was placed at Kungresbury: in which very many Bishops sat successively till the days of King Alfred the Great: the number, gifts and times of which Bishops can no where be found. But in the time of the foresaid King Ina Daniel, who as we have received by Tradition, was the last who sat in the Chair of Kungresbury, transfer'd that See, which had continued six hundred years or more at Kungresbury, to a Town, then call'd Tethestine, but now Wells, which was given by King Ina, who also consented to the Translation. The said Daniel was the last of the Britains who sat in that Bishoprick.

10. This story, at least for as much as concerns the antiquity of the Episcopall See of Kungresbury, seems to want a solid foundation. For that Town took its name about the year of our Lord seven hundred and cleaven, from a holy man called Cungar, a son of a Constantinopolitan Prince, who coming into Britany, and desirous to live a retired life, was kindly received by King Ina, who bestow'd on him that portion of Land, call'd afterward by his name, and withall built for him a Mansion and Oratory there. As for the Church of Wells, it was then built by King Ina, and endow'd with Lands by Kenulphus the Successour of King Ina in the year seven hundred and sixty six: But faith Bishop Godwin, it was then not a Cathedrall, but Collegiat or Monastick Church: and was erected into an Episcopall See in the year nine hundred and five: in which the first Bishop was Adelmus.

Ibid.

Chyon. Glas.
ton. ap. P'fer.
in Trinobant.
fol. 69

XII.

XII. CHAP.

2. King Lucius richly endows Churches with possessions.

3. 4. Privilege of Sanctuary: long continued in Brittany.

Math. Westm. lib. 4. c. 187.

Richard P. in dist. 1. 1.

Galfid. Mon. lib. 1. 4. c. 1.

1. Conc. Arel. can. 3. c.

KING Lucius as he was very zealous and munificent in building Churches to the Glory of God, he was no less in liberal endowments and Privileges bestowed on them. To this purpose Marthow of Westmster, call'd Florilegus, writes thus, In the year of Grace one hundred eighty seven, Lucius the glorious King of the Britains having seen the true Worship of God largely spread in his Kingdom, liberally bestowed possessions and territories on Churches and Ecclesiastical persons, and also firmly established them with Charters and immunities. Such liberties he gave to Churches and their Precincts, that if any Malefactor made his refuge to them, he became safe from all injuries of any man whatsoever. Thus living happily in the love of God and his Neighbour, he governed his Kingdom in great peace. A Modern Historian Richard White adds, That this King having destroyed all the Idols and worship of false Gods, transfer'd all their possessions in Christian Churches, which he further enrich'd with more Lands, and greater immunities: as knowing very well that greater honour is due to the worship of the true God.

2. We may from hence in some degree compute this King's Munificence to God's Church: for since he judged that the Worship of the true God ought to be more splendid and sumptuous than that of their profane Idols had been, by searching into ancient Monuments we shall find, that the former British Idolatry had been very costly, and consequently the true worship much more. To this purpose Geoffrey of Monmouth, and after him Ponticus Pirrinius thus writes, At London the Pagan Flamens sacrificed yearly forty thousand oxen, a hundred thousand sheep, and fowls of all kinds so many as could scarce be numbered. And besides all these they offered thirty thousand savage cattle, stags and other beasts bred in the woods.

3. As for the Privilege of Sanctuary granted by King Lucius to Churches, he seems therein to have been a pattern to the Emperour Constantine and other Christian Princes in future Ages, who by their Laws gave unto the Church the like prerogative. Hence the Fathers of the Council of Orleans above eleven hundred years since, made this Canon to renew the use of former Canons and Lawes, Concerning Manslayers, adulterers, and thieves who shall seek refuge in a Church, we now ordain that that shall be observed

which the Ecclesiastical Canons have decreed, and the Roman Law appointed: to wit, that it shall not be lawful for any man by force to draw them from the Courts of Churches or houses of Bishops.

4. This respect and reverence which King Lucius shew'd to the Church and Churchmen was for many ages continued in Brittany, more then in any Christian Nation besides: These Privileges of Sanctuaries were extended not only to Churches and Church-yards, but much further, according to limits and bounds determined by Bishops: Inasmuch, saith Giraldus Cambrensis, that by the indemnity of such immunity, far exceeding the indulgence allow'd by the Canons of the Church (which grant security only to the body and members of offenders) many were induced to commit great outrages, and from such places of Refuge did grievously molest both their Country, and even their Princes themselves. Whence appears with what religion the Ordinances of King Lucius were received and practised by posterity.

XIII. CHAP.

6. 2. c. A famous Church and Monastery erected by King Lucius at Winchester: with Possessions and Privileges: which continued till the reign of Diocletian.

6. 7. Of what Institute the Monks in those days were.

9. Several decays and restorations of that Monastery.

THE Piety of King Lucius in the sixth year after his conversion did more gloriously shew itself in the foundation and plentiful endowment of a Church and Monastery at Winchester, then call'd Venta Belgarum: Which Church, saith Bishop Godwin, was consecrated by Eugenius and Domitian on the twenty ninth of October, in the year one hundred eighty nine.

1. Moratius a very ancient Author, quoted by Thomas Redburn, Harpsfield, Bishop Fisher, &c. gives us a perfect description of this Church and Monastery: And first as touching the dimensions and bounds of it, he writes thus, as he is quoted by Thomas Redburn Bishop of S. David's, The measure of the Church founded by King Lucius (according to Moratius in his first Book and second Chapter) was in length two hundred and nine paces: in breadth four score paces, and in height ninety two paces. From one corner cross the Church to the opposite corner were one hundred and thirty paces. The situation of the Monastery on the East side of the Church towards the Temple of Concord, was one hundred paces in length, and in

breadth

Girald. Camb. in descript. Cambrit. cap. 18.

Ap. V. ff. de Primord. fol. 1055.

Ap. Hops. f. 6. b.

Ap. V. ff. in Primord. f. 104.

leg. ii.

ibid. f.

breadth towards the New Temple of Apollo, forty. On the Northpart it was one hundred and sixty paces in length, and ninety eight in breadth. On the West side of the Church there were in length one hundred and ninety, in breadth one hundred. On the South east there were in length four hundred and fifty paces, and in breadth five hundred and eighty. On this side was seated the Episcopal Palace, as likewise the habitation of the Monks.

1. In the next place the same Authour Moratius describes the large possessions wherewith this Church and Monastery were endowed by King Lucius, saying, The limits of their possessions were extended twelve miles round about the City of Winchester, reaching so far on every side: in which space there were on each quarter seated eight wealthy Villages. Now if on Church possessed so large a Territory, we may collect how richly all the Churches of Britanny were endowed even in those Primitive times.

4. The forementioned Thomas Rudburn in the greater Chronicle of the Church of Winchester further shews the special affection that King Lucius bore to that Church, and the immunities which he bestowed on it, The glorious and most Christian King Lucius (saith he) perceiving how by the two holy men, Eugenius and Divianus, his Kingdom did wonderfully increase in the worship of God taught by true Faith, and being therefore replenish'd with great joy, he converted to a better use the possessions and territories formerly possess'd by the Temples of the Elements, transferring them to the Churches of the Faithfull: and he not only added more and larger Mannors and lands, but advanced them likewise with all sorts of Privileges. And particularly touching the Church of Winchester, which in his affection he in a special manner prefer'd before others, he rais'd it from the very foundations. And before he had perfected the whole work, he built a little habitation, an Oratory, Dormitory and Refectory for the Monks design'd by him to dwell there. Having finish'd the entire building in the fifth year after his Conversion, the foresaid Prelates and Monks, Eugenius and Divianus, dedicated it to the honour of our holy Saviour on the fourth of the Calends of November, in the year of Grace one hundred sixty nine, and fill'd it with Monks, who devoutly served our Lord there: constituting the Abbot of the place a certain Monk called Demetrius. The same excellent Prince likewise refused to confer on the Bishop and Monks of that Church of Winchester all the possessions and farms which anciently belonged to the Flamens of the same City, together with all their Privileges and immunities.

5. What those Privileges were, the same Authour a little after thus declares, saying, The foresaid most Christian King Lucius bestowed on the said Church newly founded by him the suburbs of the City of Winchester, together with the Privilege of Dunwall's Molmutius.

Which Dunwall (as Moratius, Gildas and Geoffrey of Monmouth also testify) was the sixteenth King of the Britains: And being extremely Zealous in his Heathenish Superstition, he enacted Lawes, famous till the days of King William, the Conquerour under the Title of Molmutian Lawes; by which he ordained; That the Cities and Temples of their Idoll Gods, as likewise the high ways leading to them, together with the Farms of their Tenants and husbandmen should enjoy the immunity of sanctuary: Inasmuch as if any Malefactor should seek refuge there, he might safely depart, though his adversary were present. Now by means of such endowments and Privileges the Church of Winchester enjoy'd its possessions in all tranquillity, daily singing the praises of God the space of one hundred and two years, to wit, from the first year of the most Christian King Lucius (his Conversion) to the second year of the Tyrant Diocletian. Thus writeth this Authour: though he faile somewhat in his Chronology: Which defect is rectified by the ancient Authour of the Book of Antiquities of the Church of Winchester, who numbers exactly one hundred years from King Lucius his Conversion to the first year of Diocletian, during which time the said Monks quietly served God in their Monastery.

6. If any one have the curiosity to enquire what the Rule and Institut of these ancient Monks were, the foresaid Thomas Rudburn will satisfy him, presently adding, That S. Eganus and Divianus fill'd that Church with Monks devoutly serving and praising God, and profess'd according to the Rule delivered by S. Mark the Evangelist.

7. Now the order and manner of the Rule prescribed by S. Mark is thus declared by Cassian an ancient Writer of the Church: In the beginning of the Christian Faith (saith he) a very few, and those of approved sanctity, were dignified with the Title of Monks. Which men as they receiv'd their Rule of living from S. Mark the Evangelist, first Bishop of Alexandria of blessed Memory, they did not content themselves with retaining the order of living practis'd by the Primitive Christians, concerning which wee read in the Acts of the Apostles, That all the multitude of believers were of one soule: Neither did any one esteem that which he possess'd to be his own: but they had all things common. For those who were possessors of lands or houses, sold them, and brought the price, laying it at the Apostles feet: Which was divided to every one according to their need, but besides this, the ancient Monks aspired to other practices more sublime. For retiring into the most secret places of the suburbs, there they lead a life so austere and with such rigorous abstinence, that even those who were

Ap. V. ff. in Primord. f. 118.

Cassian de Convob. lib. 1. c. 1.

AB. 4.

strangers

A. D. 189

Strangers to Christian Religion were astonish'd at it: For with so wonderful fervour they attended day and night to the reading of holy Scripture, prayer and labouring with their hands, that neither the appetite nor so much as thought of meat, did interrupt their abstinence, except every second or third day: and then they received food, not to satisfy their desire, but meer necessity: And neither did they this till after sun-set: so dividing their time, as to make the Light accompany the exercise of their spiritual Meditations, and darkness the care of their Bodies. These, and besides these, many other more perfect and sublime were the practices of the Ancient Monks. Thus Cassianus.

Math. Westm. A. D. 543.

8. Such were the Monks who first possessed the Church of Winchester: and in such holy exercises they continued till the Tempest of the persecution raised by the Tyrant Diocletian dissipated them. After which in a short time they were restored, and the Church consecrated by Constantius Bishop of Winchester, in the year of Grace three hundred and nine, taking its new name from S. Amphibalus, who together with Saint Alban was crown'd with Martyrdom: at which time the Abbot was named Deodatus. Hence it is that Gildas, the most ancient of all our Historians, mentions it under that Title, where he relates how the sons of Mordred to avoid the cruelty of Constantius fled thither: But in vain: For the Tyrant not regarding the Sanctuary and Privilege of the place, took the sons of Mordred, and murdered one of them before the Altar of the Church of S. Amphibalus at Winchester, whither he had fled for Sanctuary.

9. The same Church afterward suffered another Eclipse, when the barbarous Insidell Saxons profan'd and layd wast all the sacred places of this Island. But not long after, the same Saxons, having by Gods mercy embraced that Faith which they formerly persecuted, repaired with advantage all the ruins they had made: And particularly this Church and Monastery of Winchester (called afterwards de Hida) was restored with far greater splendour and magnificence, then ever before. And thus it, with the rest, continued for many Ages, fortified with the Devotion of Kings, encreased by the Devotion of the people, secured by the Bulls of Popes, and the Curfes of Prelates against all tyrannous usurpations, till by the selfish, avarice, lust and fury of King Henry the eighth, more fatal to the Church then the savage cruelty of heathenish Danes or Saxons, they were all swallowed up at once in a common destruction. Thus the Prophecy of our blessed King Edward the Confessor was fulfilled, who in a Charter by him bestow'd on the Monastery of Westminster, concludes it with this clause, (Hæc Charta in sua libertate permanebit, quam diu Christiani nominis timor & amor in hac nostra gente perseveraverit) that is, This our Charter shall remain in its full force and liberty, as long as the fear or love of the very name

of Christianity shall continue in this our Nation.

XIV. CHAP.

1. 2. *Of Seminaries and Schooles of Learning instituted by King Lucius: the principall of which was Bangor: both a Schoole and Monastery.*
3. *Of the pretention of Cambridge hereto.*

OUR devout King Lucius, being also wife in his devotion, was not content with a wonderful bounty to build and endow Churches and Monasteries, in which Almighty God might be zealously worship'd, & the people plentifully instructed in Christian saving Verities: but moreover extending his providence to posterity: he provided Seminaries of Learning and Piety, for the institution and education of those who were afterwards to succeed in the Office of administering Divine Mysteries, and teaching the people.

1. Among these the most famous was the Monastery and Schoole of Bangor in North-wales, in which, as S. Bede saith, at the coming of S. Augustin into England there were more then two thousand Monks. Concerning which our Countryman Bale thus writes, Bangor was first a Colledge of Christian Philosophers: which having as such continued from the time of King Lucius, for about the space of three hundred and fifty years, Congellus changed it into a Convent of Monks, under the Title of the Order Apostolick, and having been the Prefect of the said Colledge, became the first Abbot of the New Monastery there, in the year of Christ five hundred and thirty.

3. That Bangor was in King Lucius his time design'd for a place of literature, may be proved by other ancient Records: But whereas this Author says that Congellus changed it into a Monastery, is certainly a mistake, wherein John Pitt follows him: The ground of which mistake is, the confounding of this Monastery of Bangor in Wales, with another of the like name in Ulster a Province of Ireland, in which lived this Congellus, or as the Irish Writers call him, Congallus, and from which issued the famous Bishop S. Malachias, whose life is elegantly written by Saint Bernard, who there likewise mentions this Congallus. Now true it is that about the year five hundred and thirty, the said Irish Monastery of Benchor became an Episcopall See, into which one called Daniel was first consecrated: which seem'd to be a second ground of Bales mistake touching the change made in our British Bangor.

4. Most

A. D. 189.

XIV. CH.

A. D. 190.

Antiquit. Brit. fol. 2.

R. Arthur's Diploma.

XV. CH.

A. D. 190.

A. D. 190.

Galfrit. Monum. l. 3. c. 1. Clondico Riva.

Galf. Bujh. apud Reiter. in Bavaria Sanda.

4. Most probable it is therefore that our Bangor was in King Lucius his time, and afterward, both a Monastery and School of Learning: and that as anciently the Druids were, according to Pliny, great lovers of literature, flourishing in all kinds of knowledge, so likewise the Christian solitary Religion men who succeeded them, spent some part of their time in learning and charitably teaching others. So that to them especially may be attributed the propagation of the Christian Faith in Britanny, which, as the Protestans Author of our British Antiquities says, being preached here in the first times of the Apostles, was not only firmly retain'd, but became in every age more encreased and dilated. He might as well have added, That as the true Faith was principally conveyed by Monasteries, so with the decay and ruine of Monasteries, our holy Faith likewise was extinguish'd.

5. Our famous University of Cambridge therefore will not take it ill, if an alumnus of her sister suspend his assent to her pretention of being founded an University by King Lucius. And as for the Charter of our famous British King Arthur, in which there is a Grant of Exemption from Taxes and other civil burdens; to the end that the Doctors and scholars there might peaceably and without distraction apply themselves to their studies, as the glorious King of Britanny Lucius desired, who embraced the Christian Faith by the preaching of the Doctors of Cambridge: This Charter is obnoxious to so many exceptions, that without injustice it may be attributed to the Author of the other Heavens Gift of the same King Arthur.

XV. CHAP.

1. 2. *Silence of Historians touching the Gifts of King Lucius during his last ten years.*

3. 4. 5. *German Records affirm King Lucius to have been the Apostle of Bavaria, Rhetium, &c.*

6. 7. *Three persons call'd by the same name of Lucius.*

8. 9. *Of a supposed son of Constantius call'd Lucius or Lucion: which is manifestly disprov'd.*

10. 11. *It was only our King Lucius who converted severall Regions in Germany.*

HAVING collected a Narration of the glorious Actions of our illustrious King Lucius (as they ly scattered in severall Authors and Monuments) for the space of seven years after his Conversion, that is,

to the year of Grace one hundred and ninety, coincident with the ninth year of the reign of the Emperor Commodus: though our Records of good credit doe testify that he prolonged his life ten years further, yet there is no mention at all in them of any of his actions either publick or private; and excepting one Author, Geoffrey of Monmouth, not any of them declare where he was buried. And as for the sayd Geoffrey, who tells us that he ended his life at Glocster, and was honourably buried in the Church of the prime See: his pen does so abundantly flow in matters that regard the glory of his Nation, (as in the Acts of King Arthur, &c.) that his Authority in domestick affairs is of no great moment.

2. This silence therefore of our own Writers may be an argument inducing us to attend to the Testimonies of foreigners, who will acquaint us with the succeeding actions of King Lucius, not inferior, yea far more glorious then any hitherto related, though perform'd by him, not in the quality of a King, but a private person employing himselfe in communicating to other Nations those celestial blessings which himselfe, and by his assistance, his own people formerly enjoyed. Now what such foreign Authors testify concerning him, will no doubt seem at least incredible, if not ridiculous to those worldly minds, which setting too great a value on the present temporal vanity of human glory and wealth, judge of Primitive Christians, whether Princes or private persons, by the dispositions of after Ages, and because in these times, wherein sensuality, avarice and a contempt of spiritual things doe reign, no such examples can be found, they therefore conclude all relations in ancient Monuments touching Princes who have prefer'd the poverty of Christ, and the gaining of soules to him before temporal abundance, and the satisfaction of nature, to have been the fabulous inventions of men.

3. Notwithstanding, mens incredulity shall not deterre me from relating what is extant in the ancient Monuments of severall Churches touching this matter. Generally all Authors which have written of the Ecclesiastick affairs of Bavaria, Rhetia, Vindelicia and the Cantons of the Swissers do agree in this, that a certain holy person called Lucius preached the Gospell of Christ in Bavaria, and some other parts in Germany, from whence he proceeded to Rhetia, in which Countrey he dyed and was buried in the City of Curia, or Chur, situated in the Countrey of the Helvetians or Grisons. This, saith Galfar Bujhins quoted by Lederer, is certain: But who this Lucius was, of what family or nation, cannot certainly be determined. He adds, that this Lucius, who ever he was, having preached among the Bohemians and other Regions bordering on the River Danubius, was banish'd from thence, and came into Rhetia, where he

I ij built

COMMODORE EMP.	68 The Church-History of Brittany	COMMODORE EMP.
A. D. 190.	<p>build for himself a poor narrow cottage, &c.</p> <p>4. <i>Aegidius Tjendum</i> writing of the <i>Ancient Rhetia</i>, denotes the precise time when this <i>Holy Apostolick</i> man came into those Countreys, saying, that about the year of Christ one hundred seventy six, <i>Eleutherius</i> being Bishop of Rome, <i>Lucius</i>, out of a Zeale to plant the Christian Faith in <i>Scythia</i>, he came into <i>Bavaria</i>, which he converted to the Faith, and afterwards retired into <i>Rhetia</i>, &c. But <i>Andreas Presbyter</i>, as <i>Raderus</i> testifies, determines this to have hapned more lately: For says he, about the year of our Lord one hundred eighty two, <i>Eleutherius</i> the twelfth after <i>S. Peter</i>, being Pope, and in the reign of the Emperor <i>Commodus</i>, <i>Lucius</i> being poor, naked, and therefore left encombred, undertook a voyage into <i>Scythia</i>, and by his preaching and Miracles a belev'd to have converted to the Faith of Christ the parts about <i>Bavaria</i>, and the whole Countrey of <i>Rhetia</i> situated among the <i>Alpes</i>. <i>Amertus Mirum</i> agrees in the same Chronology: and lastly <i>Alethidius</i> most accurately refers this to the year of our Lord one hundred and ninety.</p> <p>5. Such a concurrence of Testimonies, to which may be added the ancient Records of those Nations and Churches, together with the Ecclesiastick Office of the Cathedral Church of <i>Curia</i> (or <i>Chur</i>): all these leave the matter unquestionable, at least thus far, that those Nations were about that time converted by one called <i>Lucius</i>. Which Nations being seated not far from the place where, about that time, was performed the fore-mentioned Miracle of the saving the Emperor <i>Marcus</i> with the whole Roman Army from almost inevitable destruction; by the prayers of his Christian souldiers, no doubt they were thereby powerfully enclined to the embracing of the Christian Faith.</p> <p>6. But now who this <i>Lucius</i> was, and out of what Countrey he came, is a dispute among learned Authours, who produce three onely of that Name: 1. <i>Lucius</i> of <i>Cyrene</i>, mention'd in the <i>Acts</i> of the Apostles, and probably in the <i>Epistle</i> to the <i>Romans</i> too. 2. Our British King <i>Lucius</i>. 3. <i>Lucius</i>, or <i>Lucion</i> & pretended son of <i>Constantinus Chlorus</i> and <i>Helena</i>. And to each of these the Conversion of those Nations is by some Writers ascribed.</p> <p>7. As touching the first of these, namely <i>Lucius</i> of <i>Cyrene</i> a Prophet and teacher at <i>Antioch</i> in the time of the Apostles, that he could not be the Apostolick Converter of those German Nations seems unquestionable, both from the ancient Martyrologies, Eastern and Western, affirming him to have lived and dyed in the East: and likewise from the ancient Records of those Churches in <i>Bavaria</i> and <i>Rhetia</i>, which do not pretend to such an Antiquity of the Profession of Christianity. So that the learned and Noble Authour, <i>Marcus Velsius</i> thus confidently writes concerning him, <i>The trifling assertions of those who confound Lucius of Cyrene with the British Lucius, deserve not to be answer'd: since they do not consider how vast a space there is between their times.</i></p> <p>8. And whereas our <i>Hollingshead</i>, out of I know not what <i>Apocryphall</i> Writings, would entitle to the Conversion of those Nations another British Prince, <i>Lucius</i> or <i>Lucion</i>, pretended to be the second son of <i>Constantinus</i> by our British Lady <i>Helena</i>, who is sayd to have been banished by his Father for killing his elder Brother, and after his banishment to have repented, and embraced the Christian Faith, which he afterward preached in Germany, &c. the fabulounes of this report discovers it selfe, not onely by the silence of all <i>Ancient Historians</i> living in, and after the times of <i>Constantinus</i>, nor any one of which make the least mention of such a Prince, but on the contrary expressly affirm that <i>Constantinus</i> was the only son born to <i>Constantinus</i> by <i>Helena</i>. Thus writes <i>Eusebius</i>, familiarly acquainted with <i>Constantinus</i>, in the first Book of his Life: To the same effect writes the Panegyrist <i>Eumenius</i> in his Oration pronounced to <i>Constantinus</i>: as likewise <i>Lactantius</i> descending on another Panegyrick of an uncertain Authour, (spoken to the Emperor <i>Maximian</i> and <i>Constantinus</i>. And lastly <i>Baronius</i>, who confidently affirms, That <i>Constantinus</i> begot of <i>Helena</i> any other son or daughter besides <i>Constantinus</i>, cannot be found recorded any where.</p> <p>9. To this unanswerable Proof against the assertion of <i>Hollingshead</i>, follow'd herein by <i>Broughton</i>, may be added the generall consent of the ancient Monuments and Writers of Germany and <i>Rhetia</i>, agreeing in this, that the Conversion of those Nations was effected above one whole century of years before the age of <i>Constantinus</i>.</p> <p>10. The first <i>Lucius</i> being therefore excluded for his too great antiquity, and the third, as living, if at all, much too late for such a work: it remains that the Conversion of those Nations must be ascribed only to the second <i>Lucius</i>, our first Pious Christian King.</p> <p>11. And indeed him only do the most Ancient Monuments and Writers of those Churches and Regions acknowledge for their Prime Apostle: Insomuch as <i>Raderus</i> a learned Authour, and very diligent in the search of old Records, confidently pronounces, That the Belevif is most certain, grounded upon the Testimonies of Authours most ancient and of prime Note, that it was our British King <i>Lucius</i> who converted those Nations. The same is with the like confidence asserted by <i>Aegidius Tjendum</i> in his Treatise concerning <i>Ancient Rhetia</i>, by <i>Andreas Presbyter</i>, by <i>Petrus Mesianus</i>, by <i>Herrmannus Schedelmus</i>, <i>Amertus Mirum</i>, <i>Nauclerus</i>, <i>Netherus Balbulus</i> in his Martyrologe and <i>Baronius</i>.</p>	<p>A. D. 190.</p> <p>Hollingshead in Description of Brit.</p> <p>Enf. lib. 1. cap. 15.</p> <p>Baron. A. D. 306. n. 11.</p> <p>Broughton. c. 1. cap. 1. & 12.</p> <p>Rader in Bavaria Sancta.</p> <p>To</p>

COMMODORE EMP.	under Roman Governours. IV. Book. 69	COMMODORE EMP.
A. D. 190.	<p>To these may be added a Testimony of yet greater authority taken from the Church of <i>Curia</i> (or <i>Chur</i>) in whose Ecclesiastick Office King <i>Lucius</i> is commemorated as the first Doffour and Apostle of that Countrey, the place of whose buriall is there venerated, though his Relicks have been dispersed through severall places in Germany. And in the last place, the same is confirmed by that Treasury of the Records of all Churches, the Roman Martyrologe, out of which every year on the third of December is chanted, The Commemoration of <i>S. Lucius</i> King of the Britains, at <i>Curia</i> a City of Germany, who was the first among Kings which received the Faith of Christ, in the time of Pope <i>Eleutherius</i>.</p> <p>XVI. CHAP.</p> <p>1. 2. 3. Of the journey and Gifts of <i>S. Lucius</i> in his Apostolick Office.</p> <p>4. 5. His death and buriall in the City of <i>Chur</i>.</p> <p>6. Of <i>S. Emerita</i>, a sister of King <i>Lucius</i>, who accompanied him: her Martyrdom.</p> <p>Demosthenes ridiculous pretension that King <i>Lucius</i> was buried in Scotland.</p> <p>HAVING from authorities of great weight asserted the Apostleship of this our Pious King, in pursuance thereof we will collect out of ancient Writers some of his particular Gifts and sufferings in the discharge of the said Office.</p> <p>2. He having resolved to consecrate the remainder of his old age to the service of Christ, pass'd first into France, landing at <i>Belgium</i> a City of the <i>Marini</i>, where, saith <i>Malbranque</i>, he first began his office of preaching the Faith of Christ: and from thence made his progress through the Region of the <i>Nervians</i> (the Countrey of <i>Liege</i>) to <i>Trier</i> in Germany. After which the next place blest by his presence and Charity was <i>Ausburg</i> (<i>Augusta Vindeborum</i>) where he converted to the Faith a Noble Citizen call'd <i>Campesfrum</i>, with his whole family. But there the Devil laid against him a great persecution: for, saith <i>Nauclerus</i>, the people out of a hatred to a Religion formerly unknown by them, pursued the preacher of it with stones, and afterward cast him into a pit: Out of which he was secretly drawn by some Christians there, and conducted to the City of <i>Curia</i>, where he ended his life by Martyrdom.</p> <p>3. From <i>Ausburg</i> <i>S. Lucius</i> went to <i>Reginoburgum</i> (or <i>Ratibon</i>) where he efficaciously spread the seed of the Gospell. And having spent almost all his strength in such works of Charity to others, he desired to end his life in solitude, quietnes and prayer. For which purpose he retired himself into the mountainous countrey of <i>Rhetia</i>; and saith <i>Tjendum</i>, having pass'd over the hill, under which is situated the Castle called <i>Gutenberg</i>, which to this day retains the name of <i>S. Lucius his Cliff</i>, he came into the Region where now the City <i>Curia</i> (or <i>Chur</i>) is placed, together with his devout sister <i>S. Emerita</i>, who presently after for preaching the Christian Faith suffered Martyrdom at <i>Trimas</i> or <i>Trimentum</i>, distant from <i>Curia</i> the space of two or three miles. But <i>S. Lucius</i> repos'd himselfe in a certain Grot in the Mountain above the City <i>Curia</i>, where he taught the Faith of Christ. The place where he built a little Oratory doth still testify his Sanctity and abode there: for in memory thereof there was afterward founded a Monastery of <i>Norbertins</i> (<i>Præmonstratenses</i>) which took its name from <i>S. Lucius</i>, as <i>Amertus Mirum</i> and <i>Raderus</i> doe affirm.</p> <p>4. As touching the manner of <i>S. Lucius</i> his death, the same <i>Aegidius Tjendum</i> writes thus, At last <i>Lucius</i> was slain near to <i>Curia</i> in the Castle call'd <i>Mariola</i>, by the insidell inhabitants and the Prefect of that Region. Notwithstanding other Authours affirm that he died in peace: though the honour and Title of a Martyr cannot be denyed him, since anciently, as <i>Baronius</i> saith, it was communicated not only to such as by a violent death for Christ's honour were snatch'd out of this world, but likewise to those who for the confession of the Faith suffered any torments, though they did not consummate Martyrdom by death.</p> <p>5. The precise year of the death of this glorious King is by <i>Florilegus</i> determin'd to be the year of Christ two hundred and one: which was the seaventy eighth year of his Reign, and the eighty eighth of his life. Wherto the learned <i>Chronologist</i>, <i>Bishop Vsher</i> likewise accords. His words are these, In so great a debate among Writers, my judgment doth incline to believe that King <i>Lucius</i> ended his life in the first year of the third Century after Christ. And the grounds of this persuasion are, because I observe that not only the <i>Annals</i> of the Church of <i>Salisbury</i>, and the <i>Chronicle</i> of the Britains abbreviated, as likewise the <i>London Tables</i>, but also <i>Roger Wendover</i>, <i>Mathew Paris</i>, and <i>Matth. of Westminster</i>, together with the <i>History</i> of <i>Rocheſter</i>, doe agree that he dyed in the year of our Lord two hundred and one.</p> <p>6. His sacred Relicks have been dispersed in severall places of Germany: and to this day saith <i>Raderus</i> are venerated in a Church of the <i>Franciscans</i> and another of the <i>Augustines</i> at <i>Ausburg</i>. Which argues that he dyed not in <i>Britany</i>, but Germany. Therefore although our Cities of <i>Glouceſter</i> and <i>Winchester</i> have boasted themselves to have been the Repositories of some parts of the body of this Pious King, it is more likely that, considering their near relation to him, they should procure them from the</p>	<p>A. D. 196.</p> <p>Tjendum de præf. lib. 1. c. 1.</p> <p>Idem. ibid.</p> <p>Baron. A. D. 194.</p> <p>Florilegus A. D. 301.</p> <p>Vsher in Pri. word.</p> <p>Rader in Bavaria Sancta.</p> <p>Church</p>

A. D. 191.

Church of Curia, then that the German Church should obtain them out of Brittany.

7. Now whereas in the Passage cited out of *Egidius Tichon* mention was made of *saint Emerita*, the devout Sister of *King Lucius*, and companion of all his travails and dangers, and how in the Country of the *Helvetians* she added the Crown of Martyrdom to the garland of Virginity: our *British Martyrologist* thus commemorates her, *At Trimes* in the territory of *Curia* this day, being the fourth of December, is celebrated the Feast of *S. Emerita Virgin and Martyr*, the Sister of *Lucius King* of the *Brittains*, who together with her Brother went into Germany, and for confession of the Christian Faith being persecuted by the infidels of that country, consummated her glorious Martyrdom by fire, about the year of our Lord one hundred and thirty three. The entire history of her life may be read in the *Breviary* of the Church of *Curia*. Mention is made of this holy Virgin and Martyr by *Istigenius*, and *Hermannus Schedelin* in his Chronicle.

Phil. Fittor.
in Catal.
Saut.
7th Ser in Pri-
mond. fol. 137.

XVII. Ch.

XVII. CHAP.

1. 2. *S. Fagatius and Damianus* preache the Gospel in Brittany.
3. 4. 5. They retire to *Glastonbury*; and rebuild it: establishing a succession of Monks. They find there the Holy Crosse, &c.
6. The place of their buriall, uncertain.

HAVING thus largely set down the Gests of our Holy King *Lucius*, the first among all Christian Kings, we will adioyn hereto such particulars as our ancient Monuments furnish us with all touching the two Holy Legats *Fagatius* (or *Phaganus*), and *Damianus* (or *Diruvianus*) sent by the Venerable Pope *Eusebius* to baptize the said King, and to settle the affairs of the New *British Church*.

At Ambroin
Ansig. Glaf.

2. Now concerning these two glorious Saints thus writes *Malchiorinus* out of the Ancient Records of *Glastonbury*, *Phaganus* and *Dervianus* came into *Brittany* to preach the Gospel, who travell'd over the whole Island, tea-

ching and baptizing the inhabitants.

3. Moreover in the same Records we find how these two Saints having been inform'd that about a hundred yeares before, *S. Ioseph*, of *Arimatea*, and eleven of his companions had in some measure spread the seed of *Christian Faith* in *Brittany*, and at last retired themselves to *Glastonbury*, where they died: hereupon they visited that sacred place, call'd the *Isle of Avalonia*, which, saith *Capgrave*, was then become a covert for wild beasts, that formerly had been a habitation of Saints: till it pleas'd the blessed Virgin to reduce to the memory of Christians her Oratory erected there.

4. These two holy men there penetrating into this solitary Isle, as *Moses the Lawgiver* of the Jews did into the utmost parts of the desert, by the divine conduct they found there an ancient Church built by the hands of the Disciples of our Lord, which the Supreme Creatour of heaven declar'd by many Miraculous signs that himself had consecrated it to his own glory, and to the honour of his most blessed Mother. The foresaid holy men having found this Oratory, were fill'd with unspeakable joy: and there they continued the space of nine yeares, employing all that time in the praises of God. And searching diligently that sacred place, they found (the Holy Crosse) the figure of our Redemption, together with severall other signs declaring that that place had been formerly the habitation of Christians. Afterwards being admonished by a Divine Oracle, they considered that our Lord had made choice of that place above all others in *Brittany*, wherein the intercession of the most blessed Virgin should be implor'd in all necessities. A perfect relation of all which things they found in ancient writings there: to wit, How when the Apostles were dispersed through the world, *S. Philip* with many Disciples came into France, and sent twelve of them to preach the Faith in *Brittany*: the which being admonish'd by a Revelation of an Angell, built the foresaid Oratory, which afterward the Son of God dedicated to the honour of his Mother. And likewise how three Kings, though Pagans, had given them twelve portions of land for their sustenance. Thus we read in the *Antiquities* of *Glastonbury*.

5. The same Records doe further testify, how these two Holy men added another Oratory built of stone, and dedicated to the honour of our Lord and his Apostles *S. Peter* and *S. Paul*: and on the top of the Mountain raised a Chapel to the honour of *S. Michael* the Archangell. Moreover to continue the service of God there which had been interrupted, they established a succession of twelve devout persons in memory of the first twelve companions of *S. Ioseph*: which number continued till the coming of *S. Patrick*, the Apostle of Ireland, into that place, &c.

6. Now whether these two Apostolical men dyed at *Glastonbury*, or no, is not certain, saith the Authour of those Records: though that they

continue

A. D. 191.

Capgrave in
Islepin.

Ansig. Glaf.

A. D. 191.

Martyr. Ang.
24. Maij.
A. D. 191.

XVIII. C.

XVIII. CHAP.

1. 2. 3. After King *Lucius* his death, the Romans permit not any of his family to succeed: and why.

4. 5. 6. 7. Commotions in *Brittany*: compass'd by *Vipius Marcellus*: to whom *Pertinax* succeeded, who was Emperour next after *Commodus*.

AFTER King *Lucius* his death, which hapned in the seventh year of the Emperour *Severus*, we doe not find any of his family, or indeed of the *British* blood to have succeeded him. Hence it is that *Iohn Fordun* a Scottish Chronologist thus writes, *Lucius King* of the *Brittains* being dead (or as he says elsewhere, Not appearing) the Royall offspring ceased to reign in that Kingdom, Tribunes being there placed by the Romans to govern the Island: by Tribunes understanding the Emperours Legats commanding the Roman army.

In Fordun
Chron. Scot. l.
c. 31.

H. South. hist.
lib. 1.

2. Helior Boethius likewise a French Historian having recounted how King *Lucius*, as being a favourer of the Romans, had been permitted by the Emperours benevolence to rule: he adds; That after his death the Romans considering that the *British* Kings had been Authors of many seditions among themselves, and rebellions against the Romans: therefore by a publick Decree they prohibited any of the *British* blood for the future to enjoy the Title and dignity of a King.

A. D. 201.

3. Now though not any of the *Roman Historians* mention such a Decree, yet that King *Lucius* had no Successours of his blood is certain: Probably he had not children: Or if he had, their exclusion from the crown might be caused by his Profession of Christianity. However in our following Narration we shall be obliged to referre occurrences to the reign of the respective *Roman Emperours* then living.

4. And as for the *Roman* or *British* civil affairs during the Reign of *Commodus*; lasting thirteen yeares, in the beginning wherof King *Lucius* became a Christian, the *Roman Historians* afford us little to furnish this our History. Some few particulars shall here briefly be mention'd.

5. In the fifth year of *Commodus* his reign (saith *Dio*, who liv'd in those times) the *Caledonian Brittain*, having made an eruption through the wall which divided them from the more southern Provinces, wasted all the country before them, and slew the Roman Generall together with all his soldiers. Whereupon *Commodus* being terrified, sent against them *Vipius Marcellus*, a man of admirable verue and courage: who returned upon these barbarous people their injuries with advantage, and heaped on them most grievous calamities and losses. For which good service through the Emperours envy he scarce escaped being kill'd. Notwithstanding for that victory *Commodus* assumed the surname of *Britannicus* among his other Titles; as appears by ancient Medals, mention'd by *Camden* and *Speed*.

Dis. hist. l. 71.
In Commod.

6. Two yeares after, *Helvius Pertinax* who succeeded *Commodus* in the Empire (though he reigned but a few months) was sent into *Brittany*, whither he brought back five hundred soldiers sent by the Army there to Rome to complain of the injuries offered them by *Perennis* the Emperours favourite, whom they boldly kill'd in his presence.

Ibid.

7. *Pertinax* having with much ado quieted the *British* Legions, made it his suit to the Emperour, to be eas'd of the government, alledging for his principall reason; that the Army hated him for his care to preserve military discipline. Whereupon *Commodus* in the eleventh year of his reign sent him a Successour *Clodius Albinus*, upon whom likewise he confer'd the Title of *Cesar*. Whose abode in *Brittany* was but short: for presently after, *Junius Severus* was sent Generall thither: and *Commodus* us'd all his endeavours to kill *Albinus*. But dying shortly after, *Pertinax* who succeeded him, sent back once more *Albinus* into *Brittany*.

Capitol. in
Pertinace.
Idem Albinus.



THE
FIFTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. *The Conversion of Brittany celebrated by Origen.*

2. *The Picts and Caledonian Britains follow his Example.*

3. *Their King Donaldus, &c. brings to the Faith by Fulgentius a Brittain*

4. *&c. Dempsters fabulous narration.*



THE Conversion of Brittany was so famous in the Church of God, that Origen who flourished in Egypt not long after these times, in his commentary on Ezechiel, thus celebrates it: *when did the Country of Brittain before the coming of Christ consent in the Worship of the only true God? But now the whole Earth doth with joy glorify our Lord for the Churches there erected in the utmost bounds of the world, so that in all its limits it doth aspire to celestial happiness: And in another place, The power of the Divine Grace of our Lord and Saviour is present likewise, both to those Nations in Brittain which are divided from our world, and likewise those in Mauritania, yea with all People under the Sun, which have believed in his name.*

2. And as the fame thereof was largely spread among Churches far remote from

Brittain, so the Example also had a happy influence on the neighbouring Nations: For in the Northern regions of Brittain divided from the civilis'd part by the Emperor Hadrian's wall, and which always liv'd in hostility with the Romans, the Faith of Christ, within two years after the death of King Lucius, was not only preach'd, but effectually subdued the minds both of the Princes, and generally of their subjects: which gave occasion to Tertullian, who liv'd in these times, to say that those Provinces of Brittain to which the Roman Armies could not gain access, were yet conquered by our Saviour, submitting themselves to his Faith.

3. Concerning this Conversion thus writes Helior Boethius, *The like mind did Christ our Lord, the Prince and Author of peace, give to King Donaldus, insomuch as rejecting the worship of Devils, he addicted himself to solid Piety. For when Severus was Emperor of the Romans, the said King obtained of Pope Victor, the fifteenth after S. Peter, to whom he sent his Embassadors, that severall men illustrious for learning and Religion should be sent into Scotland to baptise himselfe, together with his wife and children, who profess'd the name of Christ. The Scottish Nobility following their King's example, renounced their former impiety, and embracing the Religion of Christ were likewise purged by Baptism. The year wherein the Scots by the mercy of Almighty God were call'd and receiv'd the light of true Piety, was the two hundred and third after*

A. D. 402.

Tertull. com. Iudaei c. 7.

Boeth. hist. lib. 3.

K the

A. D. 203.
Darius cont.
Whitac.
fol. 412.
Gord.A. D. 210.
Gompl. in
Appon. 4.2.
cap. 6.Dempst. in
Ment.
Scot. 12. Dec.Pffer. Pri.
march f. 13.Dempst. h. 11.
l. 6. n. 147.

the incarnation of our Lord. To same purpose write *Darius*, *Gordanus* and generally all the Scottish Authours.

4. As touching the manner of this Conversion, *Dempster* citing an Ancient Scottish Historian, *Fordanus*, saith, That it was effected by *Paschasius* a Sicilian sent into Scotland by Pope *Pisitor*, who instructed the Nation in the rudiments of Christianity. And the same, saith he, he proves out of an ancient Book of the Church of *Lismore*, which is the most ancient among the Scottish Records. The same Authour adds, that never any people was with less trouble converted to Christ: for so great a concourse there was unto those Holy Teachers, that there were not Preists enow to baptise them. Moreover the said *Fordanus* delivers, that this *Paschasius* leaving behind him his Companions to instruct that rude people more diligently in the Mysteries of Christianity, return'd back to Rome, to give thanks to that most holy Pope in King *Donaldus* his name, for so singular a blessing confer'd on his Nation. But before he arriv'd there, *Pisitor* was departed this life, whose Successor was *Zephirinus*. Whence it manifestly appears, that Scotland was converted to the Faith in the last year of Pope *Pisitor*. Notwithstanding in the Scottish Menology published by the same *Dempster*, this *Paschasius* is sayd not to have been sent into Scotland by Pope *Pisitor*, but to have been *Donaldus* his Messenger to the Pope, as *Elvanus* and *Medwinus* were sent by King *Lucius* to Pope *Eleutherius* for there it is thus written, At Dorn in Southerland, on the twelfth of December is celebrated the memory of *Paschasius* who was sent a Messenger to the Holy Pope *Pisitor* by King *Donald*, and obtain'd of him Christian Teachers to instruct the Nation.

5. This is the account given by *Dempster*, as he pretends out of *Fordanus*. But so little to the satisfaction of the learned Bishop *Pisitor*, that he professes, In those Copies of *Talm Fordan* which I have perused, not any of these things related by *Dempster* are extant: so that I begin to suspect the truth of them, as well as of the rest which he quotes out of a nameless Book of *Lismore*, and I know not what other Manuscripts.

6. The person, to whom *Dempster* ascrib'd the glory of having first inclin'd the mind of King *Donaldus* to embrace Christianity, was one called *Fulgentius* or *Fulgensius*, whom he will have to be the Authour of a Book entitl'd, of the Faith of Christ: which Book, says he, if it were now extant, Scotland would be furnish'd with a Monument to declare the Antiquity and fervour of its Primitive Faith, wherein it would yield the preeminence to few Kingdoms in Europe, and would be superior to many. This *Fulgentius*, saith he, was surnamed the Bold, and in the reign of *Septimius Severus* dyed at York in England. He it was whose faithful assistance King *Donaldus* made use of, being the first King who stamp'd his Coyn in brass, gold and silver with the sign of the Crosse.

II. CHAP.

1. 2. 3. Confutation of Dempster.

4. Who Fulgentius was.

5. A Message sent by King Donaldus to Pope Pisitor.

6. More concerning Fulgentius.

1. THIS relation made by *Dempster*, though for the substance of it it be agreeable to ancient Records, yet to embellish it he employs so much of his own invention, moved thereto by a partial affection to his own country, that to a Reader not altogether ignorant he rather disgraces the whole story, and renders Truth it self suspected, then gains belief to his own impudent additions.

2. And first, whereas he makes *Donaldus* to be a King of the Scots, and *Fulgentius* to be of the same Nation, he cannot alledge for this the least ground in any ancient Authours: who wrote of these times. The Name of Scots was not yet heard of any where: much less in Britanny. The Roman Historians acknowledge no other inhabitants in this Island, but only Britains: That is the Common name, though in the severall Provinces they be distinguished by severall Titles. And particularly touching those Northern Britains by *Hadrian's* wall separated from those which were under the Romans dominion, *Dion* an Historian of these times, though he curiously prosecutes the progresse of the Emperor *Severus* through these countreys, finds only two Nations in these parts against whom he fought, the *Maures* and the *Caledonians*, to which, saith he all other names are refer'd (as the *Picturians* and *Deucalidians*, &c.) the former neighbouring to that wall, and the other possessing the remainder of the Island to the Northern Sea. As for the name of Scots, there is as yet no mention of them, either in him, or any other ancient Writer. Where as if there had been any such distinct Nation here, *Severus* who was most ambitious to multiply his Titles, would not have fail'd to have inserted *Scotians* among them. We shall ere long determine when that Nation enter'd those parts, and when they changed the Name of those Provinces.

3. It is without question true that such a Prince there was in those times as *Donaldus*, who by *Rufinus* is sayd to be the Brother of *Etheldus*: but whether he was a King of that whole Countrey of Britanny not yet conquered by the Romans, or only a Prince of some one Province there, cannot certainly be determin'd. A Tradition likewise sufficiently grounded approves the Conversion of that Prince, with his Family and subjects, about two years after the Death of King *Lucius*. Which is evidently confirmed by the forecited testimony of *Tertullian* in a Book

written

A. D. 203.

II. CHAP.

A. D. 203.

Bech. lib. 5.

Refer. tom. 6.
in Item. 10
thar.

A. D. 203.

II. CHAP.

written not above seven years after it happened.

4. As for *Fulgentius*, or as the Britains call'd him, *Fulgensius*, he was a Southern Britain, not only a Subject of King *Lucius*, but of the same Royal family: descended, saith *Boethius*, from the ancient blood of the British Kings, and who together with his King and kinsman embraced the Christian Faith. He was not a Writer of Books, as *Dempster* saith: but a Prince of high Spirits and courage. And being such an one, no marvel if after to great an injury done to his family, which was excluded from the Succession by the Romans, he refused to continue their subject, and fled to their profest'd Enemies the *Caledonian Britains* beyond the wall.

5. *Fulgentius* therefore was doubtles the first who intill'd into the mind of *Donaldus* a love of Christian verities, and suggested to him the same way and means to obtain a more perfect instruction, which his kinsman King *Lucius* had lately made use of, which was, to direct Messengers to the Bishop of Rome, Pope *Pisitor*, with a request that he would send authoris'd Teachers to instruct that Nation, and establish a Church there. This the King perform'd, and accordingly *Paschasius* with other his companions were sent into those Northern Provinces, who by the Divine assistance converted to the Faith such infinite numbers of the Inhabitants, that there were not Preists enow to baptise them.

6. It seems the reputation of *Fulgentius* his courage and conduit was so great, that King *Donaldus* made him General of the forces with which he broke into the Roman Provinces, causing a terrible desolation there: And being opposed by the Roman General, he defeated his Army, and kill'd both him and in a manner all that follow'd him. So great a calamity hence follow'd through all the Southern parts of the Island, that the Emperor *Severus* himselfe thought his own presence and authority necessary to secure the Province. Hereupon he brought with him an Army so formidable, that the *Maures* and *Caledonians* made an offer to surrender themselves. But the Emperor ambitious of fame by a conquest of them, enter'd their country, where his chief difficulty was to find his enemies; for by reason of the vast mountains, woods and marishes, (all the passages whereof were known to the Britains) the Romans became oft entangled in their march, and sometimes received considerable defeats: Norwithstanding by their constancy and advantage in numbers the Roman Army did not interrupt their progresse, all they had peirc'd to the utmost bounds of the Island confining on the Northern Sea. There was no decisive battell at all fought between them: Norwithstanding the Emperor esteem'd his exploit of marching through the whole country, which never any Enemy before had done, to be so

illustrious, that he therfore assum'd among his other Titles that of *Britannicus*: Which likewise was communicated to his two Sons *Basianus* and *Geta*, his Successors in the Empire: though only *Basianus* accompanied him in the invasion, *Geta* being left in the Southern parts to compose Civil affairs.

7. As for the Noble and pious Britain *Fulgentius*, he is sayd shortly after to have ended his life at York, then the Imperiall City. It is doubtfull whether he returned thither as a Prisoner, or upon composition. For some of the Princes and Provinces yielded themselves to the Emperor: though the greatest part avoyding any encounter with the Romans, remain'd still in their former hostility. That therefore which is related by a Modern Writer touching *Fulgentius* is very uncertain, namely that in a battell against *Septimius Severus* he was mortally wounded, and died at York in the year of Grace two hundred and twelve, being the eighteenth and last year of *Severus* his Reign. And other stories of him though confidently reported by some, as that he was the Brother of *Martia* the first wife of *Severus*, and that by him *Severus* himselfe was slain, are meer inventions contriv'd to adorn a Fable rather than a History.

Fislor in
Fulgencio.
A. D. 201.
Broughton
Cent. 3. c. 5.
§ 3.

III. CHAP.

1. 2. How far Severus the Emperor subdued the Caledonian Britains: And of the wall built by him.

3. 4. Severus his ominous retreat to York: and his death there: And Consecration by the Romans.

5. His Sons left Successors in the Empire: but Basianus the Elder murders his Brother Geta.

6. A sharp reply of a British Lady to the Emperesse Julia.

7. A Description of the Caledonian Pids by Herodian.

1. *Severus* though he took the Title of *Britannicus*, and coynd Medalls inscrib'd with *Britannica Victoria*, was far from subduing those Northern Britains. He wrote indeed to Rome, that the *Caledonians* by covenant had yielded up a part of the countrey formerly possess'd by them: Norwithstanding if we consider the situation of the Wall or Rampire renew'd by him to exclude those Nations from commerce with the civiliz'd Provinces, we shall find that the Romans rather yielded to the Britains a considerable space of ground which had formerly been subdued and gain'd by *Julius Agricola* and *Sallustius Pribicus*.

2. Our famous Historian *S. Bede* indeed is of opinion that this Wall, or rather Rampire of earth, was rais'd by *Severus* in the same place where *Agricola* in the former Age

Bede. h. 1. l. 1.
c. 12.

SEVERUS EMP.	76	The Church-History of Britanny	BASSIAN EMP.
A. D. 203.		had made his enclosure, to wit, between the two bays of Edinburgh and Dunbriten. But certain it is that this Empire was placed much more to the southward, where the Emperor Hadrian afterward had rais'd his Wall, now utterly demolish'd, between the Mouth of the River Tyne and the bay of Eden (Iruua) in Cumberland. The length of which Empire was not as Orosius relates, as like-wife S. Hieron and Cassiodorus, one hundred thirty two miles, but only fourscore, as Spartianus truly measures it, calling this work the greatest ornament of his Empire, from whence he took the Title of Britannicus.	A. D. 216.
Orig. hist. 7. cap. 17. Hieron. in Chron. Cassiod. in P. 11. Confut. Spartianus in Severo. c. 18.		3. Having finish'd this vast work, with frequent towers and a most deep and spacious Trench, Severus retir'd with his Army to York, and being superstitious, he busied his thoughts in the way with an expectation of some good omen that might portend an establishment of his future happiness. But was much daunted seeing an Ethiopian soldier came black, and crown'd with Cyprus, who came to meet him. And when he commanded him to be taken away, he being a noted leafer said, thus to him, Thou hast been all, thou hast overcome all: Now be a God. The apprehension which so portentous a sign wrought in his mind was much increased when entering into York he was by a rusticall Seafisher conducted to the Temple of Bellona, and afterwards when the beasts brought for sacrifice were all black, and through the negligence of his servants, follow'd him all the way to the entrance into his Palace. These faith Spartianus were the presages of his death, which follow'd presently after in the same City. His last words were these, When I receiv'd the Government I found the common-wealth every where in troubles: I leave it peaceable even to the Britains. Though I be an old man, unable to walk, I leave to my children Antoninus, if they be good, an Empire firm and secure, but if they be ill, they will find it weak and tottering.	Herod. hist. lib. 4.
Idem. ib.		4. Being dead, he was with all most exquisite solemnity consecrated and made a God: the Ceremonies wherof are exactly described by Herodian. His ashes were gathered into a precious box with costly odours, and by his two sons with great veneration carried to Rome, to be layd up in the sacred Monuments of their Princes.	
Idem. ibid.		5. Now though these two sons, Bassianus or Antoninus, and Geta, were left by their Father with equal power Governours of the Empire, yet presently after their coming to Rome the Elder son, Bassianus, most barbarously murdered the Younger together with all that had adhered to him, and after his death reigned alone fower years.	
Herodian. l. 4.		6. Before we quit this subject in hand, it will not be impertinent to relate from Dio a story touching a quarrell between Severus his Emperre Julie, and a British Lady, by which we may observe the sprightfulness of the Britains. When the Emperor had enter'd into a league with the Caledonian	
		Britains, whilst he was sitting on his Tribunal, his wife Julia intending an affront to the British women, sayd publicly that they converted impudently with men. Whereat the Wife of Argentorox, a Caledonian Prince, thus pleasantly answer'd, We doe much more honourably satisfy our natural passions, then you Roman Ladies: For we converse indeed freely with men, but they are such as are of the best and Noblest rank: Whereas you Roman women prostitute your selves secretly to the basest of men. This Reply proved the more sharp, because Julia was infamous for her adulteries which it seems, the British Lady was not ignorant of, and had courage enough to let her know it. Shortly after the Emperre became the object of the utmost infamy, by marrying publickly her own son Bassianus, to whose lusts she most impudently offered herself.	
		7. We will conclude the present argument with an observation out of Herodian an Historian living in these times, who describing the fashions of those Northern Britains, says, That they used no garments at all: that about their Neck and breast they wore swords, esteeming this to be a principal ornament, and argument of their wealth. Moreover that they in severall colours mark'd their bodies with the pictures and figures of all sorts of beasts: and thus being their chief glory, they therefore refused to wear any garments, because they would have those pictures expos'd to mens eyes. Hence it is that in Roman Authors of this and the succeeding ages we find, not the Britains in general, but only these Northern, Caledonian Britains filed, sky-colour'd Britains, and sky-colour'd Argintox: As if the Poet particularly ascribes such painting to the Caledonian Britains. So that no doubt it was from hence that those utmost northern Britains came to be called Picts, or a Painted people.	
		IV. CHAP.	IV. CHAP.
		1. Of the Actions and death of Donaldus the first Christian King of the Caledonians.	
		2. The Ancient Scottish Christianity how different from the Modern.	
		3. Of a Monument erected to the Dni. or God of the Brigantes.	
		IN the fourth year of Antoninus Bassianus his Reign, dyed Donaldus the first Christian Prince among the Caledonians. Concerning whom thus writes Hektor Boethius, Donaldus was the first of all the Scottish Kings (as our ancient Annals inform us) which reyned silver and gold, marking it on one side with the figure of the Saving Crosse, and on the other with his own face: Which tokens may propagate to posterity	H. Boeth. lib. 1.

BASSIAN EMP.	under Roman Governours. V. Book. 77	BASSIAN EMP.
A. D. 213.	sterity the Memory of the Christian Faith being first embrac'd by him among all the Kings of that Nation. He at last dyed in the one and twentieth year of his reign, famous both for his religion and Civil actions. Being dead, he, by the persuasion of such Priests as among the Scots administered the sacred Mysteries of Christianity, was with Christian ceremonies and solemnity buried in a field, which with many pious accustomed Prayers had been consecrated for the buriall of Christians.	A. D. 221.
	2. In this relation made by Boethius, extracted out of ancient Records, the present inhabitants of Scotland may observe how great the difference is between the Christianity of the first King who profess'd it in their country, and that which they have lately chosen in stead of it. This King refus'd to be buried among his heathen Ancestours, chusing rather to mingle his bones with those of common beleivers, then to have them proudly entomb'd with Heathen Princes. He would not rest after death but in a place consecrated by the Devotions of holy Priests, who likewise celebrated his Obsequies according to the Primitive Christian manner, by making oblations for him, and offering the most Holy Sacrifice for the refreshment of his soule, as S. Cyprian, who liv'd not long after, describes the manner of ancient Christian buriall. The same holy Father likewise, as if he intended not only to justify, but commend this last act of King Donaldus his devotion, among other crimes with which he charges one of his Bishops call'd Martialis, adds this, that he buried his children in the pious sepulchers of the Heathens. Among other ceremonies peculiar to Christian burialls in those ancient times, this was one, that a Crosse was rais'd upon their Monuments, as shall be shew'd hereafter.	
	3. Having thus related the actions and death of this second Christian Prince Donaldus, as fully as ancient Records inform us, it will not be amiss to add here a Monument yet remaining, which in those very days was erected nere the River Calder in Yorkshire by Titus Aurelius a Roman officer: on the one side wherof were inscribed these words, Antoninus and Geta the third time Consuls: and on another was a votive dedication to the Dni, or God of the Brigantes. Who this God was is uncertain: onely it appears that every Province, and perhaps every city and Town in Britanny had their peculiar Deity, such an one was Belatucada, Eboracae, &c. Now the Roman Superstition was such, as that they worshipp'd all the Gods of the Nations conquered by them, and such an one probably was this (Dni, or) God of the Brigantes. Yet considering the late conversion both of the Southern and Northern Britains, why may not this God of the Brigantes be the only true God worshipp'd by these New Converts, and	
	honour'd with an Inscription by this unbelieving Roman, as one among the croud of profane Deities superstitiously adored by them?	
	V. CHAP.	V. CHAP.
	1. S. Amphibalus a Young Christian Brittain, and afterward the Converter of S. Albanus, accompanies the two young Emperours to Rome.	
	2. Among other Britains which now attended the two young Emperours in their return to Rome, being moved therto either out of respect to them, or a curiosity of travelling into foreign countreys, one young man is particularly taken notice of in our ancient Annals, which after some years doe celebrate his Memory, as a glorious ornament of our Nation, in being the Instructor of our first Martyr S. Alban in the Christian Faith, and a companion of his Martyrdom. This was young Amphibalus, born at Cair-leon upon Fik (Fica) in the County of Monmouth. Concerning whom our Writers give this Character, That he was from his tender years bred up in good literature, and withall instructed in Christian Religion whilst he liv'd in Britanny: that he learn'd both the Greek and Latin tongues, and was likewise instituted in Eloquence. Afterward he travelled to Rome with a resolution there to betake himself to higher studies, where he spent his time principally in reading and understanding Holy Scripture and the Doctrine of Christian Religion, till the beginning of the cruel persecution rais'd by Dioclesian.	A. D. 213.
	2. Two voyages of his to Rome are commemorated: and it was in the second that he made his continuance there, in which he gave himselfe to these serious and sacred studies, and was ordain'd a Priest, and sent back by the Pope into Britanny, where faith Boethius and Bale, he became Bishop of the Isle of Man. In this his first voyage thither he was an Auditor of the Holy Pope Zephyrin who interpreted the Christian Law, as our Martyrologe testifies. But concerning Amphibalus more shall be spoken hereafter.	Pis. in Amphibalus
		Mar. Angl. 25. Junij.
		VI. CHAP.

1. 2. 3. *A long silence touching British affairs: And fictions of Geoffrey of Monmouth, touching Carausius.*
4. *Succession of Popes.*

FOR the space of almost three score years after the death of Severus, the Writers of Roman affairs make no mention at all of *Britany*: which silence of theirs has given occasion to some of our ancient Historians to infer fictions of their own; or to relate true occurrences without any regard to time and order.

1. Thus *Geoffrey of Monmouth*, and some Modern Writers, misled by him, affirm that a certain British Prince called *Carausius* having kill'd the Emperor *Antoninus Pius*, surnamed *Caracalla*, in a battell, in the year of our Lord two hundred and eighteen, thereupon invaded the Kingdom of *Britany*. Whereas it is certain that at this time *Antoninus* was in the Eastern parts, where with giving hopes of a Marriage with the daughter of *King Artabanus*, he treacherously kill'd great numbers of the *Parthians*: and presently after was himselfe murdered by *Maximus Prefect* of the *Pretorian* bands: who succeeding in the Empire was in lesse then a years space likewise kill'd by *Helisgabalus*: To whom afterward succeeded *Alexander Severus*.

2. As for *Carausius*, certain it is that he took the Title of Emperor in *Britany*, but that hapned sixty eight years after this time assign'd by *Geoffrey of Monmouth* and his followers: so that being not yet born, he could neither reign nor kill *Antoninus*. We shall speak of him in his due place and season.

3. In the year of Grace two hundred twenty and one *Pope Zephirin* died, having sat eighteen years: and *Calistus* succeeded him. In whose time our ancient Records mention one *Cadorn* Bishop of *London*, after whose death *Obinus* follow'd, the fourth Bishop of that See: Of whom nothing remains recorded but only their Names.



1. *The Emperor Alexander Severus murdered by Maximinus: who succeeds in the Empire.*

THE Emperor *Alexander Severus* a virtuous Prince, no enemy to Christianity, which some conceive to have been profest'd by his Mother *Mammae*, was in the fourteenth year of his reign slain by the treason of *Julius Maximinus* who succeeded in his place. We mention this here, that we may take notice of the mistake of some Writers who affirm that he was slain in *Britany*, in a town called *Sicila*. This is evident, saith *Richard White*, and that town took its name from *Sicilia* a Son of *King Quincelin*. True it is that *Ptolemy* resolutely says that it was at *Sicila* a Village of *Britany*, that *Alexander* was slain: and *Lampadius* affirms that it was in *Britany*, or as other Writers will have it, in *Gaul*: But *Herodian*, *Capitolinus* and generally other Historians confidently pronounce that it was in a Village near *Mogontiacum* (or *Mentz*) called *Sicila*: wherein they are followed by *Eusebius*, *Orosius*, *Pausanias*, *Plinius*, *Arrianus*, &c. And this no doubt is the truth: since there are no ancient Monuments testifying that *Alexander*, or his Successour and Murderer *Maximinus*, ever were in *Britany*.

1. *Of Christiantus a Christian King of the Caledonian Britains taught by S. Amphibalus. Sacred Rites of those days. And who this S. Amphibalus was.*

IN these times when *Maximinus* began his reign, Christian religion flourish'd in *Britany*, both in the Southern parts under the *Romane* dominion, and among the *Caledonians* also: where reign'd *Christiantus* a Christian Prince Successour of *Donaldus*. This *Christiantus* is sayd to have been directed in matters of Religion by *Amphibalus*, who is supposed to have return'd from *Rome* about this time, and become a Teacher of the *Caledonians*.

Now what *Second Rites* he taught them is thus declared by *Helis. Boetius*, *King Christiantus*, saith he, adorned the Sacred Temple built by the Holy Bishop *Amphibalus*

R. P. in
1. 5. vol. 8.
F. 11. in
Lampadius.
Herodian.
Capitolinus.
Eusebius.
Orosius.
Pausanias.
Arrianus.
Plinius.
Arrianus.
Plinius.
Arrianus.
Plinius.

1. *The Sixth Persecution rais'd by the Emperor Maximinus: Martyrdom of Pope Pontianus.*
2. *Of Cyriacus a Brittain, falsely supposed to be the Successour of Pope Pontianus.*
3. 4. 5. *The Martyrdom of S. Priscilla and the eleven thousand Virgins falsely refer'd to this age. Fictions concerning them.*

AT this time *S. Pontianus* Bishop of *Rome* governed the Church of God, whose Predecessour was *S. Urban*, who succeeded *S. Callistus*. Now the Tyrant *Maximinus* raising the sixth Persecution, sharpened it especially against Bishops and Teachers of the Christian Faith. By his command therefore *S. Pontianus*, who by the Emperor *Alexander* had been banish'd into *Sardinia*, was crown'd with Martyrdom, being beaten to death with clubs. To him succeeded *S. Anterus*, by Natio a Grecian, who the year following was likewise put to death by the same Tyrant.

Hence it appears that those Writers are manifestly disproved who after *S. Pontianus* place in the Chair of *S. Peter* a person unknown to *Antiquity*, called *Cyriacus*. The Father of this Error is the Author of the *Fastidius temporum*: *Bergomensis*, *Nauclerus*, &c. Hereto some Modern Writers add, that *Cyriacus* was by birth a Brittain, and appointed by *S. Pontianus*, going into banishment, his Vicar at *Rome*, to exercise there in his ab-

sence the Papall offices: for which cause he was by some called *Pope*.

3. A yet greater Error is that by which certain Authors refer the Martyrdom of *S. Priscilla* and many thousand Virgins her companions to these times. Concerning whose particular Gifts things are reported beyond all bounds of probability or even possibility. *Hermann Crombachius*, who has written a book of the Martyrdom of those Virgins, pretends that *S. Priscilla* was the daughter of a certain Prince in *Ireland*, a Christian called *Dionethus*, or *Dionothus*: and that all her companions came out of the same Country. These holy Virgins, saith he, the Emperor *Maximinus* beseeching and winning by assault *Colonia*, most barbarously murdered. Whereas it is most certain both by Tradition and all ancient Monuments, that before *S. Patrick's* time (the first Apostle of *Ireland*) there was in that Island no Prince that was Christian, and much less could it afford eleven thousand Christian Virgins. Which by what miracle they should in those times be brought to *Colen*, no man can rationally imagine.

4. A yet more absurd fancy is entertain'd by some others concerning these Virgins, who affirm that they in devotion undertook a pilgrimage to *Rome* accompanied by severall Princes, and in their retinue the forementioned *Cyriacus*: and returning by *Colen* were there martyred. Indeed a proper time is found by these Writers for a Pilgrimage to be perform'd by such an Army of Virgins, &c. when the persecuting Tyrant *Maximinus* so cruelly rag'd against Christians. Notwithstanding be this pretended Revelation, there is produced an eye-witness of all this, a certain companion of *S. Priscilla*, call'd *Vetena*, who it seems escap'd the slaughter, that she might acquaint posterity with the story of her Fellows. The tale reported by her is as followeth: When we were at *Rome* there were at that time two wicked Princes, whose names were *Maximinus* and *Africanus*. (Yet *Maximinus* though then Consul with *Africanus*, never was at *Rome*) who seeing our great multitude, and how many Romans associated themselves to us, conceived great indignation against us, fearing lest by our means Christian Religion might increase and gather strength. Hereupon having by their Spies learn'd our what way we intended to journey, they sent with great host messengers to a certain kinsman of theirs, called *Julius*, who was Prince of the Nation of the *Hunns*, exhorting him to bring forth his Army to persecute and destroy us. Who readily complying with their desire, rush'd violently upon us when we were at *Colen*, and there shed our blood.

5. Such dreams as these, (the inventions of vain and idle wits, which gain no belief to themselves, and disgrace Truth reported by others) deserve not to be confuted, but with indignation to be rejected and condemn'd. And as for the true story of *S. Priscilla's* Martyrdom.

Herm. Crombachius in Priscilla's Pindus.

Cap. grav. 6.

Vid. P. 1. in Prim. f. 61.

See ix. Book. 26. Chap.

A.D. 249.

dem with her companions we shall herafter in due time and place, about the middle of the fifth Century, give a sober and rationally account of it, shewing that she was indeed the daughter of one *Dionotus*, a petty Christian Prince, not in Ireland, but Cornwall; and that those holy Virgins being destin'd for spouses to great multitudes of Britains not long before placed in *Gallia Arménica*, from them named *Ilesia*, they were on the Sea surpris'd by a Navy of Huns, and by them led captives up the Rhine to *Celen*, where they received a glorious Martyrdom.

X. CHAP.

X. CHAP.

1. *Maximian the Emperor slain by his Army: His Successors.*
2. *Of Pope Fabianus: and his pretended Bull to confirm the Priviledges of Cambridge.*
3. *Peace of Gods Church: and many Churches built.*
4. *An Ancient Monument touching the Emperor Gordianus and his wife.*

Maximian having reign'd not full four years, was slain by his own soldiers at *Aquila*, to whom succeeded *Maximus* and *Balbinus* chosen by the Roman Senat to oppose *Maximian*: who after a few months were likewise slain by the Soldiers: and in their place they advanced to the Empire *Gordianus* the grandchild of a former *Gordianus* who in a sedition against *Maximian* had been proclaimed Emperor in *Africa*, and approved by the Senat and people of Rome: but presently after was deprived both of his Empire and life.

A.D. 253.

1. During the Reign of *Maximian*, as like-wise of the Younger *Gordianus*, the Holy Pope *Fabianus* sat in the Chair of *S. Peter*, being the Successor of *Pontianus*. There is produced by *Cassius* the Advocate of the University of Cambridge a Bull of Pope *Maximus* dated the six hundred twenty fourth year of our Lord, in which this Pope *Fabianus* is sayd to have approv'd and confirm'd the sayd University. In case the said Bull be authentick, it shall not here be inquired what *Proofs* those who obtain'd it from Pope *Maximus* could alledge for their pretending to such a Confirmation by *S. Fabianus*. This is however certain, that this Holy Pope was not only watchfull over the affairs of the whole Church, but a favourer of learning and learned men. To him did the famous *Origen* give account in an Epistle of the orthodox soundness of his doctrine, as *Eusebius* testifies.

Euseb. hist. 6. cap. 29.

Baron. A.D. 245.

2. At this time the Christian Church enjoyed great tranquillity, saith *Baronius*: Of which occasion many Bishops making good use, not only prepa-

gared the Faith, but likewise illustrated it by building many Churches. This is affirm'd by *S. Gregory Nyssen*, who says that in those days many Churches, and Altars were erected every where. And particularly the holy Pope *Fabianus* commanded Churches to be built over the vaults where the bodies of the holy Martyrs had been buried: which Churches were much frequented by the devotion of Christians. No wonder then if in *Brittany*, as yet free from all persecution, there be so many testimonies of Churches, Altars and sacrifices. Neither can it be doubted but that among others *Olimus* Bishop of London, as likewise *Conanus* his next Successor about these times, were careful to imitate the zeale of other Bishops.

4. We will not here omit the taking notice of a Monument or Inscription found among the Brigantes, being a Votive Table, For the safety of *M. Avianus Gordianus* the Son of *Publius*, the invincible Emperor, and of *Sabina Furia Tranquilla* his Wife, and their whole sacred Family: Which Table was erected by the Emperours wing of horse, for their courage call'd *Gordia*: the Prefect whereof was *Emilius Crispinus* a Gentleman of Rome, born at *Tudrus* (or *Thildrus*) in the Province of *Africa*: under the command of *Nomius Philippus* the Emperours Lieutenant, Proprietor of *Brittany*, *Articus* and *Præsternus* being Consuls.

4. In which Table we learn two particulars, no where else to be found. The first is, That *Nomius Philippus*, was at this time Governor of *Brittany*: And the other, That the Daughter of *Miscus* whom the Emperour married, was call'd *Sabina Furia Tranquilla*, though *Paulus Diaconus* calls her *Tranquilla*.

Tabula Votive.

A.D. 244.

Euseb. hist. lib. 6. c. 27.

XI. CHAP.

XI. CHAP.

1. *The Emperor Gordianus slain by Philippus, who succeeded.*
2. 3. *The Emperor Philippus and his Son become Christians: The occasion of their Conversion.*
4. *After seven years reign they are slain by their soldiers: and Decius succeeded in the Empire.*

IN the sixth year of his reign was the Emperor *Gordianus* slain by the treason of *M. Julius Philippus*, who succeeded him, and within a few years gave a proof how instable Kingdoms are which are unlawfully purchased, for by the like, though less unlikt treason, he was depriv'd both of his Empire and life by his own Guards. Yet this advantage did *Philipp* enjoy above any of his Predecessors, that Almighty God gave him the Grace to walk away his sins by Baptisme and Penance.

A.D. 246.

Oros. hist. Princ. Lib. 7. c. 27.

2. The

Ap. g. v. m. m. 7. 14.

2. The occasion of whole conversion to Christianity is thus declared in the Acts of *S. Pontius* the Martyr: *Pontius* a person advanced to a high dignity, was known and a particular friend of the two *Philips*, the Father and the son, who were Emperours. Now in the year one thousand after the foundation of Rome, they sayd to *Pontius*, Let us goe, and begg the favour of the Gods, which have brought us to this thousandth year of the Roman City. But *Pontius* used many excuses to avoid this: however they in a freely manner endeavour'd to compell him to the sacrifice. Whereupon he conceiving that to be a good opportunity given him by God to advance his truth, sayd to them, O most pious Emperours, since it is the only true God which has bestowed on you the Supreme dominion over men, why doe you not rather adore Him by whom such power and majesty has been conferr'd on you? The Emperour *Philip* answered him, For that cause it is that I desire to sacrifice to the great God *Jupiter*. But *Pontius* smiling, He not deceiv'd, O Emperour (said he): It is that Omnipotent God, whose throne is in heaven, who created all things by his word, and by his Spirit gave life to them, which made you Emperour. In a word, by these and other like speeches and persuasions the Emperours received the Faith of Christ, and were baptis'd by the holy Pope *Fabianus*.

3. The two Emperour being thus persuaded of the Truth of Christianity, gave a worthy example of Christian modesty and humility when they came to be baptis'd, as *Eusebius* relates it. The report is, saith he, that *Philip*, who was then converted to the Christian Faith, on the last night before Easter coming to the Church with a desire to be partaker of the Prayer together with the Congregation, was not permitted by the Bishop then presiding over the Church, to enter till he had confes'd his sins, and placed himself among those who were yet unabsolved, and therefore were separated from the rest in a rank appointed for Penitents: For the Bishop told him plainly, that considering the many crimes publicly known to have been committed by him, he could not upon any other condition receive him into the Church. Whereupon the Emperour with a willing and chearfull mind submitted himself to the Bishops imposition, thereby declaring an ingenuous modesty, together with a Religious and pious affection proceeding from a reverent fear of God.

4. These two Emperours reigned full seven years: and at the end were slain by their own soldiers. The time and manner of their death is signified by an ancient Inscription and Monument at *Verona*, where the Elder *Philip* was kill'd. The Words of the Inscription are these, In the two hundred fifty and third year of Christ the Emperour *Philip* the Elder was slain at *Verona*: and the Younger at Rome by their own Guards, incited thereto by *Decius*, who succeeded in the Empire.

XII. CHAP.

XII. CHA.

1. *The birth of Helena, Mother of Constantine.*
2. 3. *A Controversy about the Place of her birth, &c.*

THE Reign of the two *Philips* is tendered to us more illustrious by the Mother of *Constantine* the Great. She was the daughter of a British Prince called *Coelus* or *Coelus*, who exercised a Dominion among the *Trinobantes*, the *Regni* and the *Iseni*, that is, *Essex*, *Middlesex*, *Surrey*, *Suffex*, *Norfolk*, &c. For though after the death of *King Lucius* not any *Brittain* was allow'd the Name of King, yet certain it is there were severall Princes of the British blood which under an inferior Title exercised a kingly Jurisdiction in their respective Provinces.

2. There is a controversy among Writers in which of these Provinces *S. Helena* was born. The more common opinion is that it was among the *Trinobantes*, in *Essex*: and particularly in *Colchester*, which saith *M. Camden*, was in those days the prime City of that Province, as a world of ancient Coins there daily digg'd up doe testify. And that she was indeed born there, the same Author proves by an argument of some weight, for saith he, The inhabitants of *Colchester* doe confidently affirm that *Flavia Julia Helena*, the Mother of *Constantine* the Great, and daughter of *King Coelus*, was born in their City. And therefore in memory of the Holy Crosse found by her, they bear for their Arms in a Scutcheon a knotty Crosse placed between four Crowns.

3. Notwithstanding severall Historians of the Greek Church doe challenge *S. Helena* to themselves, affirming that she was born in *Bithynia*, in a town rais'd by her son *Constantine* to the dignity of a City, and from her called *Helenopolis*. Moreover that she was a person of no good fame, and that from a Pagan she became a Jew, &c. But all these fictions we shall in due place disprove, and demonstrate that she was from her infancy a perfectly vertuous Christian, bred up in that Religion by her Father, who was a Christian too: that she was married to *Constantine* at his first coming into *Brittany*, whom though perhaps she did not persuade to be a Christian, yet she induced him to be a favourer of them, &c. But of these things hereafter.

Camden. in Essex.

Hem. lib. d.

L

XIII

DECIUS.
EMP.

82

The Church-History of Britany

A. D. 253.

XIII. CH.

XIII. CHAP.

1. A persecution rais'd against the Church by the Emperor Decius.
2. Libellatici, who.
3. The Novatian Herefy: and occasion of it.

DECIUS after the death of the two Philips, extended his rage to the Religious profess'd by them: and, as s. Gregory Nyssen saith, thinking with his cruelty to resist the divine omnipotence by representing the preaching of Gods word, sent his Edicts to the Presidents of Provinces threatening them with terrible punishments: unless they heaped all manner of disgraces, injuries and torments upon all those who adored the Name of Christ. By which terrors threatened by the Emperor, and executed by inferior Magistrats, those who were firm in the Faith approved themselves to be pure wheat of Gods floor: such were s. Fabianus Bishop of Rome, s. Alexander Bishop of Hierusalem, and s. Babylon of Antioch, which made a glorious Confession of Christ before many Witnesses, and sealed it with their blood.

Libellatici.

2. But on the other side the same Tempest scattered the chaffe out of Gods barn: for then began the name of the Libellatici in the Church: A title given to those tepid worldly-minded Christians, which by money redeem'd themselves from the obligation to be assistant at the Pagan Sacrifices, and privately obtain'd from the Roman Magistrats Libelli, or Testimonies in writing, falsely declaring that they had sacrificed. Which Hypocrisy was severely condemn'd by all Christian Churches, but principally that of Rome, where s. Cornelius succeeded s. Fabianus, and of Carthage, in which the glorious Martyr s. Cyprian late. For no better title did these Saints afford such dissembling Christians, than that of Lapsi, or Apostats.

Cyprian de Epist.

Id. in Exci-

3. Whilst s. Cornelius posses'd s. Peters chaire, there arose in Gods Church a great scandall, which was the Novatian Herefy. For Novatus having for his turbulency been driven out of Afix, came to Rome, where finding Novatianus swelling with envy and rage at the Election of s. Cornelius, he easily drew him to be a favourer of his schism and Herefy, by which he excluded from all hope of pardon and reconciliation those which were called Libellatici, or which had been guilty of any great crime, although they had submitted themselves to due Penance. This Novatus is by our Gildas call'd a black rime, who trod under foot our Lords pearls, and cast violent hands on the Church, more worthy to be confuted in the fearfull flames of hell,

then to be made a Sacrifice on Gods altar. And concerning his followers thus writes Same Augustin, Let us take heed of hearkning to those who deny that the Church of God has authority to forgive all sins whatsoever. These wretches whilst they will not understand how in s. Peter God has established a Rock: and will not beleive that the Keyes of the kingdome of heaven have been given to the Church, they let the same keyes fall out of their own hands. These are they which boast themselves to be (Cathari) more pure then the Apostles doctrine requires, &c.

XIV. CHAP.

1. Decius betray'd by Gallus, and slain: He succeeding is slain by his soldiers, together with his Son Volusianus: and the Empire comes to Valerianus and Gallienus.
2. Of s. Stephanus Pope: who baptiseth many.
3. 4. &c. Among others, s. Mello, a British Saint.

THE persecution rais'd by Decius though extremely violent, was yet short, for himself having reign'd little more then two years, he was by the treachery of Trebanius Gallus deferred in a battell fought against the scythians, where he lost his life being swallowed in a fenn: In whose place the same Gallus together with his Son Volusianus succeeded, by whose cruelty s. Lucius who follow'd s. Cornelius in the Roman See, was crown'd with Martyrdom. Immediately after which they themselves were slain by their soldiers: who cast the Imperiall Purple on Emilianus: which having worn but one months space, he also was killed by them, and Valerianus formerly chosen by another Army succeeded in the Empire, who assum'd as his Colleague therein his son Gallienus.

2. In the beginning of whose reign Stephanus the Successour of s. Lucius in the Apostolick See instructed, baptis'd, and ordain'd among others a glorious ornament of our British Nation, s. Mello, otherwise call'd s. Mello, s. Melanius and s. Melaninus, sending him to govern the Church of Rouen in France.

3. This Mello being yet a Pagan was sent out of Britany to Rome to pay the Tribut to the Emperor Valerian: where according to the custome he with his companions was lead to the Temple of Mars to sacrifice.

4. But presently after, by divine Providence being admitted to the acquaintance of the Holy Pope Stephanus, he became one among his hearers whilst he expounded to a few Christians the doctrines of the Gospel of Christ: and being very attentive to his words, he beleived: and at his own earnest request received Baptism

GALLUS.
EMP.

A. D. 257.

August. de Agone Christi. cap. 31.

XIV. CH.

Offer in Pri-mur. fol. 146.

Cap. grav. in vita s. Melanius. Petr. de Natalibus. Vincent. in Speculo.

s. In

GALLUS
EMP.

A. D. 257.

Id. ibid.

Id. ibid.

Offer in Pri-mur. fol. 146. Cap. grav. in Melan.

under Roman Governours. V. Book. 83

GALLUS
EMP.

A. D. 257.

5. In the ancient Acts of this holy Bishop s. Stephanus, approved by Baronius to be Authentick, we read of great numbers baptis'd by him, together with the order and Form of the administration of that Mystery, when Nemefius and his daughter together with many other Gentiles were baptis'd by him, among whom probably this our s. Mello might have been one. The words of the Acts are as followeth.

6. s. Stephanus gave order that Nemefius should be conducted to the Church, or Title of s. Pastor. Where after he had catechiz'd him and his daughter according to the Christian custom, and appointed a Fast to be observed till the evening: when even was come, he blest the Font in the same Title, and causing Nemefius to descend into the water, he sayd, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Which having done, turning himselfe to the daughter of Nemefius, he sayd, Dost thou beleive in God the Father Almighty? She answered, I beleive. He added, And dost thou beleive in Iesus Christ our Lord? She answered, I beleive. Dost thou beleive the Remission of all sins? I beleive. Dost thou beleive the Resurrection of the Flesh? She answered, I beleive &c. Then began many others to cast themselves at s. Stephanus his feet, with tears beseeching him to baptize them. So that in that day he baptis'd of both sexes to the number of sixty two. And after this many other Gentiles of god rank in the world came to s. Stephanus desiring to be baptis'd by him. Moreover: a blessed Bishop being replenish'd with the Grace of the holy Ghost, celebrated frequently Masses and Synods in vaults where the bodies of holy Martyrs rested.

7. After s. Mello's Baptism, s. Stephanus ever long promoted him by all the severall Ecclesiasticall degrees to the sublime Order of a Bishop: for s. Mello continually adhered to him. Now by how stupendious a Miracle he was designed to be the Bishop of (Rhotomagus, or) Rouen, we find in his life collected out of ancient Ecclesiasticall Records, in this manner.

8. s. Stephanus together with s. Mello persever'd in Fastings and watching. Now on a certain day whilst the Holy Bishop s. Stephanus was celebrating Masse, both himselfe and s. Mello saw an Angell standing at the right side of the Altar. Masse therefore being finish'd, he gave to him a Pastoral Crozier or Staff, which the Angell held in his hand, saying, Receive this staff, with which thou shalt govern the inhabitants of the City of Rouen in the Province of Neustria. And though the labours of a way and course of life hitherto unexperienced by thee, may prove burdensome, notwithstanding doe not feare to undertake it, for our Lord Iesus Christ will protect thee under the shadow of his wings. Thus having received a benediction from the holy Pope he brak himself to his journey. And when he was come to (Altidodorum, or) Auxerre in Gauls, having in his hand the staff

which he had received from the Angell, he by his prayer restored to health a man who had his foot cut in two pieces by an axe.

9. The learned Molanus calls s. Mello the first Bishop of Rouen, and seems to prove it by an Ancient Distick of that Church importing as much. But a former more authentick Tradition describ'd out of the ancient Catalogue of Bishops of that Church by Democharus declares that s. Nicetius preceded s. Mello in that Bishoprick. However, saith Ordericus Vitalis, The Ancient Pagan Superstition after the Martyrdom of s. Nicetius posses'd the said City, filling it with innumerable pollutions of Idolatry till the time that s. Mello was Bishop there.

XV. CHAP.

1. 2. &c. A prosecution of the Gifts of s. Mello, Bishop of Rouen.
5. Dempler impudently challenges him to be a Scott.

BECAUSE we would not interrupt this story of s. Mello, it will be convenient here to prosecute his life and Gifts unto his death, which hapned almost two and twenty years after his Ordination. Thus therefore the Gallian Martyrloge relates concerning him:

2. s. Mello unwilling to delay the execution of the Mission impos'd on him by the Holy Ghost, departed from Auxerre, and went straight to Rouen: where courageously setting upon his divine employment, he began to preach to the inhabitants the name of Christ, with such efficacy of speech and power of miracles, to which the admirable Sanctity of his life added a greater virtue, that in short time he brought almost the whole City to the obedience of Faith. This great change began especially when on a certain day the people were busy in attending to an abominable sacrifice offered to a certain false Deity of theirs. For s. Mello coming there suddenly upon them, and inflam'd with a heavenly Zeale, thurst reprieved that franticke people for their blindness, which worship'd a fenceles stock, as if it were a God: And presently calling on the Name of Christ, and making the triumphant sign of the Crosse, he immediately tumbl'd down the Idoll, and with the word of his mouth alone, in the sight of them all, broke it into small peeces. Hereupon the people being astonish'd with this sight, willingly attended to his admonitions: who taught them the knowledge of the true God, and the hope of immortal life to be attain'd by his pure worship. By this means a great multitude of the Citizens became imbued with the Doctrines of our holy Faith, and purified by the water of Sacred Baptisme: And s. Mello in the same place from which he had expelled the Devil, erected the first Trophy to our Lord, building there a Church under the Title of the Supreme most Holy Trinity. In which Church the people being assembled every Sunday were instructed

Martyrlog. Gallian. 21. 08. 10.

L ij more

GALLIUS.
EMP.

A. D. 257.

Idem. ibid.

Id. ib.

Dempster in
M. G.
M. G. 1110.

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more perfectly by him in the worship of God: there he offered the unbloody Sacrifice, and communicated to his flock the means and helps by which they might attain salvation.

3. Thus the flock of Christ increasing plentifully every day, certain Merchants of other countries negotiating there became attentive and obedient to the Divine Word: for whose commodity the Holy Bishop built another Church in an Island, where they might more conveniently assemble themselves: to which he gave the Title of S. Clement. He added moreover a third Church to the end he might comply with the fervour of the multitudes flowing together to see the Wonders wrought by him: This he consecrated to the veneration of the most holy Virgin the Mother of God: and placed there a College of Priests, thereby designing it for an Episcopall See.

4. Having thus persisted the space of many years in the discharge of his Apostolical Office, and by the seed of the Divine Word having begotten many thousand Soules to Christ, this blessed man, a veteran Soldier in our Lords wars, at last (in the year of Grace two hundred and eighty) departed to his eternall rest, there receiving from his heavenly General, whom he had served with great courage, perseverance and glory, an ineffimable Dotation and reward. He was buried in a vault in the suburbs, over which afterward was erected a Church dedicated to S. Gervasius, a glorious Monument worthy of him. From whence notwithstanding afterward when the Danish armies raged in France, his sacred Body was removed into parts more remote from the Sea, and reverently layd at a Castle called Pontoise, where to this day it repose in a Church which from him takes its Title, where the memory of so illustrious a Champion of Christ lives with great glory and splendour.

5. This account gives the Gallican Martyrdom of our blessed British Saint Mello, or Melanius Probus, as Possavin calls him. Whom yet in opposition to the universall consent of all Writers and Records, agreeing that he was a Brittain, Dempster most impudently in his Scottish Menology will needs call a Scot, falsely affirming that Possavin acknowledges him for such. Whereas to this time there is not mention in any ancient Writers of such a Nation as Scots, in this Island. Or if there had been, certain it is that their country never having been subdued from thence to Rome, which was no Tribu sent from thence to Rome, which we see was the occasion of S. Mello's first going thither. But it is Dempsters constant practise, ridiculously to adopt into a Scottish family all persons whatsoever which in these Primitive times are called Brittain. If this were granted, Ireland would have a better title to this saint, then Scotland; for in this age that Island was the only country of the Nation called Scots, which afterward transplanted themselves

into the Northern parts of the Caledonian Brittain. But this controvery is well determin'd by the learned Bishop Vsher, though an Irishman, who says, Dempster is the first and only Writer that ever dreams that Melanius was a Scot.

XVI. CHAP.

1. The Emperour Valerianus first favours, afterward persecutes Christians.
2. He is taken Captive by the King of Persia.
3. Many Tyrants and Usurpers in the Empire.
4. Gallienus Son to Valerianus slain.
5. 6. Claudius a worthy Emperour succeeds: His reign short: but his posterity in the following age possesse the Empire.

1. Valerian in the beginning of his reign showed not any disfavour to Christians, but in his fifth year he raised a furious persecution (which was the eighth) against them: in which the holy Pope Stephanus was crowned with Martyrdom: to whom succeeded S. Sixtus, the second of that Name: who the same year tasted of fame the Cup. And in his place late S. Dionysius. To the same Emperours cruelty the glorious Martyr S. Cyprian became a Sacrifice: and at Rome S. Laurence though inferiour in degree, yet excelling all other Martyrs in his magnanimously suffering with contempt most exquisite torments.

2. But almight God speedily and heavily visited all this precious blood upon the Emperour Valerian, who being taken prisoner in a battell against Saperi King of the Persians, lived many years in a most miserable slavery, being made that Kings footstool when he mounted his horse: and at last his body was excoriated and salted with salt to be an eternall monument of the instability of human glory. Neither was it a small aggravation to his unhappiness, that his Son Gallienus left sole Emperour, never attempted either by treaty or war to redeem him.

3. Notwithstanding though Gallienus was by iust title Sole Emperour, yet never was there in so few years so many Usurpers of the Empire as during his reign: for in severall Provinces of the Roman world no fewer than thirty Tyrants assumed the Title of Emperours: Among which, those who had the Government of Gaul, as Posthumus, Tetricus, &c. were always fa-

voured.

VALERIA
EMP.

A. D. 261.

Vsher in
M. G. 1110.

XVI. Ch.

A. D. 260.

A. D. 260.

A. D. 262.

AUREL.
EMP.

A. D. 271.

A. D. 269.

A. D. 271.

XVII. Ch.

under Roman Governours. V. Book. 85

AUREL.
EMP.

A. D. 274.

voured and assisted by the Armies of Brittain, which was a portion of that Prefecture. This is testified by a world of ancient Medalls inscrib'd by their names and faces, which have been digg'd up in severall places in this Island.

4. At last after more then five years luxuriously and sluggishly spent, Gallienus was by the treachery of Claudius, his next Successour, slain, together with his Brother and children.

5. Within lesse then three years Claudius dyed: an Emperour highly esteem'd by the Romans for his courage wildome and morall virtues: but yet he was a persecutour of Christians. After his death his Brother Quintillus took the Name of Emperour, but within fourteen days was slain by his own soldiers, either for his austerity, or because they had heard that Aurelianus was chosen Emperour by the Eastern Armies: who therefore in history is esteem'd the immediate Successour of Claudius.

6. Notwithstanding the family of Claudius, which was Flavian, was sufficiently recompenced for the misfortune of his Brother Quintillus, in that a daughter of his other Brother Crispus, called Claudia, being married to Eutropius an eminent person of the Dardanian Nation, bore to him Constantius Chlorus, who established the Empire in his family for severall generations.

XVII. CHAP.

1. Aurelianus the Successour of Claudius overcomes Zenobia, and leads her Captive.
2. He marches against the Tyrant Tetricus.
3. 4. He is accompanied by Constantine, who makes himself illustrious.
5. 6. 7. The Emperour Aurelianus his just Sentence in a controvery among Christians.

1. Among all the late Usurpers of the Empire there remained only two in the beginning of Aurelianus his reign, Zenobia, in the East, Queen of Palmyrene, and Tetricus in the West. Against these two therefore the Emperour turn'd his Arms: beginning first with Zenobia, a Lady of most masculine courage, whom at last notwithstanding he with much difficulty subdued, and lead with him in triumph to Rome, where she and her off spring lived in a private but splendid fortune.

2. After this Aurelianus march'd against

Tetricus who had severall years acted the Emperour in Gaul, with whom likewise conspired the British Army. But not daring to oppose the Emperour in battell, he retired into Caralonia, whither being pursued, he voluntarily surrendered himself to him, and was permitted not only to live, but to live in esteem with him, being trusted with the government of a Province in Italy.

3. In this expedition Aurelianus was accompanied by Constantius Chlorus, who here layd the foundations of bringing the Empire into his own family. For behaving himself with admirable courage and conduct in freeing the City call'd Augusta Vindeborum (or Aufburg) from a strict siege with which the barbarous Germans had surrounded it, and afterward defeating the Enemies forces in a battell near the said City, he gained so great a share in the Emperours favour and opinion, that he made choice of him to be trusted with a Army into Brittain, a Province then unquiet and ill affected.

4. In this voyage of Constantius were layd the grounds of strange revolutions, not only in regard of his own family, but of the whole Church of God: For now it was that he married the so famous British Lady S. Helena, of whose birth we have already spoken: Now it was that the glorious Emperour Constantine the Great was born, and educated by his holy Mother in at least a love, if not a Profession of Christian Religion: by whom in a few years the Catholick Church was not only freed from the most heavy persecution it ever had groand under, but made to triumph over Hell it selfe, and the Kingdom of Hell, Pagan Idolatry. But a more full account of these things, deserving our most exact inquiry, we will referre to the following Book.

5. And we will conclude this with relating a memorable passage out of Eusebius, touching a most just and impartial judgment given by the Emperour Aurelianus, although a Heathen, in a controvery among Christians, by which he acknowledged the authority and dignity of the Bishop of Rome, contradicted and despis'd by Modern Schismatics. The busines in debate was this

6. Paulus Samosatenus having broached a most execrable Heresy, by which he denyed the Divinity of the Son of God, was in a Synod of Eastern Bishops reduced from his Errors: But upon his relapse, he was by them excommunicated and deposed from his Bishoprick of Antioch. But the obstinate Archheretick refused to relinquish either his opinion or his See. Hereupon the said Bishops gave an account both of their judgment and his perversenes to Dionysius Bishop of Rome and other Bishops in the West.

Now

A. D. 274.

Now this controversy coming to the Notice of secular Magistrates, the Emperor himselfe was desired to pronounce sentence therein, which he performed in a manner that might have become a good Christian Prince, related thus by Eusebius:

Euseb. Hist. 7.
cap. 24.

7. When Paulus, saith he, refused to depart out of the house belonging to that Church of Antioch, the Emperor Aurelian being

desired to give his judgment on the matter, made a most holy and religious Decree: For he commanded that the Episcopall house should be given to those to whom the Christians of Italy and Bishops of the City of Rome should by their letters assign it. And thus at last Paulus to his great shame and infamy, was by the authority of the Secular Supreme Power entirely expelled from his Church.



THE

A. D. 274.

I. CHAP.

I. CHAP.

1. 2. *Constantius his first Expedition into Brittany.*

3. *He was then only a Roman Senator.*

4. *He is received peaceably by the Britains.*

5. 6. *He associates himself with Coelus a British Prince, and marries his daughter Helena.*



HERE are mention'd in Story two Voyages of Constantius Chlorus into Brittany: The first was now in the year of

Grace two hundred seventy four, and the fourth of Aurelianus his reign, presently after Tetricus had submitted to him in Spain: The other was almost twenty years after, when Carausius in Brittany took on him the Title of Emperor, against whom he was sent. Now for want of distinguishing these two Voyages, great confusion has been brought into the History of Constantius and his Son Constantine, by Grecian Writers, as shall hereafter appear.

Baron. ad
A. D. 106.
n. 16

2. Concerning this first Expedition, Baronius in a discourse proving his son Constantius

to have been born in Brittany, thus writes, *This hapned in the time of the Emperor Aurelianus, by whom Constantius, illustrious for the fresh memory of the Emperor Claudius to whom he was allyed, was sent with an Army into Brittany, to the end he might contain that Nation frequently accustomed to tumults, in their duty and fidelity to the Emperor.*

3. Suitably hereto we read in the life of S. Helena, *That the Romans taking into consideration the damage they had receiv'd by the loss of the Kingdom of Brittany (which always adhered to the interests of such Tyrants in Gaule as had usurped the Title of Emperours: such were Posthumus, Tetricus, &c.) sent thither the Senator Constantius with authority, who had lately subdued Spain unto them, a man wise, courageous, and beyond any other zealous to enlarge the Majesty of the Empire.* Constantius therefore at his first arrival into Brittany was not Emperor, nor so much as Cæsar, that is, deputed to succeed in the Empire, but simply a Patrician and Senator. This not being observ'd by certain Authors, has occasion'd great obscurity in history, and given advantage to some Greekish Writers to entitle other Provinces to the Birth of Constantine.

4. Constantius being arriv'd in Brittany, was beyond expectation with all quietnes and submission receiv'd as the Emperours Lieutenant, both by the Britains and Romans.

Cap. xxv.
in vita S. Helena.

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mans. That which may be supposed to have been the principall cause of such compliance in the Britains, was the Religion profess'd by them, which taught them as to yield Faith and worship to Christ, so also their duty and obedience to Caesar, that is, to Aurelianus universally acknowledged the only lawfull Emperor. The Romans likewise in Brittany being but few, and withall having among them no General Officer (For Tetricus whom they formerly obeyd, had newly depofed himselfe) they had but small encouragement to resist a General so famous as Constantius, guarded by an Army lately victorious.

5. To such a quiet reception of him, the many vertuous qualities of Constantius, no doubt, much contributed: The which were then celebrated by Eumenius a Rhetorician of these times in a Panegyricall Oration pronounced to his son Constantius: By considering the passages whereof we may be better directed to a view of the state of these times, then by almost any succeeding Historians. The clause therein referring to our present subject is this. *What shall I speak* (says he) *concerning your Fathers recovery of Britanny? The sea was so calme when he pass'd it, as if being astonish'd at the burden it carried, it had lost all its motions: And when he aboarded the Island, victory did rather expect him there, then accompany him thither. What shall I say of his clemency and mercy, by which he forgave to insult over those whom he had conquered? what of his justice, by which he restored all damages to those which had been pillaged? What of his Providence, by which having strengthened him self with affections, he so behaved himself in the exercise of his jurisdiction, that those who had formerly been treated as slaves, were made happy by a liberty restored to them: and those who had been guilty of crimes, were by forbearing of punishment moved to repentance?*

6. Now whereas the Orator here mentions affections made by Constantius with the Britains, it is most probable that he reflected on the freindship and affinity contracted by him with such Princes as were then of power in the Island: among which the most eminent was Coellus Prince of the Trinobantes and Iceni, of whom we spoke before. To him therefore did he in a particular manner apply himselfe, and not only induced him to submit to Aurelianus, and renew his former tribute: but moreover to make the league more inviolable, and to endear the minds and affections of the Britains to himselfe, he demanded affinity of that Prince, and espoused his only daughter, *S. Helena*, then a Virgin. All this is confirmed by an ancient Poet, whose verses the learned Bishop Fisher cites from *Joannes de Garlandia*.

7. The same likewise is recorded in the life of *S. Helena* extant in Capgrave, to this effect, *Moreover Coel King of the Britains and Father of Helena, as soon as he was informed of Constantius his arrivall, fearing to make war with a person so famous for many noble victories, he directed Embassadors to him to demand peace, and to promise subjection upon those terms that he should still enjoy the possession of his Principality paying the accustomed tribute. To these conditions Constantius agreed, and having demanded hostages, confirmed a peace with him. Not long after a grievous sickness seized on Coel, of which in a short time he dyed: After whose death Constantius having married the beautifull Princeesse Helena, took possession of his Principality.*

8. To this effect doe our ancient Records relate Constantius his first expedition into Britanny, and the consequences of it. And hereto doe subscribe the most learned Historians of the western Church, in opposition to the fables, grounded on manifest mistakes, which some Writers of the Greek Church have publish'd: which shall shortly be examined and refuted.

II. CHAP.

1. 2. The Birth of Constantine in Britanny.
3. 4. A Controversy about the place of his birth.

1. THE year after the happy marriage between Constantius, then only a Roman Senator, and Helena in Britanny was born Constantine, afterward worthily surnamed the Great; not only for his Victories over severall Tyrants, and reducing the Roman Empire to a peaceable and flourishing state: but principally for destroying the Empire of Sathan and advancing the Kingdom of God over Idolatry and all kinds of impious superstitions. At this time there sat in the Chair of *S. Peter* Eusebius the successor of Pope Felix, who immediatly followed *S. Dionysius*: And in this year were Consuls, *Aurelianus* and *Bassus*.

2. That Constantine was born this year appears evidently out of Eusebius, an Author familiarly known to him, who in the first Book of Constantine's life says: *That God continued his reign the space of more then thirty years: that is, thirty two years and a few months, as he saies in another Book: and that the said number being doubled was the measure of the years of his life.* Now the common opinion of Chronologists being, that he dyed in the year of Grace three hundred thirty seven, since Eusebius allows to his age little above sixty two years: it will follow that his birth was in this year.

3. The speciall relation we have to this glorious

Terret. in
Chrys. B. 2. q. 2.
de Reg. Eccl.
l. 2. c. 5.
V. d. P. 1. in
Trium. d.
f. 390.

Camden. in
Trium. d.

V. d. P. 1. in
Trium. d.

H. B. 1. 1. 1.

III. CHAP.

III. CHAP.

1. 3. &c. The relation of Nicephorus, &c.
touching Constantine's birth in Bithynia, confuted.

1. **W**HATSOEVER hath been hitherto written out of approved Authors either touching *Saine Helena's* quality, birth or country, or Constantine's originall, is contradicted, especially by some Greek Historians, particularly Cedrenus and Nicephorus, to whose authority, though of no moment, considering both their manifest fabuloufnes in other matters, their contradicting one another in this, and the lateness of their writing, yet some learned Authors of our Age doe defer, particularly Lippinus, a person eminently skill'd in all Antiquities.

glorious Prince will deferre our inquiry into the place likewise of his birth: concerning which there is some disagreement among Historians: For besides Authors of good esteem, as *Ferretus* *Leirius* and *Thomas Beza*, the publick Orators sent from our Kings to the Councils of Consiance and Basil positively affirm that he was born at York, in a place called *Perenna*, which *B. Fisher* interprets to be the Colledge of Vicars attending the Quire, at this day called *Bedern*, which heretofore was a part of the Emperours Palace. And certain it is that in following times Constantine had his chief residence there, where at last he also dyed.

4. Others there are which assign London for the place of his birth, as *William Stevenson* in his Description of London: grounding their opinion probably on this, for that afterward at the request of his Mother *Helena* he caused London to be compass'd about with a wall of stone and brick, as *Camden* affirms. Whereas *Henry of Huntingdon* and *Simon of Durham* report *Saine Helena* herself to be authour of that work: which *saith B. Fisher* is confirm'd by a great number of Medalls stamp'd with her image, which have frequently been found under the said walls. But all this is no proof at all that Constantine was born there.

5. It is most probable that he was born, as his Mother before had been, at *Colchester*, about which also the built a wall: For this was the City where her Father usually resided, and where Constantine his affairs at this time chiefly lay: For in the Northern parts there were as yet no troubles at all: it will be almost twenty years before Constantine toward the end of his life be called into those Provinces upon occasion of sedition among the *Caledonian Britains*.

under Roman Governours. VI. Book. 89

2. The relation given by *Nicephorus* touching the marriage of Constantine with *Helena* is this, *The Roman Empire* (says he) *having been cruelly wasted by the Persians, Parthians, Sarmatians and other bordering Nations, Diocletian and Maximian then Emperours sent Constantine (call'd by him Constans) as their Embassador to the Persian King to pacify him with kind speeches and gifts. Constantine in his way thither put in at a haven called Drepanum in Bithynia in the bay of Nicomedia. Where to satisfy his lust his best prostituted his own daughter, a maid of great beauty: to whom Constantine gave for reward his royall vesture embroidered with purple. The same night upon occasion of a wonderfull vision Constantine gave a strict charge to the maids father that he should not permit her to be touch'd by any other, and that he should with all care see the child well educated, because, sayd he, in my sleep, I saw a sun against nature rising from the western sea. Having then perform'd his Embassy he return'd to Rome another way, where he was presently created Caesar together with *Galerius*: and not long after they were both of them Emperours, &c.*

3. This story of *Nicephorus*, saith the illustrious *Cardinal Baronius*, may by many unanswerable arguments be confuted, being evidently contrary to certain Chronology. For if Constantine was born when his father was created Caesar, which was in the year of Grace two hundred ninety two, it will necessarily follow that he was but fourteen years old when he was proclaimed Emperour: whereas by *Eusebius* his account, who was inwardly known to him, he was at least seventeen years old when his Father was first design'd Caesar, and above thirty at the beginning of his own reign. It is very probable therefore that *Nicephorus* mistook *Bithynia* for *Britanny*, and because afterward the Town call'd *Drepanum* was beautified by Constantine, and from his Mother call'd *Heleneopolis*, therefore he fancied it to be the place of her birth. Whereas besides many Authors of good credit, the Gallican Orator who pronounc'd a solemn Panegyric at the marriage of Constantine and *Fantia* the daughter of *Maximian*, saith in expresse words that he ennobled *Britanny* with his birth.

4. Notwithstanding in confirmation of *Nicephorus* his relation (at least for as much as concerns the exclusion of Britanny from being the place of Constantine's birth) the learned *Lippinus* adjoyns a testimony of *Julius Firmicus Maternus* a writer of those very times, whose words are, *Our Lord, Augustus, Emperour of the whole world, the Pious, happy and wise Prince Constantine the greatest, the son of late deifed Constantine, of most happy and venerable memory, who by the propitious fa-*

Baron. ad
A. B. 306.
n. 12.

AUREL. EMP.	90 The Church-History of Brittany	AUREL. EMP.
A. D. 275.	<p>want of God was elected to free the world from tyrannicall excesses, and domesticall seditions, that so the deformity of slavery being taken away, we might enjoy the blessing of a secure liberty, and shate from our weary necks the yoke of captivity: a Prince who whilst he fought for our freedom was never dejected by fortune, though otherwise most instable in affairs of warre: he was born at Naifus (a City of Illyricum) and from his almost infant years managed the stern of the Commonwealth, which authority having firmly obtain'd, he with wholesom moderation governs the Roman world. This noble Character Lipsius will needs apply to Constantine the Great, and consequently affirms that he was born, far from Britanny, at Naifus a City of Illyricum, or Dardania confining to Thracia.</p> <p>5. But, as Mr. Camden in an Epistle to Lipsius declares (which is further strongly confirm'd by the R. F. Michael Alsford a learned Jesuit of our Nation) it is evident that Firmicus published his Book during the reign of Constantine Son of Constantine the Great, as appears by his dedicating it to Maximianus Lullianus by the Title of Praefectus, who was Consul in the eighteenth year of Constantine. So that the Constantine mention'd by him as then alive, could not be the first of that name. Who was then the Constantine so highly extoll'd by Firmicus? Surely no other then his Son Constantine, who most frequently in his Edicts call'd himself Constantine: And being ambitious of Titles, as Historians observe, he usually annexed the word Magnus and Maximus to his name. And that Constantine alone was intended by that Authour in this glorious Character appears by that clause, <i>That from the first step of his age he managed the stern of the Commonwealth</i>, for he was created Caesar being only eight years old, whereas his Father was above thirty before he governed the Empire.</p> <p>6. Now whereas Firmicus extolls his Constantine for freeing the world from tyrannicall excesses and domesticall seditions; this does exactly fit Constantine, who as Aurelius Victor, Eusebius and Ammianus Marcellinus observe, was very fortunate in civill wars, as he was unprosperous in extern: for he deprest these Tyrants, Magnentius, Decentius, Potentianus, Ferrandus, Silvanus, Chonodorus, Bledomarius, &c.</p> <p>7. There remains one only difficulty, in a heathenish Prayer which Firmicus makes to the Sun, Mercury and Venus to continue for ever the reign of Constantine and his children, Lords and Caesars, &c. for it is certain that Constantine had no children. Notwithstanding such a Prayer might properly enough be made, in hope that the Emperor might have children afterwards. And besides, though Constantine had no children born to him, yet he had children by adoption, to wit, Gallus and Julius, both of them created Cæsars by him: Now the Form of</p>	<p>A. D. 275.</p> <p>Julian, Orat. 11.</p>
Ob. fol.	<p>adoption was this, I doe affirm that this man is my Son: and I have bought him with this money. So that Firmicus his prayer applied to Constantine might be very proper and reasonable.</p> <p>8. Now of Constantine the Son of Constantine, it is certain that he was born at Naifus a City of Illyricum: this is expressly affirmed by Iulianus his Nephew in an Oration made in his praise. This City indeed was the Native soile of the whole family: Iulius, Constantine the Father of Constantine was there born, as likewise Diocletian and both the Maximians. And whereas Licinius had posses'd himselfe of this country, Constantine in the twelfth year of his reign overcame him here: after which victory he continued severall years in those parts, and Naifus being the Metropolis of the region; he adorned it much with buildings, and from thence published many Rescripts. Here then it was that his second son by Fausta, Constantine was born: For at Arles in France he brought forth her first son Constantine, five years before this. So that it is apparent that the Testimony of Iulius Firmicus does nothing at all avayle Lipsius his pretention against Constantine being born in Britanny.</p> <p>9. To conclude this controversy, a witness of great authority may be produced for ours, and against Lipsius his assertion, which if he had well considered, doubtles he would not have prefer'd to highly the authority of so inconsiderable an Authour as Nicephorus. This is our glorious Bishop S. Aldelm, who lived not much more then three hundred years after this time. He in his excellent Treatise of Virginity expressly affirms that S. Helena was a British Lady. And this Treatise having been with high commendation mention'd by S. Bede, an advantage is added to our assertion, by his testimony involved in the other: And one considerable argument thereby is wanting to our adversaries, who make Saint Bede's silence touching S. Helena and Constantine birth in Britanny, a strong proof that they were born in the Western parts</p>	<p>A. D. 275.</p> <p>IV. CHAP.</p>



AURELIA. EMP.	under Roman Governours, VI. Book. 91	AURELIA. EMP.
A. D. 275.	<p>a very long space as in a lawfull and chaste marriage.</p> <p>5. Moreover Constantine's succession in the Empire, without any contestation declares him a legitimate Son of Constantine. Which is further confirmed by severall passages in the Orations of Rhetoricians in those days: among whom Eumenius commends Constantine for the Nobleness of his Extraction, saying that by his birth he deserved the Empire: and that his Father on his death bed being demanded, to whom he would leave the Empire, answered as became a Prince truly Pious. And another French Rhetorician in an Oration pronounced at the Marriage of Constantine with Fausta, among other Vertues of his Father imitated by his Son, insists much on the speciall vertue of Continence. Now it had been ridiculous and most unbecomming to commend the Fathers continence before a son who was a bastard. But so far was Constantine from being esteem'd the issue of an unlawfull bed, that when afterward his Father upon reason of state and policy was obliged to marry Theodora the daughter of Maximianus, before this second marriage was executed he was forced to repudiate his former wife Helena, which proves her to have been esteem'd his legitimate wife.</p> <p>6. Upon consideration of which grounds we may conclude with Cardinal Baronius, <i>We are of necessity compell'd to say, That Helena was the lawfull wife of Constantine.</i> And indeed to honourable an esteem had shee with posterity, that her memory is celebrated by diverse Authours with many illustrious Elogies. Particularly the Emperor Iustinian in her honour made a Decree: <i>That the Name of the Sea formerly call'd Poenaticum, should in future times be call'd Helena-pontus: which name, saith he, was by the most Pious Emperor Constantine formerly impos'd by the occasion of his most honourable Mother Helena, a woman of eminent piety, who likewise found out for us the Holy Crosse venerated by all Christians.</i></p>	<p>A. D. 275.</p> <p>Ranck. Panegyrt.</p> <p>Panegyrt in vici. Auberth.</p> <p>A. D. 292.</p> <p>Baron. ad A. D. 306.</p> <p>Callat. 34. Confut. 28. Quodpulebro.</p>
IV. CHAP.	<p>IV. CHAP.</p> <p>1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</p>	<p>M ij</p> <p>V. CHAP.</p>



1. 2. &c. The Faith of Helena vindicated: who by the Grecians is affirm'd to have been a Pagan, and a Jew.

THE imputations against *S. Helena* do not end here. Not only the ingenuity of her birth, and lawfulness of her marriage are question'd, but her Faith likewise and Religion are by severall Modern Authors, most greivously blackned. For besides *Vincencius Beluacensis* and others, *S. Antoninus* thus writes of her, When *Helena* the Mother of the Emperor *Constantin*, then residing in *Barbania* (or as other copies read, *Bithynia*) heard that her son was become a Christian, and baptiz'd by *Silvester* Bishop of Rome, she in her letters commended him that he had renounced idoll, but most horribly reprehended him, because neglecting the God of the Jews, he worshipp'd a man who had been crucified, as a God.

2. This unworthy imputation received its first ground from the ancient Acts of *Pope Silvester*, which doubtlesse require correction in severall passages. In those Acts is declared how *Helena* being in the Eastern parts together with her Grand Children *Constantin* and *Constant* Emperours, and being yet a Pagan, she was circumvented by the Jews: and thereupon was angry with her son *Constantin* for embracing the Christian Faith: desiring him by her letter rather to join himself to the Jews, then Christians: Whereupon he call'd together an assembly of Jews at Rome, to the end that by a disputation between them and the Christians, it might be determined which beleif was most to be approved. These things, say the Acts, befell in the year when *Constantin* and *Licinius* were fourth time Consuls.

3. But if there were nothing else to disprove this Relation, the date of these Acts would be sufficient: for in the year when *Constantin* and *Licinius* were the fourth time Consuls, his two Sons *Constantin* and *Constant* were but infants, and not as yet created *Cæsars*, much lesse Emperours. Again it would from thence follow that *Helena* was above seventy years old before she was a Christian: which is contradicted by the generall consent of Historians.

7. On the contrary that *Helena* from her infancy was brought up in Christian Religion is by many poofs confirm'd by *Cardinal Baronius*, *Helena* her self, saith he, did instruct *Constantin* her son from his child hood in piety. I speak this upon the authority of *S. Paninus*, who was in this very age a famous Senatour of Rome: for he writing to *Severus*

saith thus, The impious idolatry of the former age remain'd to the times of *Constantin* immediately before ours: who received the happiness of being a Christian Prince and to have Christians his Successors, not so much by his own, as by the faith of his Mother *Helena*. *S. Ambrose* likewise affirms, That *Helena* conferr'd more on her son *Constantin*, then she receiv'd from him. Likewise *S. Gregory* in an Epistle to *Aldibergs* Wife to *Ethelbert* king of *Kent* exhorts her to dispose her husband to embrace the Christian Faith, and uses this inducement, For, saith he, a God was pleas'd to kindle the hearts of the Romans to a love of Christian Religion by the perswasions of the renowned Lady *Helena*, Mother to the most pious Emperour *Constantin*: so we trust that by your Majesties endeavours his mercy and grace will be operative on the English Nation.

5. Neither is this an assertion peculiar to the Latins, for the Grecians likewise confesse that *Constantin* received the first rudiments of his Faith from *Brittany*. It is clearly agreed on by all, saith *Sozomen*, that *Constantin* was first imbued with Christian Religion among the Britains, and other inhabitants of these parts. And *Theodoret*, speaking of *Constantin*'s letters commanding that the Church at *Ierusalem* should be built, saith, No other but the Emperours own Mother undertook the bringing of these letters, whose praise is celebrated by the tongues of all that have any piety. She it was who brought forth this glorious Light of the world, and ministr'd also the nourishment of piety to him.

6. I will here adioyn that, which seems to have been the occasion of the Errour of *S. Antoninus* mention'd in the beginning of this Chapter: And that is a false copied passage of *Marianus Scotus* in his Chronicle at the year of Christ three hundred twenty and one: Where in most of the printed Copies are found these words: When *Constantin* was baptiz'd by *Pope Silvester*, his Mother *Helena* wrote to him out of *Brittany*, that he should deny Christ and follow the Jews. Which passage out of *Florentius Wigorniensis* (whom *Pissus* and *Sale* call the *Chronicatour* of *Marianus*) ought to be corrected thus, *Constantin* being baptiz'd by *Pope Silvester*, his Mother wrote to him out of *Brittany*, that he should persecute the Jews who deny'd Christ.

7. Certain it is out of Ecclesiastical History that upon the Conversion of *Constantin*, the Jews were enraged with envy and malice, and exercised all manner of contumelies against Christian Religion, especially against those of their own sect which became Christians: which might incite this pious Lady to suggest thus to her son. For at the very same time *Constantin* publish'd a most severe Edict against the Jews, the Tenour whereof followeth:

8. The Emperour Constantin to Evagrius. It is our Will that intimation be given to the Jews, their Magistrate and Patriarchs, that if after this law any of them shall presume (as we are inform'd they have done) to persecute with stones or any other way any one who shall forsake their damnable Sect, and have recourse to the true worship of God, he together with all his partakers shall be adjudge'd to be burnt with fire. And if any one among the Christians shall adjoyn himself to their abominable sect and conventicles, he shall suffer the same punishment. Given from Margillum the fifteenth of the Calends of November: the Emperour Constantin and Licinius being fourth time Consuls.

VI. CHAP.

1. 2. Aurelianus a great Persecutor. 3. He is slain by his soldiers. 4. Tacitus succeeds him: and afterwards Probus. 5. 6. Bonosus a Brittain, & perps the Title of Emperour. 7. He is slain by his friend Victorinus. 1. The Emperour Probus is slain by his Army: to whom succeeds Carus: and after him his Sons Carinus and Numerianus. To whom, being slain, Diocletian succeeds in the Empire.

THE marriage of the Senatour *Constantin* with a pious Christian Lady, and the birth of *Constantin*, though they were the seeds of infinite blessings to Gods Church, yet they were seeds as yet hid in the earth: for Christian Religion and the Professours of it were never more cruelly persecuted, then during the time between *Constantin*'s birth and the beginning of his reign.

1. The Emperour *Aurelianus*, who sent *Constantin* into *Brittany* was one of the most inhuman adversaries of Gods truth, as the Churches Martyrologe in a world of places does witness. And this, *Constantin* when he had obtain'd the Empire exprobrated to his Memory, in an Oration which he made to an Assembly of Bishops, Thus likewise, *O Aurelianus*, saies he, wert the incentive of all mischief. But when thou with horrible fury march'dst through *Thrace*, thou wast slain in the midst of thy journey, and fill'dst the traits of the high way with thy impious blood. He was the Author of the Ninth Persecution, and both the Eastern and Western Church groan'd under his cruelty. Only *Brittany* was free from violence, enjoying great tranquillity by the moderate government of *Constantin*, now become not averse from

Christianity.

3. But after seven years reign *God* re-venge'd his own cause upon *Aurelianus*, who was slain by his own soldiers between *Byzantium* and *Heraclia*. In whose place the Roman Senat chose *Tacitus*, famous for nothing more then his moderation, and refusing to continue the Empire hereditary in his family.

4. *Tacitus* after six months concluded both his Empire and life, to whom succeeded *Probus*, a person of great renown for his military virtues, saith *Vopiscus*, that the Senat wish'd him, the Army chose him, and the people with acclamations approv'd the Election.

5. In the third year of *Probus* his reign, after an admirable Victory gain'd by him in *Gaul*, where he slew four hundred thousand of his Enemies by his own testimony in a letter to the Senat, a certain man call'd *Bonosus*, by originall a Brittain, whom the Emperour had left Admiral of the Roman fleet upon the Rhene, fearing his anger because most of the Ships by some casualty had been set on fire, in his absence took on him the Purple and Title of Emperour, and continued his dominion over *Brittany*, *Spain* and a part of *Gaul*, a longer time then he deserved, saith *Vopiscus*: But in the end his army with great difficulty being defeated by the Emperour, he was forced to hang himself.

6. This mans rebellion no doubt caus'd great disquiet in *Brittany*, from the government of which *Constantin* had been removed, and returning to Rome had been made Prefect of *Dalmatia*.

7. After *Bonosus* his death troubles were renew'd in *Brittany* by him who administr'd that Province, suppos'd by *M. Camden* to be *Cl. Cornelius Lelianus*, recommended to that Government by a friend of the Emperours call'd *Victorinus* of *Mauritania*. For *Lelianus* invaded the Tyranny, upon which *Victorinus* fearing the Emperours indignation, went presently into *Brittany* and by subtilty procur'd the death of the Tyrant: which restored peace to the Province. The security of which, saith *Zosimus*, was much confirm'd by the sending thither great numbers Franks: then of taken prisoners in a battell by *Probus*, which in following seditions were profitable to the Emperour.

8. After five years reign *Probus* was also slain by his own army, and in his place *Carus* *Marinus* *Aurelius* was chosen Emperour, who created his two sons *Carinus* and *Numerianus*, *Cæsars*. But *Carus* the next year being kill'd by lightning, and *Numerianus* by the treason of his father in law *Aper*, and *Carinus* by one of his Tribunes whose Wife he had abused, *Diocletian* was by the generall acclamation of the Army pronounced Emperour, *Diocletian* the Au-

A. D. 186

thour of the last, most dire, and most prolonged persecution that ever the Church of God suffered.

VII. CHA

VII. CHAP.

1. Diocletian stiled Britannicus.
2. He makes Maximianus his partner in the Empire.
- 3 4 5. A most furious Persecution rais'd by them against the Christian Church. British Martyrs.

1. D. 285.

There is extant an ancient *Inscription*, recited by *Baronius*, and dated the second year of *Diocletian's* reign, wherein among other Titles he is stiled *Britannicus*, which imports some victory gained by him, or his *Lieutenant* in the *Island*. Certain it is that though *Carinus* was not slain till the year following, yet at this time *Brittany* and the *Western* regions of the *Empire*, following the example of *Rome*, had submitted to *Diocletian*, deserting *Carinus*.

A. D. 236.

1. Who being slain the year following at *Morges*, *Diocletian* assum'd as Companion to himself in the Empire *M. Valerius Maximianus*, committing to him the government of *Gaul*, *Brittain*, &c. These two Emperours, of which *Diocletian* from *Isoper* took the Surname of *Iovius*, as *Maximianus* from *Hercules* did that of *Herculius*; at the beginning of their reign contracted in a resolution: to be the *Defenders* of their *Pagan Gods*, and profess'd enemies of *Christ*, whose Religion they intended wholly to extirpate out of the World.

3. Certainly there was never given a stronger proof that *Gods Church* is built upon a *Rock*, impossible to be shaken by human force, then the unsuccessfulness of the rage of these two *Emperours* against it. They had the whole power of the world in their hands, they were *Princes* of eminent valour, wisdom and policy, above twenty years they governed the *Empire*, and employed all that time, without any relaxation, in executing their rage against *Christ* and his truth, they omitted no manner of tentations, by favours and terrors, to withdraw his servants from their Worship of him, all men wits were exercised in devising the most exquisite torments against them, not only magistrates, but private persons were arm'd to destroy them; they were not only executed and tortured singly one by one, but whole armies of them were butcher'd together, and the most effectual means to obtain the *Emperours* favour or pardon for the greatest crimes, was the heaping of all disgraces and unjust violences upon poor *Christians*. Yet with all this, *Christian Re-*

ligion was so far from being destroyed, that the *Emperours* cruelty and injustice gain'd more soules to *Christ*, then the *Sermons* and exhortations of devout *Preachers* could doe in time of peace: in somuch as these two *Princes*, though vainglorious and ambitious beyond any of their predecessours, seeing all their endeavours against *Christ* to prove fruitles, out of rage and despair voluntarily depos'd themselves from the government of the world, which they had undertaken principally in design against *Christ*.

A. D. 286.

VIII. CHAP.

1.2. &c. That the Martyrdom of S. Alban, &c. in Britanny hapned in the beginning of Diocletians reign: contrary to the assertion of severall Writers.

1. **T**he *Martyrdom of S. Alban* and the rest, our *Hystorians*, both ancient and Modern, doe much vary among themselves concerning the precise time of it, many of them consigning it to the last end of these *Emperours* reign, in which their cruelty was arrived to its height, others to the middle time, and but few to the beginning. Yet upon a serious consideration of several circumstances concerning it, it may be made appear that these holy *Martyrs* sufferings cannot well and conveniently be assigned to any but the third year of *Diocletians* reign, which was the first of his Companion *Maximianus*, being the year of Grace two hundred eighty five: And therefore that *William of Malmsbury*, *Radulphus*, *David Powell*, &c who refer it to the two hundred ninety third year of our *Lord*, place it too late: and much more is the computation of

VIII. C₈H₁₈

Ergonomics

A. D. 286.

Baronius, Harpsfeild and Mathew of Westminster, who assign it to the third year of the following century.

Enf. b. h. i.
t. b. 3. cap. v. i.

2. It will be sufficient to discover the Error of their account, if we take notice in what year it was that *Constantinus* was remanded into *Brittany*: For certain it is that in his government there was no persecution, as being, according to the testimony of *Eusebius*, and all historians, a *Prince of wonderful meekness, humanity and benignity, who never was parraker of the persecution raised against Christians*: on the contrary he was careful to preserve all those who lived under his Dominion free from all injury and oppression: Neither did he ever demolish any of their Churches, &c.

Ap. Girald.
Camb. Itin.
lib. I. c. 5.

3. Now by agreement of all *Chronologists*, *Constantine* was lent into *Brittany* the second time in the year of Grace two hundred ninety two, which preceded the time assign'd by any of the foremention'd *Authors*. Whereupon it is that *David Powell* in his Annotations on *Giraldus Cambrensis* his Itinerary was not ahsa m'd to affirm, that the *Martyrdom* of *S. Albanus* and the rest was consummated in the year of our Lord two hundred ninety two, when *Constantius Chlorus* reigned in *Brittany*: thus wrongfully charging a virtuous innocent Prince with their blood.

Ap. Cap-
gro. in 8
allies.

4. But though this be sufficient to disprove the said *False Writers* account, we must search other authorities which may warrant us to affirm their *Martyrdom* to this present third year of *Diocletians* reign, when he assum'd *Maximian* to partake of the *Empire*. And such authorities do freely offer themselves; for the most ancient *Writer* of s. *Albanus* his life in *Capgrave* *Gayes* expressly, *The glorious Martyr s. Albanus* suffered on the tenth of the *Calendar* of *July* in the year of our *Lord* two hundred eighty sixe. The same is proved by those *Antiquaries* who commemorate the invention of the *Holy Martyr's* body in the days of *King Offa*, in the year of our *Lord* seven hundred ninety seven, which, *faith Matthew of Westminster*, was the fifth hundred and seventh year after his *Passion*. To this account subscribes likewise *Matthew Paris*, who recording another opening of the *Holy Martyr's* Sepulcher in the year of *Grace* one thousand two hundred fifty seven, adds these words, *We may take notice*, *faith he*, *that from the Passion of the Martyr to this time had pass'd nine hundred and seventy years, there is*, *one thousand and twenty*.

M. Paris
A. D. 125

1. We will conclude this with the weighty testimony of *s. Bede*, as it is to be found in a most ancient *Manuscript*, for the Printed Copies are imperfect. There in the first Book of his History and seventh Chapter is found this passage, *Finally as that time Britanny was glorified by severall mens Confessions of the Faith of Christ: for in the same two hundred eighty and sixth year of our Lords Incarnation s. Albanus suffered Martyrdom there*

B-d. M.
Hyster. Lib
C.7.

By which speech he confirms what he had before written, *That the Britains preserved unto the reign of Diocletian the Faith entire and inviolate, which they received at first* implying that till then no. hing had hindred its growth and flourishing.

6. Now having thus determin'd the precise time of the Martyrdom of *S. Albanus* and the rest which immediately followed him, we will proceed to a distinct relation of the particulars concerning it.

IX. CHAP.

1. *The Emperours Edicts against Christians in Britanny.*

2.3. &c. Of S. Amphibalus his return
into Britany. who he was: and whence
he came.

9. Of *S. Albanus* : and his Title of
Oeconomus Britannia.

1. **T**HE *New Emperour Maximianus*, chosen by *Diocletian* not so much for his propinquity in blood, as resemblance in cruelty and hatred to *Christians*, was not slow in publishing his *Edicts* every where against them: Some he sent into *Brittany*, a Province subject to him, as being a part of the *western Empire*. This was the first time that such *Edicts* had been publish'd there: and therefore it may be suppos'd that they caus'd great terror among the poore *Christians*.

Sup. lib. 5
ch. 5.

2. Upon this occasion most probably it was that *Amphibalus*, if he be the same of whom we treated before, return'd into the parts of *Brittany* which were subject to the *Romans*, to the end he might confirm his countrymen in the Faith which they had been taught. The *Scotch* writers will need have him their *Bishop*, placed in the Isle of *Man*, and favourably received by their *King Chrothelm*; that both by preaching and writing he had demonstrated the vanity of *Heathenish* superstitions, and propagated the Christian Faith among the *Scots* and *Picts*, and that in his old age returning into the *Southern* parts of *Brittany*, he ended his life by a glorious Martyrdom.

Mid Broug
cent. 3. cap.
n. 2.

3. That *Amphibalus* preached the Faith in those Northern Provinces, may be granted; but no histories or other Monuments do as yet mention the names either of *Scotts* or *Picts* there. Therefore omitting this Controversy, we will out of the life of *S. Albanus* written by an unknown Author in very ancient times, before *Beda*, relate the successe of *S. Amphibalus* his last voyage into *Brittain*, how he happily brought *S. Albanus* to relinquish the *Roman Idolatry*, and embrace the *Christian Faith*, and how that blessed

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Disciple of his, though a *Neophyte*, scarce perfectly instructed in *Christian Religion*, prevented his *Master* in confessing of *Christ*, and suffering for him.

4. But first shall be premised certain observations touching the persons and qualities of these two *Martyrs*, which being collected from other *Authors* and records may render the following *Narration* more peripateticus.

5. And concerning *Amphibalus* some Writers do not without some reason doubt whether *Amphibalus* the Teacher of the *Caledonians* be the same with him who taught *S. Albanus*: Because both the regard of time, and quality of their persons seem to pronounce them to be several. He who taught the *Caledonians* is in ancient writings said to have been forty years before a *Bishop* of the *Prime See* in the North under *King Crastinus*: whereas this *Amphibalus* the Converter of *S. Albanus* to the Faith is by our *Historians* simply call'd a *Clark*, sometimes a *Preist*, or a *Monk*: for so we read in the *Annals* of *Winchester*, *S. Amphibalus* a *Monk* and *Dollur* in the Church of *Caermardin*, otherwise call'd the City of *Melin* in *Wales*.

ap brought.
con. i. cap. 19.
num. 12.

6. But as touching the time, it does not necessarily prove his age to have been so excessively long, but that he might have lived to this time: and those who describe his *Martyrdom* affirm him to have been very old.

7. Again considering his *Titles*, it is well known that the name of *Sacerdos* (*Preist*) and *Bishop*, were in those ancient dayes used promiscuously. And moreover *Amphibalus* having had his *Mission* from the *Bishop* of *Rome* to preach the *Gospel* in *Brittany*, no doubt was qualified for *Episcopall* functions. Then whereas he is stiled a *Monk*, it was the usual practice among those *Primitive Apostolical Missioners* to spend much of their time in solitary retirements, to exercise prayer and mortification. And *Caermardin* being not far distant from *Cair Leon*, the place of *S. Amphibalus* his *Nativity*, might probably be chosen by him for such a retreat.

8. But it will be more difficult to determine the place from whence he last came into the Southern parts of *Brittany*: for if we believe the *Scottish Historians*, we must say that he came from the *Caledonians*: though indeed they declare that their *Amphibalus* dyed quietly without any violence or persecution: Whereas our writers profess that he came from the Western provinces of the *Silures* or *Dinets*, now South *Wales*. But according to the more *Authentic* *Narration* of *S. Albanus* his life, he seems to have come into *Brittany* from *Rome* and through *France*, for he is said to have pass'd through regions of *Heathens*, or as he professed the *Pagan Idolatry* of the *Romans*.

9. Next for as much as concerns *S. Albanus*,

in our English *Martyrologe* he is stiled the *Chief Procurator* (*Oeconomus*) of *Brittany*: from whence we may collect that he was the *Emperours Quæstor* or *Treasurer*, to gather his rents and *Tributs*. For such Officers were usually sent into the *Provinces*, which were not *Conquid*. And these *Procurators* were some times *Gentlemen* of *Rome*, of which rank *S. Albanus* his family seems to have been: Some times likewise they were the *Emperours* (*liberti*, or) freed servants, as *Dio* informs us.

10. Having premis'd these remarks touching the two holy *Martyrs*, we now proceed to the *Narration* of their *Gifts*, according to the ancient authentick relation preserv'd by *Cassiodorus*.

X. CHAP.

1. 2. &c. The Ancient authentick Acts of *S. Albanus*: his wonderfull Conversion by *S. Amphibalus*, &c.

THIS then is the tenour of the *Acts* of the holy *Procurator* of *Brittany* *Saint Albanus*: thus they begin: when the persecution under the *Emperour Diocletian* moved against *Christians* began to rage through the whole *Empire*, a certain man named *Amphibalus* illustrious for his virtues, and learning, having pass'd (the sea) into *Brittany*, came through the divine conduct, to *Perlam*. And having entered the City, he retired to the house of *Albanus*, desiring to be entertain'd as a stranger. Now this *Albanus* was a *Citizen* of *Perlam*, eminent for his quality, being descended from an illustrious *Roman* family. He received the holy man with great kindness and liberality. And having withdrawn him from the noise of the servants into a private room, he ask'd him secretly, How could you, being a *Christian*, pass without danger through the regions inhabited by *Gentiles*, and arrive safely into this City?

Act. S. Alb.
in apud cap.
1. 2.

1. This question was seasonably indeed made, considering the subtle means employed by *Diocletian* for the discovery of *Christians*: for as we read in the *Acts* of *Martyrs* cited by *Baronius*, it was not permitted to any one either to buy or sell, till he had offered incense to certain little Idols set up in the *Markets*: And moreover about all *Streets*, *passages* and *funerary* were placed officers with order to compell all that would draw water or have their corn ground, to sacrifice first to such Idols. To this question therefore *S. Amphibalus* thus answered:

3. My Lord *Iesus Christ*, the son of the living God, sayd he, prefer'd me safe among all dangers, and sent me into this Province for the salvation of many, to the end that by preaching his holy Faith I may prepare a people acceptable to him. But who is this Son of God, replied

Act. S. Alb.
in ap. Baronius
A. D. 216.

Albanus

*Martyrolog.
Anglican. 11.
July.*

in July. 11.

X. CHAP.

Albanus: Can God be said to be born? These are strange speeches, such as I never heard before. I desire therefore to be inform'd what opinion you *Christians* have of these matters. Then the Holy man answered thus, Our Faith teaches us to acknowledge the Father to be God, and the Son likewise to be God. Which Son of God in infinite mercy vouchsafed to take our flesh upon him for the salvation of mankind, that he might redeem us by suffering death. And descending at large of the Birth, Passion, Resurrection and Ascension of *Christ*, he added, If you, O *Albanus*, will believe these things to be true, you will receive power, by calling in the name of *Christ*, to resist to health any infirm sick persons. And the truth is, I am come into this City on purpose to preach to you the healthfull Doctrine of our Lord *Jesus*: because our merciful God will reward your kind offices of humanity and hospitality, which you frequently additt your self, with the inestimable recompence of eternal happiness. Then *Albanus* ask'd him, What honour and worship must I exhibit to *Christ*, in case I embrace his Faith. The other answered, Believe this, that our Lord *Iesus*, together with the Father and the Holy Ghost is one God, and then will have perform'd a work of high esteem in his sight. But *Albanus* sayd, what is all this? Sure thou art mad, thou knowst not what thou sayst: No human understanding or reason can comprehend these things. But be sure of this, that if the inhabitants here of this City come to know that thou makest such discourses of *Christ*, without delay they would put thee to a cruel death. For mine own part I am very solicitous in thy behalf, for fear some mischief befall thee before thou departest from hence. Having said this, he arose and went his way much disturbed. As for *Amphibalus* he spent the whole night alone in watching and prayer.

4. The same night whilst *Albanus* was sleeping on the edge of the house, wonderfull visions from heaven were presented to him: With which being much affrighted, he rose presently from his bed and went down to the lower rooms, where coming in his guilt, he said thus to him, Friend, if these things which thou taldest me lately concerning *Christ* be true, I beseech thee to declare to me freely and without any fear the meaning of my dream. Now thoughts I saw a certain man come down from heaven: and presently an innumerable multitude of men laid hold on him, and tormented him all the wayes they could devise: they bound his hands with chains, they tore his flesh most grievously with whips, they hung him on a tree, stretching his hands a crosse. The man thus tormented was quite naked, not having so much as shoes on his feet. His hands and feet were fastned to the wood with nails, and his side was pierced through with a spear, and from his wound, as it seem'd to mee, there flow'd both blood and water. On his right hand they set a reed, and upon his head they put a crown of thorns.

5. And when they had exercised all that human cruelty could devise, they began to insult on him with despitfull speeches, saying to him, Hoyle, King of the Jewes: if thou art the

Son of God, come down from the Crosse and we will believe in thee. And when they had continued a good while thus reviling him, the Town man answerd them not a word. To conclude, after they had sayd what so ever they thought good to him, at last he cryed out with a loud voyce, and sayd, Father, into thy hands I commend my spirit: and having said this, he expired. His lifeless body was afterward taken down from the Crosse, out of which the blood still flow'd abundantly. They then layd it in a sepulcher of Stone, sealing the monument, and setting guards to watch it. But then follow'd a wonderfull thing: for this bloodless carcase return'd to life, and regaining its former strength, came out of the sepulcher which remained sealed as before. I my self with mine own eyes saw how he rose again. Then came from heaven certain men clothed with Vestments white as snow, and taking the man with them, returned from whence they came, and were attended by an infinite number of others in white garments, which all the way ceased not to sing praise, incessantly blessing the Father (I know not who he was) together with his Son, saying, Blessed be God the Father, together with his only begotten Son. They express'd such wonderfull joy, as nothing could be compar'd to it. These things I saw, and besides these many other, which I neither will nor ought to declare. I beseech thee now tell mee what is signified by these things which were represented to mee in vision: Doe not fear any danger to your self at all, but speak freely.

6. The holy man *Amphibalus* having heard all this, sensibly felt his heart visited by our Lord with incredible joy. And presently taking out a Crucifix which he had born secretly, he said to *Albanus*, Behold in this figure and image thou mayst manifestly perceive the meaning and importance of thy last nights vision. For the man who came from heaven is this *Iesus Christ* my Lord, who refused not to undergoe the punishment of the Crosse, to the end that by his blood he might free us from the guilt which we had contracted by the transgression of our first Father *Adam*. Now those men which layd violent hands upon him, and afflicted him by diverse sorts of torments, were his own people the Jewes. For though they had a promise from God that he would send unto them from heaven his own Son, yet when he, whom they so much and so long a time expected, was come, they did not acknowledge him to be the Author of their salvation, but contradicted him in every thing, and returned to him evil for good, and hatred for his love: and in conclusion being agitated with extreme envy and malice against him, they brake forth to such horrible impiety, that they layd hold on him, crucified and murdered him. Thus it was that our merciful Lord redeem'd us with the price of his own blood: thus by dying he became victorious over death, and being rais'd upon the Crosse, he drew all to him: For descending voluntarily to the enclosures of Hell, he freed from Captivity his own servants detain'd there, and binding the Devil in everlasting chains, he cast him out.

N the

the most places of darkness.

7. Then Albanus being fill'd with wonder at these speeches, brake forth into these words, All that thou hast said of Christ is most true, and can nor be charged with any falsity. For this last night I evidently perceived, and with mine own eyes I saw how Christ overcame the Devil, how he bound him and thrust him down into the bottom of Hell, where that abominable wretch lies fast tied with chains: so that hereby knowing that all things said by thee are true, from this moment I doe profess thee to be thy most obedient Disciple. Tell mee therefore, I beseech thee, for I know thou art ignorant of nothing: how must I behave my self to the Father and the Holy Ghost, now that I profess my self a servant of the Son?

8. Amphibalus at this question with great joy sayd, I give thanks to my Lord Iesus Christ for that thou of thine own selfe hast had the knowledge to pronounce these three adorable Names. Believe therefore firmly, and profess faithfully that the three Persons express'd by thee with their proper names, are one only God. Albanus answered, I believe, said he, and from hence forward my firm Faith is, that there is no other God besides my Lord Iesus Christ, who for the salvation of mankind took our nature, and suffered death on the Crosse: He together with the Father and the Holy Spirit is one only God, and besides him there is no other.

9. Having said this, he oftentimes cast himselfe prostrate before the Crucifix, and as if he had seen our Lord Iesus himself hanging on the Crosse, thus happy Penitent earnestly begged pardon for his sin. Such affectionate kisses he often pressed on his feet, and places of his wounds, as if he had lien prostrate at the feet of his Redeemer whom he had seen crucified. Tears mixt with blood flow'd abundantly from his eyes upon the Venerable Crosse, which he accompanied with these words, I renounce the Devil, said he, and I desert all the enemies of our Lord, in whom only I believe, and resigne my self to him, who, as thou affirmest, rose the third day from the dead.

10. Then Amphibalus said to him, Be of good courage, our Lord is with thee, and his Grace will never be wanting to thee. Thus saying Faith, which other men attain to by ministry of men, thou hast learnt not of men, nor by men, but by the revelation of Iesus Christ himselfe. Therefore being assured of thy confessions my purpose is to leave thee and to travel further, that I may shew the way of Truth to other Gentiles also. By no means, said Albanus, stay at least one week longer with mee, that I may be more perfectly instructed in the Faith by thee: To which request of his Amphibalus consented.

11. This exact Relation of the wonderfull manner of the Conversion of S. Albanus by the Ministry of S. Amphibalus receive from a Nameless Author of great Antiquity, concerning whose authority and cre-

dibility we shall speak hereafter. We will now proceed to the Narration of his sufferings and glorious Martyrdom, which followed presently after.

XI. CHAP.

1. 2. A persecution of the Aethi S. Albanus: who dismisses S. Amphibalus, changing garments with him.

3. 4. The change of S. Albanus his life.

5. 6. He is accus'd: apprehended, and brought before the Roman Magistrate: examined and cast in prison.

10. 11. A miraculous drought, testifying the Martyrs innocence.

1. Albanus having been thus instructed, baptis'd and confirm'd in Faith by Amphibalus, was at last content to be separated from him. The manner thus related by Matthew of Veltminste, saith he, exhorts Amphibalus to take care of his own safety and depart the City (of Verulam.) And to disguise him he gave him his own military vestment, woven with gold, that so he might be more safe from the soldiers. And in exchange he takes for himselfe his Masters, (called Caracalla:) being assured that his raging enemies would look upon it with envious and malicious eyes. Amphibalus therefore in compliance with Albanus his request early in the morning before day began his flight northward to the City, being conducted in his way by Albanus as far as they judg'd expedient. When they were to part and take their last leave of one another, who can without tears call to mind the bitter sorrow and tears shed by them both? Thus Amphibalus hastens to Wales, there expelling his Martyrdom. And Albanus clothes himselfe with his Masters vestments, thinking to divert hereby the rage of the Heathen Romans against himselfe only.

2. Concerning this vestment of Amphibalus, Baronius thus writes, We will not omit, saith he, to declare that the robe called Caracalla was anciently worn by Ecclesiasticall persons: for being a long vestment descending to the ankles, he gave a comely gravity to those who wore it. And hence it is that Beda from the ancient Acts of Saint Albanus affirms that the same saint clothed himself with an Ecclesiasticall habit, to wit, a Caracalla belonging to Amphibalus a Clerk, whom in his

flight

XL. CH.

A. D. 287.

Florus d.
A. D. 291.

Spanian. in
Anonim. Ca-
sualia.

Harpf. 6.
Sacc. 8.

4. est
cor in S.
Alban.

fight he had entertain'd at his house. Now this vestment though for the length of it it was inconvenient in a journey, yet for all that Amphibalus would not change it. From this garment Antoninus the son of Severus had the Surname of Caracalla because, saith Spartianus, he bestow'd on the Roman people vestments of that fashion.

3. S. Albanus now left alone made great haile in his journey to immortality. At the enticements of the world became odious to him, saith Harpsfield, and he found no pleasure but in tears and prayers at the foot of our Lords Crosse: he burns with a desire to requite the love of Christ by dying for him.

4. His domesticks and neighbours observing the wonderfull change in his manner of life, began to suspect and quickly found out the true cause of it. So that in a short time he is publicly known to be a detractor of Heathenish Superstition, for which he is complain'd of and convey'd before the Roman Magistrate. How he behav'd himselfe in so glorious a Tryall we will relate out of the authentick Acts of his Martyrdom which Baronius affirms to be very ancient, and which S. Beda follows in his history concerning him.

5. In those acts the Author thus writes concerning S. Albans apprehension. A certain Gentile went to the Judge and discovered to him all that had pass'd between S. Albanus and S. Amphibalus. At which the Judge being highly incens'd gave command that S. Albanus and his Master should be brought before him. But Amphibalus being privily departed, a great number of soldiers, horse and foot, which were sent by the Judge found the illustrious S. Albanus in a strange habit, and with naked feet before the Crosse of our Lord devoutly attending to his prayers.

6. The soldiers rushing in upon him in troops, ask'd him where the Clerk was, whom he had entertain'd. His answer was, That holy man is under the protection of God, and fears not the threats of men. When they heard this, they layd hands on him, bound him with chains, and violently drew him away, some laying hold on his garments, and some on his haire. Now he had still kept the vestment of his Master, knowing well that the sight of it was odious to his enemies. Being claus'd with this garment, he carried continually in his hand our Lords Image that thereby he might openly shew to all that he was a servant of the Crosse.

7. Being come before the Judge, he was examin'd in many particulars, but all his answer was that his name was Albanus, and that he was a Christian: this he with great courage and liberty of speech profess'd. At last the Judge said to him, O Albanus, what is become of that Clerk who was lately sent hither by me call'd Christ, I know not who he is, and yet privily into this City to illude and seduce the inhabitants: if he had not

had a guilty conscience, and been distrustfull of his own cause, this worthy Master of yours would have freely presented himselfe before me, to defend both himself and his Disciple. But by his own carriage he makes known the falsenes and fraudulencie of his doctrine, since he deserts and is cowardly run away from thee, whom if his cause had been good, he ought to have justified though with hazard of his life. By which behaviour of his, it is he not deceiv'd, thou now perceivest how filly a fellow he was who seduced thee into Error, and by whose suggestion thou art fall'n into such a frenzy, as not only to renounce all worldly advantages, but to contemne even the immortal God. The injury against whom since we ought not to leave unpunish'd, my resolution was to have reveng'd it by the death of the profane delinquent. But since such is our humane infirmity, that there is none but is obnoxious to error, thou must yet by repentance escape their indignation, and again make them propitious to thee, if thou wilt now renounce that abominable Self.

8. Hereto Albanus answer'd. It is a very easy matter to declare how vain and impertinent this long discourse of yours is. For if it had either seem'd good, or profitable, or agreeable to each of us, that holy Clerk would not have say'd to come to this audience. But I confesse his stay here could not be pleasing to mee, knowing how prone to mischief this people always has been. The Doctrine taught by that good man I confesse I have heartily embrac'd: neither can I therefore repent mee of it. For the Faith which I profess will be proved to be holy and divine by the testimony of infirm sick people who by vertue thereof shall receive their health. I will not sacrifice to your Gods: Neither doe I fear your threatenings or torments, being secure under the protection of my God.

9. When he had said this, the throng of Officers which stood about him, at the Judges command, began cruelly to scourge him for refusing to sacrifice: and during that torment, lifting up his eyes to our Lord, he with a cheerful countenance said, O Lord Iesus Christ, I beseech thee keep this mind and good resolution which thou hast given mee firm and stable. My desire is, O my God, to offer my soule a whole burnt sacrifice to thy glory, and with my blood to seal thy truth. Now when the Officers hands were become weary with tormenting him, the holy man was thrust into a deep dungeon, where he continued the space of six months.

10. But presently after, all the elements gave testimony of the injury and injustice done to him. For from the time of his apprehending to his death, neither rain nor dew refresh'd the earth: the winds were silent, and the region thereabout was continually parch'd with excessive heat of the Sun: in the night time likewise the stifling heat was insupportable. Neither felds nor trees produced any fruit: so that the world it self sought in the just mans quarrell against his impious enemies.

11. That which this devout Author

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WRITES

Mamers in
Pauzyr. 1.

XII. CHA.

XII. CHAP.

writes of the excessive heat and drought which God sent on Brittany as a just judgment for their cruelty against this holy Martyr, & impiety against God, is taken notice of by the *Heavenly Orator* in a *Pauzyr* which this very year he pronounced before the Emperor Maximian, then preparing an Expedition against the Tyrant Carausius, who had possess'd himself of Brittany: but as became an impudent flatterer, he ascrib'd the intolerable heat and want of rain to the favour of their false Gods: to the Emperor, saying, *During the space of that whole year almost, in which a clear unseasonable season was necessary for thy design of building ships, hearing of timber and beams, encouraging the minds of thy soldiers to labour, there was scarce one single rainy day: The winter it self imitated the warm temper of the spring. We thought now that we were not in a cold Northern Climate, but as if there had been a translation both of heaven and earth, we felt the heat of the Southern Sun, &c.* Of this expedition of Maximian against Carausius we shall treat as soon as we shall have finish'd the glorious Martyrdom of S. Albanus.

1. 2. S. Albanus his devotion: and Prayer against Idolatry.
3. Tet he venerates the Holy Croffe.
4. S. S. Albanus restores a Sick man to health.
6. 7. Being condemn'd and lead to his death, he converts his Executioner.
8. By his prayer he obtains a fountain of water.
9. Another Executioner having cut off the Martyrs head, looses his eyes.

THE infidel Judge expected that by a tedious and painfull prison the Holy Martyrs Constancy should be broken and spent: but on the contrary having an opportunity in that solitude to unite himself to God by prayer, his courage and strength was much encreased. The ordinary subject of his dayly Spirituall meditations and entertainment with God, and the effect they had, is by the devout Writer of his life comprehended in this Prayer &c.

1. O Lord Jesu Christ, doe not permit the Devils malice so much to prevaille, as by his cunning machinations and this peoples relenting, my suffering for thee may be hindered. And being come out of prison to suffer, addressing his speech to the unbelieving people which flock'd to see him, Know all of you for a truth, said he, that I am an irreconcilable enemy of your false Gods. Can any one iudge them to be worthy of any

honour which manifestly have no divinity in them, being the work of mens hands? Two year selves can testify that they neither see, heare nor understand any thing. O detestable vanity, to expect life from them which have no life themselves! after up prayers to those who never could heare: to expect safety or happiness from those, which are not sensible of the least good to themselves! Therefore I confidently protest those who sever exhibit any honour to such dead Idols, is utterly word of all reason. For tell mee I pray you, what can be more desperately miserable then that man who suffers himselfe to be enslaved by puppets of his own fashioning? We therefore to Idols, and a greater we to those who adore them.

3. Here the discreet Reader may observe with how vehement a sharpness this holy man contends against Idolatry, whilst himself at the same time with great fervour and devotion venerates the Croffe of our Lord. From whence will necessarily follow, that those who in our times impute Idolatry to Catholicks, who give due honour to sacred things, are meer strangers to S. Albanus his Religion. In those ancient times the Pagans usually called Christians (*Cruculicos*) Worshippers of the Croffe: and the Centurians of Magdeburg, though Protestants, acknowledge that Tertullian in his *Apology* testifies how the Christians at that time had all Idols and the ornaments about them in horrible detestation: Whence proceeded their vehement and bitter invectives against them: Tet the same Author in the same book seems to declare that those Christians usually had the Image of the Croffe which they set up either in the places of their publick meetings, or in their private houses. For which reason the Heathens oftentimes objected to them, that they religiously adored the Croffe. Thus were Christians from the beginning treated by Pagans: and in the very same manner are Catholicks at this day treated by Sectaries: Whence evidently appears that Modern Sectaries are in their hatred to the Church and the Venerable Croffe of Christ the Successours of Pagans, as Catholicks are of the Primitive Christians. But we will proceed in the Acts of S. Albanus.

4. When these words spoken by S. Albanus in detestation of Pagan Idolatry were heard by the Judge and the rest who were present, with unanimous consents they pronounced sentence of death against him, and lead him to execution to a certain place call'd *Holmhurst*. Which place is described by S. Bede to be a very agreeable plain, cloth'd with all sorts of flowers, and about five hundred paces broad, a fit Theater for so glorious a Martyr. The same Author adds, that S. Albanus being lead to his death, came to the river, which with a swift current ran between a wall on one side, and a sandy shore on the other, where the holy Martyr was to be beheaded: where he saw great multitudes of all conditions, ages and sexes, which, no doubt, by divine instinct were assembled to honour his death: and they so checked the passage of the

Magdeburg.
Centur. 1. fol.
130.

Alb. S. Alb.
ap. cap. 6. v.

side. h. 1. 1. b.
cap. 7.

Id. lib.

bridge,

Alb. S. Alb.
ch. 1. 1.

Bede. h. 1. 1. c. 7.

Alb. S. Alb.

Waring. ad
A.D. 187.

bridge, that before night they could not all have pass'd over. As for the Judge he had no intention to show any respect to the Martyr, but stood behind in the City. S. Albanus therefore inflamed with a devout desire of a speedy Martyrdom, approached near the river, and lifting up his eyes with prayer to God, the river became presently drye, and the water gave free way to the passengers. Thus S. Bede.

5. The manner how this Miracle was wrought, is more expressly declared in the foresaid authentick Acts of S. Albanus, from whence S. Bede borrowed his Narration: For there it is said, that when he was come to the river side, he fell on his knees, and prayed saying: O Lord Jesu Christ, from whose most holy side I my self (in a vision) saw both water and blood to flow, I beseech thee that thou wouldst cause these waters to be diminished, and the floods to return back, to the end that this people may without any danger or inconvenience be present at my suffering. O wonder full! he had no sooner bow'd his knees, but the channell was immediately dry. The tears flowing from S. Albanus his eyes left no water in the river. The power of his Prayer emptied the torrent, and cleared a passage for the people between the floods on both sides.

6. Then the Officer who conducted S. Albanus to his death by the merits of the holy Martyr obtained his own eternall happiness. For when he saw these miracles, he threw away his sword, and calling himselfe at the holy mans feet, begged pardon of him. Which when the people saw, they laid hold on the man, beat one another, tore his sacred mouth, and in a manner broke all his bones.

7. S. Bede thus relates this passage: The soldier, saith he, fell down at S. Albanus his feet, instantly desiring that himself might rather be slain with, or for the Martyr, whom he had been commanded to put to death. Now whilst he of a persecutor was chang'd into a companion of the true Faith, and the sword lying on the ground, the other officers were at a stand what they should doe, the most venerable Confessor ascended the hill together with the multitude.

8. The Acts further declare, as likewise S. Bede, that when the people being come to the top of the hill were rmented with extremity of thirst, S. Albanus kneeling down, thus prayed to God, O God who didst create man of the clay of the earth, suffer me, I beseech thee, any of thy creatures to receive any harm by my occasion. After which words there presently broke forth a fountain before his feet, which with a rapide course flowed down the hill: so that the people being refresh'd with these waters, escap'd all danger by their thirst.

9. In the mean time another Executioner was chosen from among the people, into whose hands the sword was delivered: who to his own great unhappiness discharged that impious office. For, saith Matthew of Westminister, while the holy Martyr kneeling offered his prayers to God, and frequently with great

fervour kiss'd the Crucifix which he held in his hands, the Executioner drawing his sword, cut off his head: and immediately by a wonderful miracle Almighty God by the loss of the Executioners eyes gave testimony to the Martyrs innocence. For as S. Bede relates, he who stretch'd forth his impious hand to cut the pious Martyrs neck, was not permitted to insult over him being dead, for together with the blessed Martyrs head the Executioners eyes also fell to the ground. This Miracle is confirmed not only by the foresaid Acts, but many other Authors, of forraign Nations: and particularly by Hieronymus a French man, who seaven hundred years since wrote the life of S. Germanus.

XIII. CHAP.

XIII. CH.

1. 2. The Martyrdome of the Converted Soldier, his name, &c.
3. The glorious assumption of S. Albanus his soule into heaven.

S. Aint Albanus had a companion in his death, the soldier who was design'd to be his executioner. Concerning whom S. Bede thus writes. There was beheaded with him likewise the foresaid soldier, who being moved by a divine instinct refused to kill the Holy Confessor of our Lord. Concerning whom this may without all doubt be affirmed, that though he was not outwardly cleansed with the water of baptism, yet being washed in the Laver of his own blood, he became worthy to be admitted into the kingdom of heaven.

2. The Acts of S. Alban doe afford us a more exact relation both of this soldiers name, and occasion of his Martyrdom: Where we read how the said soldier, by name Heracleus, who, as has been declared, was left half dead by the people, afterward creeping on his hands and feet as he could, followed them up the Mountain. To whom one of the Judges then present said in scorn, Go to now, address thy prayers to thy Patron Albanus even now executed, that he would restore soundness to thy bruised bones and limbs. Run, make hast, assign his head to his body, and no doubt thou wilt not faile to obtain perfect health: why dost thou stay? Why the dead carcase, and thou must be assured that whilst it is in thy hands, it will bestow an entire cure on thee. The Soldier answered, I doe most firmly believe that this Blessed Saint Albanus by his merits can restore unto mee my perfect health: for that which you speak in derision, may in earnest be fulfill'd in mee. And having say'd this, he embraced the head, and adorning it to the body, he became immediately as sound as before. When the Infidells saw this, they were fill'd with envy and malice, and said, what shall we doe? Sure no sword can kill this man. We have broken all his bones, and yet now his former strength

B. d. h. 1. 1. c. 7.

Bede. h. 1. 1. c. 7.

Alb. S. Alb.

A.D. 287.

Idid.

Pen. Fortun.
1.8 de Virg.
C.4.

XIV.Ch.

XIV. CHAP.

1. 2. 3. Of the Authour of the ancient Acts of S. Albanus.

4. 5. His Relation confirmed by the testimony of Gildas.

6. 7. John Fox his unsatisfullness.

1. Having thus with as much fidelity and exactness as we could, given an account of the Gifts of our first most glorious British Martyr S. Albanus, in which we have principally follow'd the Authour of his life, being a precious Monument of Antiquity preserved by our Country-man Capgrave: The faithfullness of whose relation is, we see, attested by other Historians also of good note and Authority, as S. Bede, Mathew of Westminster, &c. It will become us to say some thing of the said Authour himself: and all that can be said is the Testimony that he gives concerning himself, in these words full of Christian Modesty and Humility:

Author ap.
Capgrave in
vid S. alba.

2. Least posterity faith he, be solicitous to know my name, let them be contented to be informed, that if they will give me my true name, they will call me the miserable wretch, worst of all sinners. I am undertaking a journey to Rome, intending there to renounce the Error of Paganism, and by the Laver of Regeneration to obtain the pardon of all my sins. This Book also I will present to the examination of the Romans, to the end that if therein any thing should be found written otherwise then becomes a good Christian, it would please our Lord Jesus Christ by their correction to amend it. By which it ap-

pears that this Authour was at the writing of his Book as yet only a Catechumen, newly converted from Heathenish superstition. What became of him in his voyage to Rome is known only to God, who doubtlesse rewarded him highly for his piety and zeale to communicate to posterity the Gifts of our glorious Martyr.

3. This is he whom the learned Ecclesiastical Historian Harpsfield calls the nameless Authour, whose Book was found in the Monastery of S. Albanus, and who was more ancient then S. Bede. And this Authour is frequently quoted by the illustrious Cardinal Baronius, who follows him likewise in his Narration touching this our glorious Martyr. And to fortify the credit of his Authority in severall points before related touching the Martyrdom of S. Albanus, we will here adioyn a memorable passage out of our ancient famous Historian Gildas, who writing concerning this Perfection rais'd in Brittany by Diocletian, saith as followeth:

Harpsf. in 6.
primis fac.
C. 1. in marg.

Gildas in 1.
Idid.

4. Almighty God who is willing that all men should be saved, and who calls as well sinners as those who esteem themselves just, hath magnified his mercy to us; for in the foresaid persecution, least our country of Brittany should be obscured by a dark night of ignorance, he in his free bounty enlighten'd us by the bright shining lamps of his holy Martyrs, the places of whose Martyrdom, and sepulchers of whose bodies would even now also imprint in our minds a great ardour of Divine love, were it not that by the wofull aversion of barbarous Enemies and our own manifold crimes an access to these holy places is deny'd us: Those places, I mean, where repose the bodies of S. Albanus at Verulam, and S. Armin and Iulian at Caer-leon, and many others of both sexes in severall quarters, all which with great magnanimity have stood up courageously in our Lords army. Of which the first, S. Albanus I mean, after he had, with much charity, in imitation of Christ who lay'd down his life for his sheep, entertain'd in his house, and disguis'd with exchanging his own garments with him the holy Confessor of our Lord Amphibalus, who was pursued by the Enemies of Christ, and even ready to be apprehended, moreover willingly offered himself in his foresaid brothers vestments to the persecutors. Thus rendering himself acceptable to God, he was during his holy Confession (till he shed his blood in the presence of his impious Enemies who with a horrible pompe produced all the sorts of Roman tortures) wonderfully adorned and glorified by God with many admirable miracles: insomuch as by his fervent prayer, in imitation of the passage of the Israelites through the Ark of the Testament through the waters of Jordan, he with thousands following him went with dryfeet over the Channell of the Noble river of Thamet, whilst on both sides the floods stood still like steep rocks: by which miracle he converted the first Soldier depured to be his executioner, from being a wolf into a lamb, and gave him the courage both vehemently to desire and va-

liantly

See in Acts
and Mon.
ment. f. 88.

Idid.

liantly receive the triumphs palm of Martyrdom.

5. We here see the exact agreement between the ancient British Historian Gildas and the foresaid Authour of the Acts of S. Albanus. But our Modern Protestant Historians in relating this glorious combat and Victory of our first Martyr, cutt off what they think good, and decry or accuse of forgery whatsoever agrees not to their own faction, without so much as pretending to any Antiquity to justify their partiality.

6. Particularly John Foxe in his new fashion'd Martyrologe, though he commends Saint Albanus and vouchsafes to call him a Martyr, yet severall particulars mention'd by the foresaid Authour of Saint Albanus his Acts in S. Bede and Gildas, he superciliously censures or despises, saying that he saw neither any necessity nor convenience why they should be recited by him. For this reason he passes over with silence all mention of the Crucifix, with teares and great reverence honour'd by Saint Alban, and retain'd till the last moment of his life. And as for the miracles perform'd by him, the tribulation of Angels after his death and the like, he confidently pronounces to be contrary to the truth of history. And why? Surely because he could not parallell such Miracles in the Gifts of his new Protestant Martyrs: no Angels, God knows, rejoyced or praised God at their Executions.

7. One observation of his, full either of ignorance or malice, must not be omitted. That is where he says, That the History of Saint Albanus his Martyrdom reports how the holy Martyrs head when it was cutt and separated from the body spoke some thing. But this, says he, is like a Monkish fiction: As if that namelesse Authour had been a Monk, who was not so much as admitted into the Church by Baptisme. But neither he, nor any ancient or Modern Catholick Authour speaks of any such thing: So that it seems he mislook the relation, ascribing the Angels hymns to the Martyrs tongue.



XV. CHAP.

XV. CH.

1. The Pious devotion of Ancient Christians to the Relicks of Holy Martyrs.
2. 3. Confirmed by the Acts of S. Sebastian, &c.
4. The Manicheans contempters of such Relicks.
5. 6. 7. Temples built by Britains to the honour of S. Albanus, &c.
8. 9. Protestants wrongfully ascribe this Veneration of Relicks to S. Gregory.
10. S. Albanus venerated at Mentz by the name of S. Albinus. And why.
- 11 12 The Contraversty about the Body of S. Albanus between the Monks of Ely and S. Alban, decided.
13. S. Gregory Nazianzen's testimony of the Veneration of Relicks.

1. Before we quit this argument, we will shew with what piety and reverence the devout Christians in that and the following ages behaved themselves toward the ashes and sacred Relicks of our Holy Martyr. This we may collect from the practise of those times in other Provinces: For the persecuting Infidels knowing well with what solicitude Christians gathered the bodies and members of dead Martyrs, and with what devotion they venerated them, used all manner of delight to them, and endeavoured either to hide or consume them with fire and cast the ashes before the wind.

2. Thus in the Acts of S. Sebastian, who suffred the same or next year to S. Albanus, we read, That they took the Body of Sebastian by night, and cast it into a common sink, saying, Least perhaps the Christians make him their Martyr. And again three years after we find in the Authentick Acts of S. Tharacus this passage, The President sayd to him, Doe not think thou shalt be dispatch'd at once: I will make an end of thee by peeces meale, and the remainders of thy carcase shall be devoured by beasts. Tharacus answered him, what thou hast a mind to doe doe quickly: doe not delay mee by promises. The President said, Thou thinkest villain, that after thy death silly women shall have thy body and embalm it with unguents and spices, &c. And afterward, The President said, Dost thou not think that I will thus destroy thee and thy relicks? least foolish women should enwrapp it in clean linnen, and honour it with unguents and odours. And concerning the Martyr Andronicus, The President said, Consume him to ashes, and disperse them before the wind, lest some of his impious Consorts, or

foolish

ap. 9. rom.
A. D. 286.

Id. ib. A.D.
290.

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Isidore *women should gather up any of them, and preserve them, as if they were some precious holy thing.*

3. Now how acceptable to God this devout reverence of Christians to the Relicks of Martyrs was, was often declared by the miraculous ways which God shewed in discovering the said holy Relicks, when they were either concealed, or their members mix'd and confounded with those of impious malefactors put to death with them. Thus we read in the said *Acts of S. Tharacm, S. Andronicus* and another Christian martyr'd with them, how when some devout Christians adventured to search them out by night, three bright torches, like stars, appeared over their bodies, and afterward went before them conducting them to the other side of the Mountain, where they secretly buried them.

4. This practice was so general among the primitive Christians, that the Manicheans only were observed to be contemners of it, as if there were in it some idolatrous Superstition. But their folly and profaneness is excellently confuted by S. Augustin, who distinguishes the veneration due to saints and their holy Relicks, which he calls *Dulias*, from the supreme degree of adoration due only to God, which he terms *Latrias*.

5. Now that such reverence was express'd to the body of S. Alban, is not to be doubted. Which that it may appear, a passage in our ancient British Historian *Gildas* will sufficiently confirm it. Who after he had treated of the Martyrdom of this Holy Martyr, as we declared before, consequently shews the great change in *Britannia* nine years after this tempest said by *Diocletian*: His words are as followeth.

6. The space of ten lustres (that is, ten years) after the fore-said storm being not entirely full-sill'd, when the violence of those bloody Edicts against Christians abated, all the devout soldiers of Christ with joyful eyes beheld and received the light of justice and temper following so tedious a winters night: Then they began to restore Churches formerly demolished, they founded new sacred Temples consecrated to the honour of Holy Martyrs, these they erect, accomplish and adorn, celebrating publick Festivities, and sacrifices with pure hearts and mouths, as manifest signs and trophies after their victory.

7. This happy change happen when the Tyrant *Caracalla* and *Allectus* were vanquished and expell'd by *Constantine*, who in the year of Grace two hundred ninety two being created *Cesar*, received the government and administration of *Britannia*. By which calculation of *Gildas* evidently appears, that S. Albanus suffered Martyrdom in the beginning of *Diocletian's* reign, nine years before *Constantine* the second time governed *Britannia*.

8. Likewise by this Testimony of *Gildas* is reproved the assertion of *Protestant* writers, who attribute to S. Gregory the Great the bring-

ing into *Britannia* the custome of dedicating Churches to the honour of Martyrs, in the time of the Saxons. Whereas besides this authority of *Gildas*, the said assertion is manifestly confuted by the story of S. Germanus of Auxerre, and S. Lupus of Troyes, French Bishops, who came into *Britannia* before the entrance of the Saxons, to root out thence the *Pelagian* Heresy: For thus we read in the *Gallian Martyrology*, *The Memory of S. Albanus* shined gloriously in *Britannia*, to whose honour a famous Church was erected in the place whereby shedding his blood he had triumphed. In the which Church was by S. Germanus visited with great devotion, so the end he might there pay his thanks to God for his victory against the *Pelagian* Heretics. There opening the holy Martyr's Sepulcher, to honour him he receiv'd out of it several Relicks of Apostles, and Martyrs, which he had brought out of France. And because he would not depart thence without the provision of the Holy Martyr, from the place where the Martyr's blood had been shed, he took a lump of earth, which at his return he carried to his own See. And from this allusion of S. Germanus the Penetration of S. Albanus the Brittain was spread through almost all the Churches of France, being consign'd in all the Ecclesiastical Tables of most Episcopal Churches there: particularly of Bourges, Sens, Orleans, Autun, S. Malo, Constance, &c. The same story concerning S. Germanus is related likewise by S. Bede.

9. Hence may be argued the mistake in the supplement to the French Martyrology, where it is layd that *Otho*, the second Emperor of that name, translated to *Colen* the Body of S. Albanus, which S. Germanus had brought out of *Britannia* into France. For certain it is that, not his body, but only a portion of earth dyed with the Holy Martyr's blood, was transferred by *Saint Germanus*, as S. Bede expressly affirms, and as the following *Annals* of *Britannia* confirm, where we read how *Offa* King of the *Mercians* translated the sacred Body, and built over his Monument a most magnificent Church.

10. It is here to be observed that S. Albanus is venerated at *Mentis* in Germany under the name of S. Albanus. The occasion whereof was this: *Theophania* wife to the Emperor *Otho* the second having obtained at Rome a portion of the Relicks of S. Albanus, carried them with her into Germany, intending to place them at *Colen* in the Monastery of S. Pantalon, in her way she passed through *Mentis*, in which City was celebrated with great devotion the Memory of another S. Albanus, a Martyr also, whereupon *Wilegrem* Bishop of *Mentis*, deeply affected with the Memory of our British Albanus, should obscure the glory of their special Patron Albanus, by reason of agreement in name, together with the Imperial Authority which probably would promote his veneration, made it his most humble and earnest request unto the Emperress that our British Saint should afterward in those countries be call'd Albanus, for distinctions sake: which humble request by

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Martyrology.
allien. 22.
100.

And. Hist. Lib.
cap. 18.
ap. 10.
Martyrology.
Gall. 16.
49th.

Ap. from
Luchin Pr.
Sala vindi.
p. 110.

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The Walsingham
in
10th. 2.
A.D. 1273.

Gregory. 22.
10th. 2.
A.D. 1273.

under Roman Governours. VI. Book. 105

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XVI. CH.

XVI. CHAP.

1. 2. 3. The ancient Acts of S. Amphibalus.
3. Great multitudes present at the death of S. Albanus, converted.

4. S. S. Amphibalus venerates the Croffe.

6. 7. 8. A thousand British Christians martyrd in the presence of S. Amphibalus.

9. The place of their Martyrdome, Lichfield.

THE first that follow'd S. Albanus by the way of Martyrdom to heaven, was his Master Amphibalus, who first shew'd him the way thither. Concerning who thus we read in his Life extant likewise in *Capgrave*, but written by a lesse ancient Author, as appears by the context of it, for he mentions some Provinces by names, which were not given them till some ages after these times, as *Wallia* (Wales) &c.

2. When S. Amphibalus had by his preaching and exhortation, through the operation of the Holy Ghost converted the glorious Martyr S. Albanus to the Faith, his Venerable Disciple earnestly perswaded him to depart that City of *Verulam*, and withall gave him his own soldiers garments richly woven with gold, that so he might travel more safely from his enemies. To whose request Amphibalus condescending, began his flight early in the morning, directing his journey northward, with an intention to preach the word of God to the Gentiles in Wales.

3. After whose departure follow'd the Martyrdom of S. Albanus: and when the multitudes which accompanied him to his death saw the pillar of light which from his tombe rais'd it self up to heaven, and the Angels descending and ascending with praises to God all the night, they were amaz'd at that unusuall light, which they ascribed to the miraculous power of God. Whereupon one of the seeing the rest astonish'd, thus spake to them, It is manifest that it is Christ the Son of God who hath wrought these wonderfull things. The Gods which we have hitherto worshipp'd are rather Monsters then Deities, having no power nor Divinity in them, so that we have spent our dayes in their worship, without any profit at all. See how the nights darkness gives way to celestiall splendours: See how the heavenly Citizens come and goe, celebrating the Sanctity of Albanus. Let us therefore forsake our former Errors, and be converted from lies to truth, from infidelity to Faith. Let us goe and enquire out the man of God, who, as you know, converted by his preaching Albanus to the Faith. This man having with these and other like speeches exhorted the rest, they all with one accord presently profess'd a detestation of their former Heathenish Errors, and exalted the Faith of Christ.

4. Thus with great haste they directed their journey into Wales, where the servant of God Amphibalus

Fig. 8. Amphibalus, ap. Capgrave.



A. D. 287.

Florig. ad
A. D. 303.

Id. ibid.

Plin. S. Am
phibal. ap.
Cap. grav.

Camden. in
Linnav.

was suppo'd to remain. To whom when they were come, they found him preaching the word of life to the people of that Region: and told him the cause of their coming: warball presenting to him the Crosse which himself had before bestow'd on his Disciple Albanus, and which was sprinkled all over with fresh blood, thereby exhibiting manifest signs of the blessed mans Martyrdom.

5. As touching this Crosse thus Mathew of westminster writes, The Crosse, says he, which the holy Martyr Albanus was wont almost continually to carry in his hands, at his death being sprinkled with his blessed blood, fell upon the grasse: which a certain Christian privily took up, and conceal'd it from the Pagans.

6. The same Authour pursuing this Story, adds, That S. Amphibalus having heard and seen these things, gave thanks to Almighty God, and made a Sermon of Christian Religion to these his new Auditors, who were in number above a thousand. To whose doctrine they all immediately profess'd their consents and beliefs, and thereupon cheerfully received from his sacred hands the Seale of Faith which is in Christ, to witt, his holy Baptism.

7. In the mean time the conversion and departure of such great multitudes caused great trouble among the Pagan Citizens of Verulam: wherupon the Ministers of the persecution rais'd against Christians there resolved to pursue with all cruelty the holy man Amphibalus, who had been the cause of so great a change: and in order thereto they with armed forces march'd the same way which their companions had taken, intending to find out this publick and profess'd Enemy of their Superstition. In conclusion they easily found him: who fought not to escape from them: and they found him employed in his usual office of preaching the word of God to his new Converts.

8. Then (according to the relation of the Acts of this holy Martyr) rushing with violence upon him: O seducing wretch, said they, how darest thou with thy fallacious inventions deceive this simple people, and teach them to trample under foot the Imperial Lawes, and contemne our Gods? They said no more, but mad with rage presently without any distinction or regard of age or affinity mercilessly without any resistance put to the sword all their thousand countrymen for the Faith of Christ, neighbours murdering neighbours, friends friends, and kinsmen kinsmen, As for the holy man Amphibalus, who was reserved to a more cruell death, being compass'd about with the liveliest bodies of these holy Martyrs, he with joy commended their happy souls to God.

9. As touching the place where so cruell and inhuman a butchery was made, it is not agreed by Historians, some affirm it to have been among the Silures, in the Province of Monmouth: and hereto the Authour of Amphibalus his life seems to accord: but others more probably say that these holy Martyrs suffred among the Cornavij (in Warwickshire) where their persecutors overtook them in

their way towards Wales, at Lichefield, which City seems to have taken its name from this slaughter of so many Martyrs, for as John Ruffe of warwick interprets the word, it signifies the field of dead bodies, which are also to this day the Arms of the City.

XVII. CHAP.

1. 2. S. Amphibalus lead prisoner towards Verulam: in the way miraculously cures a sick person.

3. He is barbarously tormented: his guts wrapp'd about a stake.

4. During his torments he enweighs against Idolatry.

5. His Executioner is converted.

6. A voyce from heaven testifies S. Amphibalus his Sanctity: He dyes: and his Body is privily buried.

1. A Fter the offering made of so many immaculate Vittimes to God, S. Amphibalus, saith Mathew of westminster, became the sole object against whom these bloody Executioners pour'd forth all their rage: for binding his arms with sharp and streit cords, they so drove him with naked feet before their horses toward the City of Verulam: who the nearer he approached to his beloved Disciple S. Albanus, the less was he sensible of the roughness of the wayes and toyle of the journey: Moreover in the way Amphibalus fast bound as he was, had yet the vertue to unloose a sick person from the bands of his infirmity.

2. This miracle is thus related in the life of S. Amphibalus: In the way as they pass'd, a certain infirm person began to cry out: O servants of the High God, help mee, that by thy intercession I may be freed from this my grievous infirmity: for I beleive that by calling on the name of Christ over mee, thou maist speedily restore my health. Wherupon immediately in the sight of them all the sick person arose chearfull and perfectly recovered. This miracle finds credit generally among all, except John Foxe, who says there was no cause which might move almighty God to shew his power: As if there were neither infidels to be converted, nor believers to be confirm'd, nor such malicious Sedaries as himself to be preiudged.

3. But to proceed in the sufferings of this glorious Martyr, as they are related in his Acts to have been inflicted on him at the end of his long journey, when he was entred into the confines belonging to the City of Verulam. There the foresaid inhabitants of Verulam barbarously stripp'd him of his garments: and fastning a stake into the ground, they with a sword ripp'd up his belly, and tying the end of his guts about the stake with cruell whipping they forced him to walk about it, so inwrapping it with his bowells: And not content thus, they with knives and lances rure the rest of his body, as if he had been a mark set on purpose to exercise their wea-

A. D. 287.

XVII. Ch.

Florig. ad
A. D. 303.

Ab. S. Am
phib. ap. Cap.
grav.

J. Fox. in
Act. and M.
in persecut. 10

Ab. S. Am
phib.

pons

A. D. 287.

A. D. 287.

pons upon. All this while the man of God stood with a cheerefull countenance, as if he had suffred nothing, being every moment more constant, though there was not left any part of his body in which there were not imprinted marks of his Martyrdom: insomuch as it seem'd a prodigious thing, that after so many tortures and sorts of death, he could have any life remaining in him.

4. The same moment, diverse who were there present and saw the constancy of the holy Martyr, renounced their Idolls, and submitted themselves to the Faith of Christ, beseeching the blessed man to pray to God for them that they might partake eternall Happiness for the obtaining of which they were ready to lay down their lives. Which when it was known, the Chief Magistrate calling the Officers gave them command to kill all those who had cast off the worship and reverence of Heathen Gods, and embraced the Doctrine of the Christian Preacher. Immediately they executed this horrible Edict, and put to death a thousand persons, amongst blessed Amphibalus look'd on, and commended their souls to our Lord.

5. Then one of the by-standers, ruder then the rest, thus spake to the man of God, O piteous wretch, way hast thou deceiv'd these simple people with thy fraudulent speeches, withdrawing them from the worship of the Gods: By thy cunning persuasions we have utterly lost our parents and friends. Now withstanding though hereby thou hast above measure incens'd both Gods and men, yet even now at last by thy repentance thou maist recover their pardon and favour. And this will be a proof and sign of thy repentance, if thou wilt renounce the impious Sect, which hitherto thou hast followed, and begin to adore the omnipotent God, which perhaps out of ignorance thou hast offend'd. If thou wilt doe this, then the same all-powerfull Gods will restore again to life those whom thou hast murder'd.

6. To whom the Holy man thus answer'd, O infidel, whilst thou endeavourest with thy false praises to extoll thy Gods, be assured that thou hast offend'd the true God by thy speeches. For it is useles Christ my Lord who alone has the power to raise and give life to the dead. As for those whom wee worship as Gods, and think them to be powerful in heaven, they doe now suffer most horrible torments in hell. And partakers in the fellowship of those torments shall be all unjust persons, adulterers, slanderers, and such as by their reprobate actions whilst they liv'd here, rendered themselves like to Devils. And for thy part, O Pagan, and all who like thee worship Idolls, except you quickly renounce your heathenish Superstition, and convert yourselves to the Faith of Christ, you shall all incur the same punishments: in hell. Doe not despair for the mercy of God is great. Break off your evil wayes, and make haste to be partakers of the Grace of Baptism. By Baptism all sins are forgiven; Heaven is opened to men, who thereby become as it were new creatures, having devoted themselves to their old wicked inclinations. For those who before Baptism, by their sinns were Children of the Devil, become afterward Sons of God. Run therefore for refuge to this Grace, that you may

escape everlasting torments.

7. When the impious Pagans heard these speeches, they were kindled with rage, and with all their forces laboured to deprive him of life. But the holy Martyr, though he was on all sides bruised with a great multitude of stones, which were thrown at him, yet he remain'd immovable in prayer, not stirring any way from the place where he stood.

8. But when at last the hower was come in which he was to surrender to God his victorious spirit, lifting up his eyes to heaven, he saw our Lord Iesus standing at the right hand of the Father, and heard an harmonious concert of Angels in heaven, amongst whom he saw his beloved Disciple S. Albanus whom he presently invoked to his help, saying, O Holy Albanus, pray to our Lord that he would send his good Angel to meet and protect mee, that the accursed fiend and his associates may not hinder my passage into life. Immediately after which Prayer, there appeared two Angels, gloriously shining with celestiall splendour, which came to him: And a voyce from heaven was heard saying, Verily I say unto thee, thou shalt presently be in Paradise with thy Disciple.

9. When the Pagans heard this celestiall voyce, they stood amaz'd. But the holy Angels took with them the blessed mans soul, shining with a brightness white as snow, and with hymnes and praises carried it into heaven. In the mean time the Pagans ceased not to overwhelm with stones the liveliest body, bound as it was with cords. But afterwards, a certain Christian privily took away the Body, and with a diligent care buried it. This is the summe of the life and Martyrdom of S. Amphibalus, recorded by an ancient British Authour, who, saith Harpsfield, lived before the time of S. Beda,

XXIII. CHAP.

1. 2. S. Amphibalus martyrd. or buried at Ruddurn near Verulam: & his Sepulcher miraculously discovered by S. Albanus.

3. His Body translated to S. Albans.

4. The day of his Translation.

5. His Tomb venerated for miracles, &c.

1. IN the foregoing relation there is no particular mention either of the precise time or place where S. Amphibalus was martyrd. But touching the place Harpsfield, saith, that the Holy man of God was put to death in a village call'd Ruddurn, distant from Verulam three miles, where, as Thomas Ruddurn relates, there were reserved to his time two great knives with which he was kill'd: Which Thomas liv'd about the year one thousand four hundred and eighty. And indeed in the same village there seem to remain to this day some marks of his Martyrdom: for in the way between Ruddurn and Verulam there is shewn a

O ij

certain

H. voss in 6.
culic. cap. 60

XXII.
CHAP.

Harpsf. lid.
ib. sup.

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certain Tree, of late enclosed within walls, where it is beleived was fixed the post to which the holy Martyr was tyed, and where his bowells were torn out.

2. Or rather probably there was the place of his buriall: which was perform'd with such secrecy, as hath been said, that till the year of Grace one thousand one hundred seaventy and eight the facted Body could never be discovered. But in that year, faith Mathew of Westminster, the Blessed Martyr S. Albanus was seen visibly to goe out of the Church dedicated to him, and to come to a certain man inhabiting in the town of S. Albans, to whom he said, Fellow mee. Who seeing him shining gloriously like the Sun, was affraid: yet in obedience followed him Northward. And the high way shone with his brightness. As they walked, the man said to the Holy man, Sir who are you? Who answered, I am Albanus the first Martyr of Brittain, and I now lead thee to the Sepulcher of S. Amphibalus, by whose preaching I was converted to our Lord, and became a Martyr: that his bones may be discovered and reverently removed to a more decent place. Thus they talked together familiarly like two freinds: and in the end he shewed him the place: which the man diligently observed, setting certain stones in order there to be a mark for the finding it againe. Thus writes that Authour: and the same is related more diffusedly by Mathew Paris.

3. Then it was that the Sacred Body was translated to the Church of S. Albans, where many Miracles were wrought by his intercession, that the year following Lewyn King of France, who came into England in devotion to visit the Shrine of S. Thomas of Canterbury, was desirous to continue his voyage likewise to S. Albans, but was dissuaded by his Nobles accompanying him, as the same Authour reports.

4. As touching the time of this Holy Martyr's death, though the year be well-enough known, to wit, the two hundred eighty seaventy year of our Lord: yet for the day, it is not particularly design'd in any History or Monument. For whereas in the English Martyrologe his passion is celebrated on the twenty fifth of June, three days after that of S. Albanus: yet surely then was commemorated not his death, but the Translation of his sacred ashes to Verulam where they were reposed in the Church of S. Albanus built by King Offa. This day it is which Harpsfeld meant when he wrote thus, Verulam never saw any day more joyfull and beneficiall. A Martyr meets a Martyr, the scholar meets his Master, the Host meets his Guest, and one Citizen of heaven meets another. Albanus now openly and honourably entertains that guest at his return, whom before he had secretly dismiss'd, least he should fall into his Enemies hands: He now leads him into a magnificent Temple, to whom before he could give no security in a cottage. These things happened in the year one thousand one hundred seaventy eight, on the five and twentieth day of June.

5. But though the Brittain had been formerly ignorant of the place wheres Amphibalus his Body lay, yet that was no hindrance to their Veneration of him from the beginning. For as may be gathered out of a foretold passage of Gildas, within ten years after his Martyrdom a Church was erected to his honour: And in the year of our Lord three hundred and nine another Church at Winchester was consecrated to S. Amphibalus, which the Saxons afterward rebuilding dedicated to S. Peter.

XIX. CHAP.

1. Several companions with S. Amphibalus in his Martyrdom: whose names are not known.

2. 3. 4. Martyrdom of S. Iulius and S. Aaron at Caer-Leon.

5. Churches built to their memory: long before the Saxons entrance.

7. S. Stephanus and S. Socrates British Martyrs.

1. Besides S. Albanus and S. Amphibalus, Brittain at this time was glorified with severall other Martyrs. Capgrave writes that when S. Amphibalus his Body was found, there were discovered likewise with it two other Bodies of Martyrs: A namelesse Authour quoted by Bishop Fisher reckons three: to which Mathew Paris adds five more, so that faith he, Blessed Amphibalus was reckoned the tenth. And Thomas Rudburn, as also the breif History of the Church of Winchester affirm that the bodies of S. Amphibalus and eight of his companions were discovered: Which in all probability were the Relicks of these Martyrs which together with him suffered for the profession of the Christian Faith: their names are only known in heaven.

2. But that part of Brittain from whence S. Amphibalus drew his originall hath more carefully preserved the Memory of their fellow citizens and Martyrs which suffered there: Among whom the most illustrious are S. Aaron and S. Iulius, who in this persecution of Diocletian and Maximianus consummated a most glorious Martyrdom there.

3. Concerning whom our Countryman Bale, though, as became an Apostate, a bitter Enemy of the Roman-Catholic Church, writes thus: Iulius and Aaron Noble Citizens of the famous City of Caer-Leon (for so isle of the Silures is called from two Legions garrisoned there) and Disciples in Christ of the holy Martyr Amphibalus, were most illustrious ornaments of piety to our Country of Brittain. These two adorned themselves with much diligence to the study of learning, not only in their own country, but also undertook a Voyage into foreign Nations, far the attaining skill in good arts: far history informs us that they studied at Rome especially: and there

under Roman Governours. VI. Book. 109

fore celebrates them much for their Learning.

4. John Fox likewise commends these two holy men: but mistakes when he calls them Citizens of Verulam, whom Gildas and S. Beda positively affirm to have been inhabitants of Caer-Leon. The words of S. Beda are these: At the same time (during the persecution of Diocletian) Aaron and Iulius Citizens of Caer-Leon, together with very many others in diverse places of both Sexes suffered Martyrdom: Who after the suffering of severall tortures, had their members torn asunder by unheard of cruelty, and at last consummating a glorious Martyrdom they sent up their soules to the joys of the heavenly City. The same expression is used concerning them in the Roman Martyrologe on the first of July, when the Martyrdom of Aaron and Iulius is commemorated. And both the said Martyrologe and S. Beda have borrowed the phrase describing the manner of their death from our most ancient Historian Gildas.

5. And the devout Brittain of those times after the same manner honourd the Memory of these two Holy Martyrs, as they had done that of S. Albanus and S. Amphibalus, by erecting Altars and Churches to their honour: Thus Giraldus Cambrensis in his Itinerary of Wales, treating of the famous City of Caer-Leon writeth: Here lie the bodies of two Noble Christians, and next to S. Albanus and S. Amphibalus the most illustrious Presomartyrs of Brittain, who were here crowned with Martyrdom: I mean Iulius and Aaron: each of which had a famous Church erected to his honour in this City. For there were in ancient times in the said City three magnificent Churches. One of the Martyr S. Iulius, adorned with a Quire and Convent of Religious Virgins. A second dedicated to the honour of his Companion S. Aaron, and graced with a Noble Quire of Canons. The third was the Metropolitan Church of all Cambria. This last Church was afterward translated by the holy Bishop S. David to Menevia, the authority of Dubritius Legat of the Bishop of Rome concurring thereto.

6. It is observable that all these Churches were built by Brittain, long before the Saxons entered into this Island. So that there is no need of expecting S. Gregory the Great or S. Augustin the Monk, to him who would find arguments to prove the Antiquity of the Roman Faith touching the Veneration of Saints, in Brittain.

7. Besides these we find celebrated in ancient Martyrologes the memory of two Noble British Christians, the Disciples of S. Amphibalus, who were crowned with Martyrdom in the same persecution of Diocletian: their names are Stephanus and Socrates. Mention is made of them likewise by S. Beda, P. Hardus, Ado and others: whereto also severall ancient Manuscripts doe accord. We find no particular Gests of these: only in the English Martyrologe it is said that in the Province of the Silures, Churches were built to their honour. Now whether this Stephanus was Bishop of London,

it is a doubt. A Bishop of that name is sayd to have governed that See in this age: though Authours place him somewhat later. To this time likewise is referd the murdering of all the Monks in the Monastery of Winchester, built by King Lucius. Of which wee shall speak in the next year but one.

8. Whilst the Romans thus rag'd in Brittain, very many Christians, not having the courage to keep their ranks, & expose themselves to their Enemies Violence, yet resolving not to betray their Faith, withdrew themselves from the fury of men, least by the immensity of torments they should be compell'd to renounce it. Thus Gildas writes of the remainder of Christians in those dayes, These persecuted Christians, faith he, which were left, hid themselves in woods, & deserts and caves of rocks expecting from God the just Judge of all when he would please to execute his judgments on their persecutors, and restore safety and liberty to their own soules.

9. This Christian prudence and caution of theirs was suitable to the advice given the year before by the holy Pope and Martyr Cyprian at Rome, when the persecution first began: For he in an Assembly of believers meeting together on that occasion, thus spake to them, Our Lord Iesus Christ, who perfectly foresees and knows the frailty of mankind, hath ordained two ranks and degrees of Believers, namely Confession and Martyrdom: to the end that those who have not strength or courage enough to sustain the weight of Martyrdom, may at least hold fast the Grace of Confession. Let such yield up the glory of Martyrdom to the valiant soldiers of Christ which are resolved to cobat for him, and take a sollicitous care of their own soules. Let them therefore who are so disposed, depart out of this field of battell whither they please, together with our dear children Chromatius and Tiburtinus: and for the rest who are more courageously resolved, let them remain still here in the City with mee.

10. This flight of Christians in Brittain, suitable to the Romish practise, gave occasion to Persecutors to extend their rage upon Churches and Monasteries, all which by this tempest were to utterly destroyed that, as Gildas faith, in severall Provinces of this Island there remained no marks at all of Christian Religion. This desolation continued about seaven years, till the happy return of Constantine, as soon as he was created Caesar, by whose clemency the Christian Faith and worship again flourish'd in Brittain, and this much sooner then in any other parts of the Roman Empire. Which mercy of God seems to have been extended in a speciall manner toward the Brittain, because, as S. Beda faith, they only prefer'd among their primitive Faith, received in the dayes of King Lucius, entire and inviolate till the Reign of Diocletian.

A. D. 289.

XX. CHA.

XX. CHAP.

1. 2. 3. *Carausius the Admirall of the Emperours Navy: his rapines: and rebellion: he takes possession of Britanny.*

4. 5. *Maximianus his preparations against him: without effect.*

6. *The Tyrant left in quiet possession of Britanny; subdues the Caledonian Britons; A monument of his Victory.*

THIS Tyranny of the Roman Emperours against Christian Religion God was pleased to revenge, by permitting another Tyrant to raise himself against them in Britanny. This was *Carausius*, who, saith *Victor*, drew his Originall from *Menapia*, a Belgick Province in *Gaulle*, confining on the Rhine. He is describ'd by the Roman Historians to have been a man vigilant and active both in counsell and execution: and was employ'd by the Emperour at *Bologna* in *Gaulle* to have care of the Navy appointed to free the Seas on the coasts of *Gaulle* and *Britanny* from the infestation of the *Franks* and *Saxons*, who most violently exercised piracy in those quarters.

2. This Employment *Carausius* discharged more to the destruction then advancement of the Roman Commonwealth. For though he often vanquish'd and took prisoners many of those barbarous Pirates, yet all the spoyle he kep'd to himself, neither restoring it to its former owners, nor consigning it the Emperours treasure.

3. Such behaviour rendred *Carausius* suspected of some ill design against the Empire, as if he had on purpose permitted the said Pirates to range freely, to the end he might either partake, or intercept them returning with their spoyle: with which he had rais'd to himself an immense wealth. Hereupon the Emperour *Maximianus* gave command that he should be put to death. Which to avoyd, he assum'd the Imperiall purple, and possesse'd himself of *Britanny*. A great encouragement and help to which design was afforded by a sedition and rebellion at the same time rais'd in *Gaulle* by *Amandus* and *Julianus* two Roman Generalls, who notwithstanding were quickly subdued by *Maximianus*: but after their defeat he was called by *Diocletian* into *Italy*, because another rebellion was then began in *Africa*.

4. But *Maximianus* was presently after recalled into the West to oppose *Carausius*. For which purpose he made great preparation, especially of Shipping, to pursue the Tyrant into *Britanny*. Which gave occasion to the foremention'd *Orator*: *Mamertinus*

to pronounce before him his Panegyrick, wherein which many flowers of Rhetorick he magnifies both the greatness of the preparation, and the wonderfull favour of their heathenish Gods in affording the Emperour so miraculous a calmnes and warmth of weather unuall in so Northern a climate.

5. And though the *Orators* flattery promis'd a happy successe to that expedition: yet it seems it fell out otherwise. For *Eutropius* expressly declares that severall attempts by war had been in vain undertaken against *Carausius*, a man very skillfull in military affaires: so that in the end they were forced to make a peace, leaving him the possession of *Britanny*. A proof wherof is afforded us by *Camden*, who produces a Cyn, in the one side wherof was this Inscription, *C. Carausius Emperour: and on the other, The peace of Augustus*.

6. It seems *Carausius* being left in quiet possession of the Island employ'd well the power allow'd him; for he drove the Northern Caledonian Britons beyond the wall rais'd by the Emperours *Hadrianus* and *Severus*: and rais'd a new rampire to enclose them, more Northward then any had been before. For thus writes *Nennius* the *Disciple of Ildubadus*, *Carausius*, saith he, built a wall between the marches of the two rivers *Cladus* and *Caranus*, and fortified it with seven Castles, adding thereto a round house built of polish'd stones upon the bank of the River *Caron*: he likewise erected an Arch triumphall, on which he inscrib'd his own Name, in memory of his Victory. This building remains to this day, vulgarly call'd *Iulius Huf*, as if *Iulius Agricola* had been the Authour of it.

XXI. CHAP.

1. *Carausius his Tyranny lasted seven years.*

2. *Persecution ceases in Britanny.*

3. *Ten Monasteries and Churches are demolish'd: particularly Winchester.*

4. *The Church of Westminster converted into a Temple of Apollo.*

5. *Helena not in Britanny at this time.*

THIS Tyranny of *Carausius* continued the space of seven years, for he began his piracy in the year of Christ two hundred eighty six, and about two years after assum'd the Title of Emperour, invading and possessing *Britanny*, which he quietly governed till the year two hundred ninety three, when *Constantinus* made his expedition against him.

So

Remin.

XXI. CH.

A. D. 289.

Hist. V. 1. 1. 1.

4. 1. 1. 1. 1.

4. 1. 1. 1. 1.

A. D. 292.

XXII. C.

XXII. CHAP.

1. 2. *By reason of distractions in the Empire, two new Caesars elected, Galerius and Constantius.*

3. *Constantius marries Theodora daughter in law to Maximianus.*

4. 5. *Helena divorced and seated at Trier: Of which many proofs.*

6. *Constantine left in Diocletians Court, as a pledge.*

IN these days there was a great confusion of the Roman Empire on all sides, both by open invasions and civil dissensions. For the Persians in the East, and the Sarmatians in the North made furious irruptions into the Provinces adjoining: likewise besides *Britanny* possesse'd by *Carausius*, *Achilles* vexed *Egypt*, and *Julianus*, together with the Nations called *Quinquagenaria*, *Africa*.

2. These distractions occasion'd the Election of two New Caesars, that so the Empire might rest more securely upon more pillars. *Constantius* was chosen by *Maximianus*, and *Galerius*, surnamed *Armentarius*, by *Diocletian*. Notwithstanding the supreme authority and Majesty of the Empire resided in *Diocletian*, to whom the other three imputed their advancement, and were his hands and instruments to fight and overcome for him.

3. Moreover it was prudently advis'd among them to streiten their Society by the bond of affinity. Whereupon *Diocletian* gave his daughter *Valeria* a wife to *Galerius*, and *Maximianus* his wives daughter *Theodora* to *Constantius*: before which marriage he was compelled to a divorce from his beloved Wife *Helena*, who after this was esteem'd his Concubine, or at least a wife in the second and inferiour place. Which divorce notwithstanding brought no prejudice to their Son *Constantin* who was born in marriage before, and enjoy'd his right of Primogeniture, and succeeded his Father in the Empire, notwithstanding other Sons born to *Constantius* by *Theodora*.

4. What became of *Helena* after this new marriage, will deserve our enquiry. *Malbrancque* a French Historian affirms that she lived at *Quantia* a Town in the Province of Belgick *Gaulle*, where now *Heslin* is situated. But more probable it is that *Constantius* fix'd her habitation at *Trier* where he built her a sumptuous Palace, saith the *Abbot Berengius*, who styles her an inhabitant of the City of *Trier* (*Trevirorum*): adding this passage, The ancient magnificence of her Palace at *Trier*

A. D. 290.

A. D. 291.

A. D. 292.

Malbranc. l. 1. c. 15.

Berengius. l. 3. de inv. m. c. c. p. 2.

Argues

argues the Nobility of Helena's race: where the
movement shew'd with unble of severall sorts
declares how much that house excelled all other.
The walls also enrich'd with gold and purple doe
gracefully testify the marks of their misprizes high
exaltation. Besides all this, the great number
of possessions conferr'd by her on Gods Churches
loudly speak the ancient Nobility of her stock.
From hence it is faith Lupoldus Bebenburgim,
that many Authours (as Otto Frisingensis and
Godefridus Piterbensis) doe affirm that S. Helena
the Mother of Constantine had her originall
from Trier.

5. Certain it is that there are many marks
which testify her affection to that City,
which a while after this, to declare its
relation to S. Helena and to eternise her
name, caused Medals to be coyned with this
Inscription on the one side, FLAVIA HE-
LENA AVGVSTA: and on the other, SE-
CVRTAS REPUBLICÆ: whereto was ad-
joynd underneath, S. TR. importing that it
was signed (or Coyned) at Trier. Which In-
scription evidently declaring Helena to have
been adopted into the Imperial Flavian fa-
mily, and honour'd with the Title of Au-
gusta or Emperesse, sufficiently evict that He-
lena was not the daughter of a mean host,
nor cast off by Constantine after his marriage
with Theodora.

6. As for her Son Constantine, he was at
this time received into the family of Diocle-
tian at Rome, there to remain as it were a
pledge of his Fathers fidelity. Where (saith Eu-
sebius) being then but a youth, though his con-
versation was among persons full of all impiety,
yet he was not infected by them: For his naturall
good disposition directed by an instinct of Gods
holy Spirit, drew him from their vitious customs
to a course of life acceptable to God, and exem-
plary for piety. Besides this, an earnest desire to
imitate his Fathers vertues invited him power-
fully to conform his practices to the good examples
given him by those who were pious and good.
Thus writes Eusebius, who professes that
himself was an eye-witness of all this in a
progress of the Court through Palestina, and
how he saw the great esteem that Diocletian
had of him when he was but very young, at whose
right hand he commonly stood, highly graced
by the Emperour, and acceptable to all that saw
him, for his beauty, gracefullness and modesty.
But leaving young Constantine at Rome, or
perhaps in the East, we must return to his
Father Constantine.



XXIII. CHAP.

1. Constantine his expedition against Ca-
rausius into Gaul.
2. He wins Gessoriacum, or Boloign.
3. He subdues the Franks in Batavia.
4. Carausius slain by Allectus in Brit-
tany: who succeeds in the Tyranny.
5. Constantine passes into Britanny.
6. Allectus defeated and slain by Con-
stantine the General.
7. Constantine saves London from
ruine: and makes the Franks captives
and slaves to the Britains.
8. The day of the Britains at the re-
ception of Constantine.
9. Constantine accompanies Diocletian
into the East: his vertues.

1. Constantine being created Cesar, im-
mediately made an expedition into
Gaul with an intention to passe over into
Britanny against the Tyrant Carausius. Being
in Gaul he by admirable art and industry
took the Sea-town Gessoriacum, now call'd
Boloign, which Carausius had for his own sa-
fety and use strongly fortified. Which ex-
ploit of Constantine is elegantly celebrated
by the Oratour Eumenius in his Panegyricke
pronounced before him.

2. There likewise we read how Constantine,
not to be idle during the time that a fleet
was preparing for his expedition into Brit-
tany, subdued Batavia, Carausius his own
country, then possess'd by severall Princes
of the Franks, who were a German Nation,
great numbers of whom had transplanted
themselves thither.

3. Now whilst Constantine thus employ'd
himself on the other side of the Sea, Carau-
sius in Britanny was murdered by C. Allectus,
whom he had made Generall of his forces,
and who for diverse flagitious acts done by
him feared his just revenge. After which the
Tyrant thinking that the better way to se-
cure himself, assumed also the Title of Em-
perour, as is declared by his Coyne yet extant
bearing the said Title.

4. Against this new Tyrant, Constantine the
year following sailed into Britanny. Allectus
then had a strong fleet in the Isle of
Wight, to oppose his Enemies coming.
But such was Constantine his felicity, that by
reason of tempestuous weather his fleet
pass'd undiscovered by Allectus his Ships,
and landed without opposition in Britanny:
where being arrived, Constantine in excess
of courage lett on fire all his own ships,
to let his soldiers know, that the y must either
over come, or be slaves. All this we learn from
the forementioned Oratour.

5. After this, saith the same Authour, Con-
stantine marching against the Tyrant divided
his Army, one part he lead himselfe, and the
other he committed to the conduct of Af-
clepiodorus Prefect of his Prætorian bands. Af-
clepiodorus avoyding the opposing himself against
Constantine, chose to try his fortune against
Afclepiodorus, by whom without any tollie
of the Romans side, he was utterly defeated,
and notwithstanding his design to disguise
himself by casting off his Imperial Purple, he
was found out and slain.

6. But a great part of his Army, con-
sisting of strangers, Franks and Batavians,
seeing their Prince and Tyrant dead, fled
diligently towards London, with an intention
to take the spoyle of that rich City, aboun-
ding with merchandise. When on the sud-
den Constantine happily appeared unawares,
and cutt them in peices, so freeing that
City from ruine. Those who escaped the
slaughter he gave for captives to the Brit-
tains, who affectionately joynd with him.
But afterwards he thought it more secure
to remove those barbarous strangers into
Gaul where he dispers'd them into severall
Provinces, as Ament, Beauvais, Troyes and
Langres.

7. After this Victory it is incredible
with what universall joy Constantine was
receiv'd by the Britains, who for the
space of almost nine years had been op-
press'd by Tyrants, suffering all manner of
indignities in the violation of their wives
and daughters, the slavery of their sons
and tollie of all their subsistence: and at last
by this Victory were restored to the Roman
Government, now most acceptable to them
under Constantine, not only a Prince of
great moderation and Clemency, but allied
to them by his marriage with Helena, and
affording them a Prince of their own
blood.

8. Which young Prince Constantine at
this time accompanied Diocletian into
Egypt, where he gave egregious proofs of
his excellent disposition. For thus writes
Paulus Diaconus of him, There was with Di-
ocletian in Egypt Constantine the Son of Constan-
tine: who being then a very young man shew'd
glorious marks of his courage in battell: and
in his heart also favoured the Christians. Whose
progress in all endowments of mind and body
Diocletian with envy observed: and foreseeing
that he would prove the ruine of his Tyranny,
and a destroyer of his Pagan Errors, he had a
design by subtilty to take away his life. But
Almighty God beyond all expectation saved him
from the others cruelty, and restored him to his
Father. The Tyrant, no doubt, knew that he
had been from his infancy nourish'd with
Christian milk: and could not but observe
that he look'd on his cruelties against
poore Christians, with unwilling eyes:
therefore he detain'd him under strict guards
intending probably greater mischief to him.

9. It is not here to be omitted that this
young Constantine at this time took to wife
Minervina, of whom he begott his eldest
Son Crispus, who was twelve years old
when his Father married his second wife
Eusebia. Zosimus according to his custom
slandrously calls Minervina Constantine's
(concupine) strumpet or concubine: whereas
both Eusebius and the Authour of the Pan-
egyricke pronounce at his second marriage
highly commend him for his chastity, in
that, saith he, imitating the continence of
his Father, he would not admit into his un-
stained breast any wandering lusts, nor so much
as those pleasures which custom allows to youth,
but was a new miracle, a young man uxorious.
Which encomium could not without extreme
and most ridiculous impudence have been
spoken at such a time in such an assembly,
if either Helena had been his Fathers Con-
cupine, or Minervina his own.

XXIV. CHAP.

1. Persecution ceases in Britanny by Con-
stantine his clemency: contrary to the
the assertion of Lesley and Heitor Boe-
thius.
2. S. Nicholas a British Bishop and
Martyr.
3. No Scots yet in Britanny.

1. What a happy change the oppress'd
Christians in Britanny found in their
condition after this Victory of Constantine
over the Tyrant Allectus, is further declared
from the testimony of our ancient British
Historian Gildas, who says that nine years of
persecution being ended, they began to repair
Churches demolish'd, and to build new ones to
the honour of Martyrs, that they publicly cele-
brated divine Mysteries and solemn Festivities
&c. The which is confirmed by Eusebius,
who says, That whereas there were fewer persons
joynd in the government of the Roman world,
Constantine only, having entered, was into
a covenant of freindship with God: the supreme
Governour, was utterly averse from the practices
of the other three: For whereas they wasted the
Churches of God, and desol'd their Provinces
with the blood of innocent Christians shed with
utmost cruelty: Constantine on the contrary was
Authour of most perfect tranquillity to his sub-
jects, like an indulgent father allowing them
a free power of exercising the duties of the
true Christian Religion, without any molesta-
tion.

2. Which Testimonies so ancient and au-
thentick doe manifestly disprove the asser-
tion of Lesley the Scottish Historian and Heitor
Boethius who unjustly impute cruelty against

An D. 299

Christians to Constantine. For thus Helter writes concerning him. The same of Constantine, though otherwise a worthy Prince, was much tainted with posterity, because he imitating Diocletian, endeavoured the ruin of Christian Religion. Upon which occasion great numbers of pious British Christians flying the rage of persecutions, came to the Scots and Pits. The King Crathlinwercer'd them with great kindness, permitting them to reside in the Isle of Man: where having overthrown the Temples of Pagans, and exterminated the profane Rites of the Druids, which till this time had continued there, he built for the refuge of Christians at his own cost a Church, called by the name of our saviour, &c.

A. D. 396

3. The Scottish Writers likewise, about this time, to wit, in the year of Grace two hundred ninety six, doe place the Martyrdom of a famous British Bishop call'd S. Nicholas, and for his piety still'd Cuddeu, or a worshipping of God. Of whom Dempster thus writes, S. Nicholas Cuddeu one of the first Bishops of the Scottish Church, during the rage of persecution rais'd by Maximianus in Britanny was crown'd with Martyrdom: The holy Relicks of his Body cut in peeces were put into an Urn of Stone and together with a venerable Crosse were buried in the earth: Afterwards being digg'd up, they were found with this Inscription, Of S. Nicholas Bishop. To whose honour in succeeding time King Alexander the third at the request of the Bishop of Glasgo built a sumptuous Church at Pebles, which whilst Catholic Religion flourished among us became illustrious for the grace of Miracles, and was frequented with great concourse of devout Christians. He suffered Martyrdom in the year two hundred ninety six: and his Sacred body was found, known by the inscription, and together with the Crosse exalted on the seventh of the Ides of May, in the year of our Lord one thousand two hundred sixty two.

Eumen. Pa-
nag. 20.

4. These three Writers doe confidently mention the Scots as inhabitants of those Northern Provinces: Where as not any ancient Authors doe as yet take Notice of their name. Indeed Eumenius the forecited Panegyrist says that the Britains in those times were molested with two people their Enemies, the Pits and the Irish: and he is the first Writer who calls the Caledonian Britains by the name of Pits, because their arms and legges, which were naked, were usually painted with the figures of beafts: by which may be collected that that Name was given them about the time of Constantine. And as for the Irish, who also were termed Scots, though probably at this time many of them came over to assist the Pits or Caledonian Britains, yet that they took possession of any part of the Countrey, or however that the Name of Scots was given thus early to the whole countrey, cannot out of any approved Authors be demonstrated.

XXV. CHAP.

1. Constantine goes into Gaul against the Alamanni.

2. He is accompanied by Britains who build towns there.

3. He overcomes the Germans at Langres.

AFTER three years abode in Britanny, Constantine was oblig'd to passe over into Gaul to oppose a German Nation call'd by some Carpi, by others Alamanni, by others Marcomanni, which greivously infested that Countrey: and in his absence he left Aesclepiodotus Governour in Britanny.

1. It seems great numbers of Britains attended Constantine in this Expedition, if the conjecture of Adolphus Meierchus be true that the Town of Brette in Germany was at this time built by Britains who followed Constantine. The same Author fancies likewise that the town of Heidelberg was named by them from Helena the wife of Constantine, whose name was most acceptable and precious to the Britains. But leaving conjectures, let us pursue the more certain story of Constantine's Expedition, thus related by Eusebius.

3. At the same time, saies he, Constantine Caesar fought against the Germans in Gaul near the City of Langres, where in one day he had experience both of very great good and ill fortune. For he was oblig'd upon a sudden and violent assault of the Enemies to retire into the City, with a great loss and danger, that they were forced to shut the gates, and draw him up with ropes and a few hours after upon the approach of his army, he set upon the Germans, and kill'd near sixty thousand of them. The same Victory at Langres is likewise celebrated by the Orator Eumenius, who adds, that in that combat Constantine received a wound. After which Victory, he dispersed the remaining Germans into severall vacant places of Gaul.

XXVI. CHAP.

1. Stephanus Bishop of London; how a Martyr.

2. Constantine returns into Britanny.

3. 4. 5. Memorable examples of his Piety. His moderation. For which he is tenderly affection'd by his subjects, and master of their wealth. How he tried the Constancy of his Christian servants.

6. British Guards.

7. Constantine and his family, Christians.

8. Heret S. Helena contributed much.

THE quietnes which Britanny happily enjoy'd under Constantine is the cause that for some few years it affords little matter to furnish History. Only in the year three hundred Stephanus Bishop of London, highly commended

for

XXV. Ch.

A. D. 399

Adol. Meierch.
l. 4. de Peste
prouinc. l.
Gr. c. 30.

Euseb. h. 10.

Eumen. Pa-
nag. 3.

XXVI. C.

A. D. 300.

for his safety is said to have ended his life by Martyrdom. Not that any were then putt to death for Christian Religion, but he is call'd a Martyr, according to the phrase of that Age, for the persecution he had suffred formerly during the rage of Diocletian and Maximianus. He is in the English Martyrologe stiled the eighth Bishop of that See: whereas more truly he should have been call'd the seventh: for S. Augulus, of whom shortly, is by Historians nam'd the eighth.

A. D. 302

Euseb. h. 10.

Euseb. in vita
Constantin. l. 1.
c. 9.

2. In the year of Grace three hundred and two upon occasion of the death of Aesclepiodotus whom he had left President here, Constantine seems to have return'd into Britanny, establishing peace in that Church which himself had begun whilst in all other Provinces of the Empire whole rivers of Christian blood were shed with all imaginable cruelty and inhumanity.

3. Now Britanny being the countrey where, as Eusebius saies, Constantine made his longest abode (nurseries,) and where for diverse respects he both express'd and received the greatest proofs of affection, it is most probable that in Britanny, and about these times were performed by him those memorable actions of bounty, clemency and piety recorded by Historians, which rendred him admir'd and beloved through the whole Empire.

4. An illustrious Example of the prudent moderation of his Government, of his liberality, and of the mutual affection between him and his subjects, was, as Eusebius records, declared on this occasion. The Emperor Diocletian being inform'd that Constantine by his too profuse liberality and negligence had utterly impoverished his Treasure, by messengers sent on purpose sharply reproved him for it. Constantine, having desired the messengers to expect a few days for his answer, in the mean space sent notice through his whole dominions to all his subjects, especially such as abounded with wealth, that he stood in great need of money, and that a more fit opportunity could never be offered them to testify their duty and affection to him. Hereupon without any delay, and with extreme cheerfulness and ardour each contended with other who should send most so that in a short time his Treasure was fill'd with innumerable summes of money. This being perform'd, Constantine invited the Messengers to be spectators of his wealth, desiring them to testify to the Emperor what they had seen. Telling them withall that all those riches had been deposited by him in the owners hands, as the most safe guardians. The Messengers seeing the wonderful affection shew'd to Constantine by his subjects, were astonish'd at it. When they were gone, the kind and bountifull Emperor restored all that masse of treasure to the owners, expressing withall an affectionate resentment of their duty and good will to him.

3. Another worthy action of the same Prince, deposing both the sharpnes of his iudgment, and religious disposition, is to this effect related by the same Author:

Bring desirous to order his family and Court distracted into factions by persons of various sects and Religions, he publish'd an Edict, That whosoever would continue in his office, should conform himself to the Roman Idolatry: for he was resolv'd that no other should remain in his Court. As for others, they should be permitted to enjoy the liberty, and possession of what they had, but they must avoyd his presence. This Ordinance caus'd great trouble in the minds of such Christians as ambitiously affected worldly honour and wealth, who therefore preferring Mammon before God, relinquish'd their profession to conform themselves to Caesar's Religion. But severall other sincere and genuine Disciples of Christ, shew'd themselves willing rather to forsake their Princes service then Gods. Which being observ'd by Constantine, he chafed from his Court all those faint hearted, hypocritical diffemblers, saying, they would never preserve their fidelity to him, which had basely betray'd their Faith to God. And those who continued constant, he prefer'd to dignities, committing the care of his safety to them.

6. From hence it came that the Britains, who generally were Christians, became Guards both to him and other Emperours. This is affirm'd by Nicetas Choniates, who therefore calls them (μαρτυροφύλακες) British Guards which always encompass'd the Emperor, being arm'd with long halberds.

7. Such piety and constancy of British Christians being observ'd by Constantine, might probably be one strong motive inducing him to forsake Idolatry: For so much is implied by Eusebius, saying, Constantine having for a long space shew'd forth illustrious signs of virtues becoming a Prince, at last he wholly renounced the impious Idolatry and worship of many Gods, willingly acknowledging the one true God, Governour of all the world, and firmly establish'd his Court by the Prayers and assistance of holy men. Thus with great glory he pass'd the remainder of his life in tranquillity, being free from all trouble.

8. To this happy change it is not to be doubted but S. Helena, his wife did much contribute, whose presence with him at this time the same Eusebius seems to imply in the words following: Thus did he through all the remaining time of his reign procure a constant peaceable state to his children and wife, together with his whole family, all which he consecrated to God the supreme King, inasmuch as his Court seem'd little to differ from the form of a Church: in which the Ministers and servants of God often continually Prayers and sacrifices for him, whereas in the other Princes courts and countreys the very name of the true Gods worshippers could not without utmost danger be pronounced. Thus writes he of Constantine his family. Now if inquiry be made which was that wife mention'd by him, it cannot be suppos'd to be Theodora the daughter in law of Maximianus, for w.

Id. ib.

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A. D. 303.

no where read that she ever enticed *Britanny*, and much less that she was addicted to *Christian Religion*: so that it can be no other but *S. Helena*, a *British Lady* and a *Christian*, who doubtless was always attended by *Prisfts* daily praying for *Cæsar*.

XXVII.
CHAP.

XXVII. CHAP.

1. *Diocletian and Maximianus depose themselves: to whom Galerius and Constantius succeed Constantius his moderation.*
2. *The perfection continues at Rome.*
3. *Agnes Martyr.*
4. *Constantius courage against the Sarmatians. His Death.*
5. *S. Augustus Bishop of London: and Martyr: in what sense.*
6. *Ilustus, or Restitus succeeds in that Bishoprick.*

A. D. 304.

IN the year of Grace three hundred and four the two Emperours *Diocletian* and *Maximianus* after twenty years reign together, weary of the fruitlesness of their cruelty, voluntarily depos'd themselves from the Empire, *Diocletian* at *Nicomedia* and *Maximianus* at *Milan* in *Italy*. In *Diocletian* place *Galerius* succeeded in the Government of the *Eastern Empire*, and in *Maximianus* his room *Constantius* govern'd the *western*. Yea so moderate was he in his ambition that, as *Eusebius* says, contenting himself with the Title of *Augustus*, or *Emperour*, he refused to undertake the solicitude of administering *Italy* and *Africa*: (esteeming *France* and *Brittany* sufficient) where all his care was to enrich his subjects, not afflicting all to heap up treasure.

A. D. 305.
Zmarion. 1.

2. *Constantius* his absence from *Rome* was the cause that the former Edicts of *Diocletian* against *Christians* were still in force: For not only *Pope Marcellinus* was crown'd at this time with *Martyrdom*, but the blessed *Virgin Saine Agnes* triumphed also most gloriously over the New Emperour *Galerius* his cruelty.

Comen. Pa-
119.

3. *Zonaras* reports that in the year three hundred and five young *Constantin* accompanied *Galerius* in his war against the *Sarmatians*, where he was by the Emperour expos'd to a single combat with their Chief leader: whom by Divine help having overcome, he lead him prisoner to the Emperour: so reaping great glory by that which was intended for his destruction. The same is likewise confirmed by *Eusebius* in his *Panegyric* to him, where he says, *Although fortune had already placed thee in a condition, wherein glory could not be wanting to thee, yet thou wouldst increase it by warfare: and combatting in thine own person with the Enemy, yea entering into a single appointed combat, thou mad'st thy self more known then before, when thou couldst not be more noble.*

4. This year our English Martyrologe cele-

brates the *Martyrdom* of *S. Augustus* Bishop of *London*. *S. Bede* likewise, *Ado* *Venerabilis*, *Wulfstan* and others make mention of him. Now whereas he is call'd a *Martyr*, it is to be understood that in the late persecution he suffered many things for *Christ's* cause, and this year receiv'd the reward of his Confession. He is said to have dyed at *Augusta* in *Brittany*, which City, saith *Ammianus Marcellinus* was anciently called *Londinium*. He is called by some Authours *Augustinus*, & *Augustus*. And concerning him *Bishop Viber* thus writes, we find a commemoration of the same Bishop not only in the *Martyrologes* of *Ado*, *Reemarchus*, and *Beda*: but also of *Wulfstan*, *Rebennus*, *Wandelbertus* and that of *Rome*: moreover in the *Martyrologis* of the Churches of *Salisbury*, *Exeter* and *Winchester*. *Genehard* in his *Chronology* wrongfully calls him an *Irish Bishop*: and Dempster according to his custom will needs have him a *Saint*.

5. To him succeeded in the Bishoprick of *London* *Ilustus*: whom *Isidorus* omits in his Catalogue of the Bishops of *London*. But since he omits likewise the name of *Restitus*, who a few years after this is known to have assisted at the first Council, to which his name with the Title of his Bishoprick is found subscrib'd, it may probably be conjectur'd that *Ilustus* and *Restitus* were the same person.

XXVIII. CHAP.

1. *Constantius wars against the Persians: and returning to York falls sick.*
2. *He is troubled for the absence of Constantius.*
3. *He is warn'd by an Angel to leave the Empire to Constantius.*
4. *Constantius escapes wonderfully.*
5. *His affectionate wellcom.*
6. *Constantius dyes, and is Christianly buried by his Son: and by the Romans consecrated.*
7. *He is buried at York: not at Caer-narvon.*

THE year of Grace three hundred and six was notable for the death of his eldest Son *Constantin*. *Constantius* was at this time in *Brittany*, where some commotion among the *Picts* or *Caledonian Britains* drew him into the Northern parts: where having removed those unquiet enemies beyond the limits prescribed them, he return'd to *York*, and there being old, was assaulted by his last sickness in which how piously he dispos'd himself for death may be collected from the Character before mention'd which was given him by *Eusebius*.

2. And moreover the same Authour treating particularly of his death addeth: *It may easily*

A. D. 305.
Martyr.
Anglican.
7. febr.

P. 119. in 97.
word: f. 145.

XXVIII.
CHAP.

A. D. 306.

Euseb.

A. D. 306.

be conceived by any one who shall seriously observe the nature and condition of the actions perform'd by the Emperours *Diocletian*, *Maximianus* and *Constantius*, how happy a death this Emperour obtain'd from God, whom he served with such Zeale and piety, far unlike in his manners and life to those who were partakers of the same Empire with him.

3. Only one thing was now wanting to his full contentment, which was the presence of his Son *Constantin*, who at this time was at *Rome*, there detained, as a pledge or hostage by *Galerius*. This was a great affliction to *Constantius*, who though he had with him other Sons born to him by *Theodora*, received small satisfaction from them, considering their want of spirit and courage.

Zmar. 1. 2.
Amal.

4. *Zonaras* reports that at this time whilst *Constantius* was sick, and afflicted in mind by reason of the unfirmness of his other children to succeed him, an Angel appear'd to him, commanding him to leave the Empire to *Constantin*. *Eusebius* likewise more then once affirmeth that it was by Divine counsell & ordinance that *Constantin* succeeded his Father in the Empire. And hereto the Orator *Eumenius* though a *Pagan*, may seem to allude, where speaking of *Constantin* he says, But why should we flatteringly commend thy Fathers private affection to thee? Thy succession in the Empire was the Decree of all the Gods, first prescribed by their authority, and afterwards confirm'd by mature counsell of men. At that time thou wast call'd to be a saving guardian of the Empire by celestiall signs and divine suffrages.

Comen. Pa-
119. 9.

5. This affliction of *Constantius* for the absence and dangerous condition of his beloved Son, did not long continue: for God was pleas'd in an extraordinary manner to restore him to him before his death. This is thus express'd by *Eusebius*, These Princes, saith he, which then govern'd the Empire, with envy and fear look'd upon *Constantin*, observing him to be a generous, valiant, tall young man, of a noble and erect mind. Whereupon they watchfully sought an opportunity to doe some notable mischief to him. Thus the young man perceiving (for by a Divine instinct their private designs against him were severall times discovered) he at last sought to secure himself by flight: therein imitating well the example of the great Prophet *Moses*. Now Almighty God graciously dispos'd all things for his safety and advancement, wisely ordaining that he should opportunely be present to succeed his dying Father.

Euseb. in vit.
Constant. l. 1.
cap. 14.

6. *Aurelius Victor* adds an Act of *Constantius*, full of prudence and subtilty, by which he secured his flight from all danger of pursuers, to elude whom, he through all his long journey from *Rome* to *Brittany* gave

P. 119. in 97.
word: f. 145.

A. D. 306.
Comen. Pa-
119. 9.

command that all the publick Post-houses should be kill'd: by which means, saith the Orator, he arriv'd in *Brittany* with so prosperous a voyage, that he seem'd to have been brought thither not riding by the ordinary Post, but mounted and flying in a heavenly Chariot.

Euseb. in vit.
Constant. l. 1. cap.
15.

7. Now with what joy and affection he was received by his Father, *Eusebius* thus describes, As soon as *Constantius* saw his Son beyond his expectation arriv'd, he leaping from his bed with a tender affection embrac'd him, saying that now his mind was freed from the only trouble remaining in it, which was his Sons absence for which he offered his Prayers and thanksgiving to God with great devotion. Now he esteem'd death almost as welcome to him as immortality. Presently after this he dispos'd of his family and all worldly affairs in good order: and placing himself in the midst of his Sons and daughters, which like a Quire encompass'd him lying in his royall Palace and bed, he bequeath'd the inheritance of the Empire, according to the common Law of Nature, to that Son which in age went before the rest, and so departed out of this life.

8. When *Constantinus* was dead, his funerals were celebrated by his Son with all pompe and solemnity, infinite numbers of people assisting, and with joyfull acclamations and sweet harmony of Hymns celebrating his happiness, saith the same *Eusebius*. Moreover that he was according to the Roman Heathenish manner consecrated and refer'd among their Gods ancient *coyns* doe testify, in which he is inscribed with the Title of *Divus*, or a pecton Deified, and on the other side is represented a Temple and two Eagles, over which are the words *Happy Memory*: all which are manifest signs of Consecration, as it is describ'd by *Herodian*.

Id. ib. c. 16.

9. He was buried in the City of *York*: For, saith *Camden*, men of good credit have reported to us that when the houses of Monks there were in the memory of our Fathers demolish'd, there was found a lamp burning in a little vaulted Chappell, in which the Tradition was that *Constantinus* had been buried. For *Lactantius* a learned writer relates that the Ancients had the art to maintain a flame burning for many ages, by the means of gold dissolved into a kind of liquid oyle. So that *Mathew* of *Westminster* is mistaken when he reports that at *Caer-narvon* near *snoudon hills* was found the body of the glorious Emperour (*Constantinus*) Father of the Noble Emperour *Constantin*, and by the Kings command removed, and honourably placed in the Church of *Caer-narvon*. That body questionles belonged to some other of the same name: for all Historians agree that this *Constantinus* dyed and was buried at *York*.

Camden. in
Britann.

Florileg. ad
A. D. 1283.




THE
SEAVENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. 2. *Constantin Succeeds his Father.*
3. *&c. At first refuses the Title of Emperor.*

1.  *ONSTANTIUS* dying left behind him severall children of both sexes; for besides his eldest son *Constantin* born to him by *Helena*, he had by *Theodora* daughter in Law to the Emperor *Maximianus Hercules* three Sons, *Constantius* (the Father of *Gallus* and *Julian*) *Dalmatius* and *Annibalius*; to whom some adde a second *Constantin*; and two daughters, *Constantia* married to *Licinius*, and *Eutropeia*.

*Engh. in vol.
Emil. lit. cap.
26.*

2. Notwithstanding *Constantius* at his death, passing by all these his sons, though born to him by a Wife of the Imperiall family and then present with him, he left the Empire to his eldest son *Constantin* only. Which is an undoubted argument that he acknowledged him for his legitimate Son. Whence it is that *Eusebius* writes, that *Constantius* at his death did by the common Law of Nature leave the inheritance of the Empire to that Son who in age went before the rest: and that this disposal was ratified by the suffrages and acclamations of the Army.

3. Notwithstanding *Constantin* not so much out of moderation, as prudent caution

contented himself with the Title of *Cæsar*, refusing that of *Augustus* or *Emperor*: in so much faith the Panegyrist, as when the soldiers with great affection and adoration would have cast on him the Imperiall Purple, he jerked it from his horse and fled from them.

4. There may be supposed more then one Motive to induce *Constantin* to this modest refusal. For *Diocletian* and *Maximianus*, though they had relinquish'd the administration of the Empire, were yet alive, and by their counsells and authority had a great influence on the state, by whom *Galerius Maximinus* and *Severus* were chosen *Cæsars* and Successors, who had the possession of the Eastern Empire and Italy. Therefore *Constantin* being young and at so great a distance from the Imperiall City, had reason to think it dangerous without their consent to assume the Supreme Authority. Wherefore his first attempt was to gain the affection and consent of *Maximianus Hercules*, from whom his Father *Constantius* had received the Purple robe, and who having then a daughter marriageable, called *Fausta*, *Constantin* demanded her for his wife, presuming the Empire should be her dowry.

5. That such was the mind and intention of *Constantin*, a Panegyrist of that time hath well express'd, such was thy prudent moderation (saith he) O *Constantin*, that whereas thy Father had bequeathed the Empire to thee, thou thoughtst fitt to content thy self with the Title

Eumen. Paneg.

Panegy.

of

A. D. 307.

of Caesar, expelling till the same Maximianus who had before declared thy Father Emperor, should doe the same to thee: for thou esteemest it more glorious by thy virtues to deserve the Empire as a reward, then to enjoy it as an inheritance by succession. Neither was it to be doubted but that he would confer on thee supreme Power, who had defend thee for his Son in Law, before thou couldst request it.

6. Hence appears the mistake of those Writers who affirm that Constantine was created Emperor in Brittany immediately after the death of his Father. For it certainly appears that he took not that Title till the year after, when he pass'd out of Brittany into Gaul. In the mean time he finish'd his Fathers Victories in Brittany against the *Picts* and *Caledonians* who rebelled, and were repulsed by him beyond the *Wall*. In which expedition he was assisted by a barbarous King of the *Alamanni*, called *Erocar*: by whose counsell likewise and endeavours he assum'd the Title of Emperor the year following, as *Amelius Vitor* testifies.

II. CHAP.

II. CHAP.

1. Constantine overcomes two German Princes.

2. Treats with Maxentius, and is refused.

3. Marries Maximian's daughter, Fausta, and receives the Title of Emperor.

4. C. Maximian's treachery, and punishment.

1. Though Constantine at first refus'd the Title of Emperor, yet he kept a resolution to aspire to it either by agreement or force: for which purpose he pass'd over with a great army into France: Where his first exploit was to repress two barbarous Princes, who fill'd the Countrey with factions, inciting the Gauls to rebellion. Their names were *Maximus* and *Gaisius*, or *Regisus*, call'd his *Comer*: Whom having overcome in battell, for a terrour to others, he expos'd them to be devoured by wild beasts. This Victory of Constantine is celebrated by *Eusebius* in generall terms, but with a notable error in Chronology, being placed by him before his voyage into Brittany.

2. A firm peace being hereby restored to Gaul, Constantine began to treat a league with Maxentius, who the year before having been inform'd of the death of Constantine, had possess'd himself of Rome, and usurp'd the Title of Emperor, being assisted by the *Preporian* soldiers, and hoping that Maximianus Herculus whole daughter he had

married, would favour him in his ambition. With which success being puff'd up, he rejected the motion of concord offer'd by Constantine, whom he would not admit into fellowship in the Empire.

3. But Maximianus Herculus having heard the late glorious victory obtain'd by Constantine over the fore-mention'd barbarous Princes, voluntarily bestow'd on him his daughter *Fausta*, and with her the Imperial Purple. This is testified by a nameless Panegyrist of those times, who expressly affirms that at this marriage the name of Emperor was given him, and added to that of Caesar.

4. But presently after this marriage was celebrated, Maximianus began to discover his treacherous mind and intention, again to possess himself of the Empire, which he had voluntarily resigned, and bound himself by a Solemn oath in the Capitol never to resume it. This intention he had made known to his daughter *Fausta* before the marriage; and for the execution of it he sent letters to solicit the armies, and with promises of great rewards attempted the fidelity of the soldiers. All these designs *Fausta* (bearing a greater affection to her husband, than her Father) discovered to Constantine, informing him that the Marriage was intended only to make him secure, and that her Fathers purpose was to deprive him of the Empire and perhaps his life too.

5. Hereupon Constantine found it necessary to prevent such treacherous designs of his Father in Law: who presently after publicly resumed the Name and Authority of Emperor at Arles: from whence retiring himself to *Marsilles*, he was there beleiged by Constantine, and afterwards made prisoner. Whereupon he executed on himself the just vengeance of his perjury and treason by the most ignominious kind of death, strangling himself with a halter. Such a deserved end had this Tyrant, who defiled the Western Empire with the blood of so many Christians: Thus did Constantine a British Emperor expiate the death of those glorious Martyrs *S. Albanus* and his companions who suffer'd in Brittany. In which action *Eumenius* the Orator, though a Heathen, elegantly frees him from all suspicion of cruelty.

6. Constantine having compos'd affairs in Gaul, prosecuted after-ward his Victories into Germany, into which he pass'd his army upon a bridge which he built over the *Rhene* about *Trier*. There he subdued severall Nations, especially the *Bructers* which rebelled. The *Belgick Historians* write that in Constantine's army were many noble Britains, among which they name three *Princes* of his Mother *Helena*, *Johelin*, *Trair*, and *Marinus*: Which gave occasion to the Panegyrist *Eumenius* to expatiate upon the praises of Britanny, which he concludes thus, O fortunate Britanny, now happy beyond all other countreys, inasmuch as thou wast the first which didst

A. D. 308.

Interl. Ps. 118. 5.

Eumen. Ps. 118. 5.

Eumen. Ps. 118. 5.

Id. ib.

see

A. D. 310.

see Constantine Caesar's Nature did deservedly enrich thee with all the blessings of heaven and earth, &c.

III. CHAP.

III. CHAP.

1. 2. 3. Monasteries built in Britanny: Namely Winchester and Abingdon.

1. Though Constantine himself was not yet a Christian, as appears by the Orations of Panegyrist, to him, in which he is extolled for his devotion to heathen Gods, *Mars*, *Vulcanus* and especially *Apollon*, whose temples he visited to give them thanks for his *Victories*, preferring there most magnificent Gifts and offerings: Notwithstanding Christians enjoyed the same peace and security through all his dominions, and particularly in Britanny, which had formerly been granted them by his Father Constantine.

2. Hence it is that our ancient Records mention the building and replenishing severall Monasteries in this our Island. Among which the most famous were the Monasteries of Winchester and Abingdon. Concerning the former, Bishop *Gildas* out of ancient Monuments testifies that it was begun and perfected with such admirable devotion and Zeal that within the space of one year and thirty dayes both the Church, the lodgings of the Monks and all other Offices and buildings for their severall uses were entirely finished: And at the request of *Deodatus* the first Abbot of this New Monastery, it was by Constantine Bishop of Winchester consecrated to the memory of *S. Amphibalus Martyr*. In which state it continued more then the space of two hundred years, till *Cerdicus* the first King of the Western Saxons driving away and killing some of the Monks, turn'd it into a Temple of Idolatry. The same account of it is given by *Thomas Rudburn* (quoted by *Bishop Fisher*) from *Giraldus Cornubiensis* and *Vigilius*, ancient Writers: though he erre much in his Chronology, placing this restitution in the year of our Lord two hundred ninety and three.

3. As for the Monastery of Abingdon, if the Chronicle of that place may be credited, Constantine himselfe in his younger dayes had his education there: And thereto belonged no fewer then five hundred Monks, which liv'd by the labour of their hands in Woods and deserts, and every Sunday and Sabbath day resorted to the Monastery to perform their devotions: Besides which five hundred, there remain'd constantly sixty Monks attending to daily reciting of Psalms and holy Christian sacrifices.

Vik. Pfor. 194.

194.

194.

IV. CHAP.

1. Miserable death of the persecutor Galerius, and peace of the Church.
2. Four persons assuming the Title of Emperor.

1. About this time *Galerius Maximianus*, surnamed *Armenianus*, felt the just avenging hand of God, who visited upon him all the innocent blood of Christians most cruelly shed by him: for he dyed miserably consumed by peeces-meale, an incurable rottenness corrupting all his members with intolerable torments and stench. Neither could the wrath of God be pacified towards him, though he acknowledged his justice, and wrote Edicts in favour of Christians, imposing an end to the long and furious persecution rais'd by *Diocletian*.

3. There yet remain'd in the Roman Empire fewer persons who supremely and independently administr'd their severall respective Provinces: Constantine in Gaul and Britanny, Maxentius in Italy and *Africa*, Maximinus in the East, and *Licinius* in the *Pannonies*, *Greece*, *Thyrium* and *Thrace*: All which Provinces in a short time became united under the Monarchy of Constantine.

V. CHAP.

1. 2. C. Constantine's attempt against Maxentius.
4. He prays to the true God.
5. 6. C. Wonderful appearance of the Croc. n. 12. The Veneration of it increased.

1. Now follows the three hundred and twelfth year of Christ in all respects prosperous to the Church of God: for, saith *Baronius*, then it was that a New persecution begun by Maximinus in the East was interrupted by many calamities sent from God: And in the West the Tyrant Maxentius by the divine Vertue of the Holy Croffe was conquered and slain.

2. But omitting Eastern affairs, not pertinent to our present History, design'd to shew the succession of our Christian Faith in Britanny: I will the more copiously prosecute the Exploits of this glorious British Prince the Emperor Constantine in the West, his prosperous expedition against the Tyrant Maxentius, and miraculous Victory over him, the consequent wherof was the establishing of Christian Religion, and its victory over all other Professions of Divine Worship.

IV. CHAP.

A. D. 311.

V. CHAP.

A. D. 312.

3. It

Euseb. in
Vit. Const. l.
3. c. 16.Euseb. in
Vit. Const. l.
3. c. 16.Euseb. in
Vit. Const. l.
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Vit. Const. l.
3. c. 16.Euseb. in
Vit. Const. l.
3. c. 16.Euseb. in
Vit. Const. l.
3. c. 16.

3. It was a great happiness to Christians that Maximian refused those conditions of agreement offered him by Constantine: for had he accepted them the Christian Faith had much more late become the publick Faith of the Roman Empire, and Constantine's invasion of him had wanted a considerable part of its justice. Whereas Concord being denied, and all Italy, especially Rome, groaning under the Tyranny of Maximian, exercised all manner of ways, by infinite Murders, oppressions, adulteries, Violations of Virgins, and all manner of abominable Vices, it was not only a necessary care of his own safety, but a duty which he owed to mankind that moved Constantine to free the world of such a Monster, odious not to Christians only, but Pagans also, who employ'd their tongues and pens to give a fitting Character of his detestable life. Hence it is that Constantine himself in an Epistle written by him afterwards to his Subjects in Palestine, professes that he was called and incited by God himself to free the world not only from idolatry, but innumerable calamities with which it was oppress'd under the Tyranny of its Pagan Governours.

4. Constantine concluding a war against Maximian to be both most perfectly just and necessary, his next thoughts were busied how to prosecute it. He had an Adversary far stronger than himself, his own forces when he paid the Alpes, as the Orator testifies, being little more than a fourth part of the others. In this exigence, as Eusebius reports from Constantine's own information, he had recourse to Divine assistance: and a multitude of Gods being then worshipp'd in the world, he was uncertain to which of them he should address himself. After a long sad consideration, calling to mind how the former Emperours had been abused to their own ruine by false Oracles, incantations, and inhumane Sacrifices offered to their Heathen Gods, he resolves to put his confidence in that onely true God worshipp'd all her life long by his Mother Helena, and by his Father Constantine towards his end. And he offered zealous and devout prayers unto him, that he would discover to him who he was, and how he would be worshipp'd, and that he would protect him in the dangerous condition he then was.

5. This devotion of Constantine was not without a signal reward, for by a wonderfull and stupendous miracle in the sight of the whole Army Almighty God declared how acceptable it was to him. The relation is recorded by Eusebius from Constantine's own mouth, and attestation of his oath, after this manner: The Sun having pass'd his Meridian, and beginning to decline, he saw manifestly the sign of the Crosse over the sun in heaven signified by a refulgent light, together with these words inscrib'd (in a tongue unknown) By this be victorious. Which spectacle caused great admiration both

to himself and his whole army then attending him.

6. Among other spectatours of this prodigy, was one Artemius, a man of great quality, being afterwards Prefect of Egypt: who gave this account of it to Julian the Apostate, Constantine, said he, forsaking Pagan Idolatry converted himself to Christ, being divinely called thereto when he waged a dangerous war and full of difficulty against Maximian. For at that time about noon there appeared to him the Sign of the Crosse, more bright then the Sun-beamer, together with golden letters signifying his Victory in that war. For we were also being engaged in the same war beheld it, and read that Inscription. Moreover the whole Army saw it, and there are yet alive in thine own army many witnesses of the same.

7. So Eusebius relating this Story, adds, that together with the apparition of the Crosse, there were seen many holy Angels, who to encourage Constantine stupified with the sight, layd to him, O Constantine, by this thou shalt overcome. And Zonaras affirms that Constantine saw a Messenger armed, who bore in his hands the Sign of the Crosse as an Ensign.

8. This celestiall Vision though it was well understood by the Christians there present, and gave unspeakable comfort to them: Yet the Crosse, being a thing most detestable to the Idolatrous Pagans, was look'd upon by them as a fatal and ominous sign. And hereupon the Orators of those times, though after the Victory they rightly interpreted this Vision of heavenly armies seen in the air, as ranged in order to assist Constantine, Yet they conceal'd not the effect which they wrought then in the minds of the Pagans, for saith one of them, What God was it who when all thy Captains and Nobles did not only silently murmur, but openly declared their fear of that ill-boding prodigy, yet thou of thine own self against the counsells of thy friends and warnings of the Soothsayers, didst perceive that that apparition signified the time was come of delivering the City of Rome from servitude?

9. At the first indeed Constantine, not yet a perfect Christian, was astonish'd and affrighted at this Vision, as well as the other Pagans: But by what means he arriv'd at a right understanding of it, is thus from his own relation declar'd by Eusebius: Constantine, saith he, was distracted and disquieted with great doubts and fears what this wonderfull Vision should portend. In which solicitude of thoughts the night overtook him. And when he was asleep our Lord appeared to him bearing the same Sign which had been shown him from heaven, and commanded him to cause a draught and Copy representing the same Sign which had appeared to him, to be fram'd: and that he should make use of that as a firm guard and protection whenever he was to commit battell with his enemies.

10. The Historian adds as soon as the day appear'd

Euseb. in
Vit. Const. l.
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3. c. 16.

to rise from his bed, and declared to his friends this mysterious vision. And afterwards calling together the most cunning artificers, skillfull in gold and precious stones, he placed himself in the midst among them, and by words describ'd to them the form and pattern of the Sign which had appeared from heaven: Commanding them to imitate the form thereof in gold and precious stones. (And the said Author giving a description of the Labarum or Banner caried always in Constantine's Army, thus proceeds) The Emperour, saith he, did always after make use of this saving Sign of the Crosse as a sure defence against all hostile violence and danger: the express representations whereof he commanded to be made, and perpetually be caried before his Army.

11. The devotion of this pious Emperour increasing more and more to the sacred Crosse, moved him to cause innumerable representations of it to be placed in severall places both publick and private. To this purpose writes the same Eusebius, So great and divine was that love wherewith the Emperour embraced our Lord, that he took care that the Ensign of his saving Passion should in a faire Table, adorned with much gold and precious stones of all kinds, be fix'd in the Entrance of his Palace, in the principal room, in the middle of his house and in the guilded roof thereof. That seemed to the most holy Emperour to be a firm bulwark of his Empire.

12. No wonder then if the veneration of the Holy Crosse became yet more increased among Christians. We have shew'd in the life of a. Albanus that it was even from the beginning practis'd: which practise seems now to have been authorized by our Lord himself from heaven; And that the devout Christians of these times understood it so, appears by the generall zeale they shew'd in honouring this mark of our Salvation: which that it was acceptable to God was demonstrated by innumerable Miracles wrought thereby. But to return to Constantine.

VI. CHAP.

1. Constantine's victorious march to Rome.
2. He fights with Maximian, and overcomes him: who is drown'd in the Tiber, in the infinite joy of the Romans, &c.
3. Constantine venerates the Crosse.
4. He builds a temple to the Crosse.

Constantine being encourag'd with this so glorious a testimony of Divine assistance, armed with the Crosse both on his helmet and forehead, and conducting an army, before which was caried the same triumphant Ensign, pursued his expedition into Italy: and approaching to the Alpes subdued the Segovians presuming to resist

him: And having pass'd those Mountains, conquered the Taurini, and after them the City of Verona, which trusting in the multitude of its garrison had the boldness to shut the gates against him. Aquileia, Medione and all other Cities on this side the Po follow'd the fortune of Verona.

2. Thus having cleared all the Provinces behind him of Enemies, he march'd courageously to Rome itself, where the Tyrant for more then six years, had exercised all manner of crimes: He had not the courage all that time to issue once out of the City, or to oppose Constantine's progress, partly being stupified with his lusts, and affrighted with prodigies and divinations of his Soothsayers.

3. But as soon as Constantine approach'd to the City, Maximian was enforced to draw out his army consisting of one hundred and seventy thousand foot, and eighteen thousand horse: all these numerous forces he rais'd beyond the Milvian bridge, so that they were shut out of the City by the river. To the strength of his army the Tyrant added the subtilty of a stratagem, for he had caus'd the bridge to be fram'd, that at his pleasure he might for his advantage easily dissolve it.

4. On the other side Constantine having rang'd his army, himself with great courage gave the onset, by which he immediately broke his enemies ranks, so that little resistance was made except by the Praetorian soldiers, who, expecting no pardon, because they onely had created Maximian Emperour, cover'd the ground with their dead bodies.

5. The enemies being thus put to flight, found their flight unsuccessfull, because the straitness of the bridge hinder'd them so that the slaughter was excessively great, and there being no other means to avoid the sword but by entering the River, great multitudes were swallow'd by it. As for the Tyrant, he to conceal himself had cast off all marks of his authority, and adventured into the river, but not being able to ascend the steep banks, was hurried down the stream and drown'd. His body was cast upon the shore below: which the Roman people having found, they cut off his head, which fastning on the topp of a spear, they caried it up and down the City with great joy and triumph.

6. Since Rome was built, saith the Panegyrist, never shone a day celebrated with greater and a more universall joy, or that deserved to be so celebrated, then that of Constantine's triumph after this Victory. His triumphal chariot was decked not with conquered Princes or Generalls, but with the Roman Nobility freed from dungeons and chains: Rome did not enrich herself with spoils of enemies, but herselfe ceased to be the spoyle of an inhuman Tyrant, &c.

7. This common joy, acclamations and applauses the pious Emperour would have to be ascribed, not to himself, but God only & the vertue of his holy Crosse, to whom he gave the

Q ij praises

A. D. 311.
Eusebius in
Constant. l. 1.
c. 14.
Dionys. l. 1.
c. 15.
Sym-
mach.

Whitek. can.
Campian.

Sequen. hist.
l. 1. c. 14.

Prudent in
apostroph.

Euseb. in vit.
l. 1. c. 14.

praises and acknowledgment of his Victory, as Eusebius testifies. And Prudentius adds, that Constantine at his triumphal entrance into the City commanded the Cross to be carried before his army, so the end Rome might see by what arms she had been freed from slavery: and moreover that he enjoyed both the people and senate of Rome to profess themselves before the Cross, and adore the name of Christ.

8. It is a great mistake therefore in some Protestant Writers, by name Whistaker, who affirms that Constantine indeed did use the sign of the Cross which appeared to him from heaven, for an Ensign: but that no proof can be given that the Cross was honoured or venerated by him. Whereas the passage now cited out of Eusebius evinces the contrary: and Sequen expressly affirms that Constantine gave great honour to the holy Cross, both for the aid afforded him by its virtue in his wars against his enemies, and likewise for the Divine apparition of it to him. Here to may be added an argument invincible, in that he built a Church dedicated to the honour of the holy Cross: Yea and Prudentius in another place says,

Perillumque Crucis summi Dominatorem
adorat.

that is,
The Supreme Governour of the Empire
adores the Ensign of the Cross.

9. This honour was not onely acknowledged by Constantine himself to be due to this sign of our Salvation, but he signified his will that all the world should doe the same: This he did by raising his statue in Rome, holding the Cross in the right hand with this inscription, *By this saving sign, the true Emblem of fortitude, I deliver'd your City from the Yoke of Tyranny: And having given perfect liberty to the Senate and people of Rome, I restored them to their ancient greatness and splendour.*

10. All these things are farther confirm'd by another Inscription which according to a Decree of the Roman Senat was engraven in stone. To the Emperour Flavius Constantinus the great, the Senat and people of Rome. For that by insinuation of the Divinity and his own magnanimous courage he at once with his army avenged the commonwealth of the Tyrant and his whole faction, therefore we have dedicated to him this triumphal Arch. In which Inscription the Victory is ascribed, contrary to the Roman custome, to one true God, and not to those many Gods adored there.

XII. CHAP.

1. 2 3. Constantine procures from Licinius and Maximian a cessation of persecution.
4. Three of his Mothers Vncles chosen Senators.

After this so signall a Victory Constantine to confirm peace in the Empire sent for Licinius the Emperour to Milan, where he gave him to write his Sister Constantia, and obtain'd of him to subscribe to an Edit in which free liberty was given to all to make profession of Christian Religion, and moreover all Churches belonging to them, which had been seized on, were restor'd. The form of which Edit is recorded by Eusebius: By which is manifest that even in the times of persecuting Emperours the Christian Churches enjoy'd lands and possessions: So that what hath been formerly written touching the endowing our British Churches by King Lucius, &c. may more justly challenge beleife.

2. And to make this grace universal, he persuaded the same Licinius to joyn with him in a letter to Maximian Emperour of the Eastern Provinces, to grant the same freedom to Christians within his dominions: To which request Maximian, though with great unwillingness and repugnance, yielded. The absence of Diocletian, who, though invited, refused to meet Constantine at Milan, was a great cause that these Privileges were more easily granted to Christians.

3. It is affirmed by Mathew of Westminster, who styles himself Florilegus, that at this time Constantine chose into the Senate, among other strangers, the three Vncles of his Mother Helena, Traherius or Trairinus, Marius and Leontinus. And this perhaps might give occasion to Julius the Apostat, as Marcellinus writeth, to endeavour to blacken the memory of Constantine as an innovator and perverter of the ancient Roman Lawes: for he expressly accuses him for being the first Emperour who aduoc'd barbarous strangers with Senatorial and Consular robes.



Euseb. hist. l. 1. c. 5.

History, ad A. D. 313.

Ammon. Marcellin. hist. l. vi.

VIII. CHAP.

1. Benediction of Bread, not unleavened, instituted by Pope Silvester.
2. Troubles in Brittany, by Orlavus.
- 3 4. A new frame of Government in the Empire.
6. A Synod assembled at Arles.

In the beginning of the year of Grace three hundred and fourteen the Holy Pope Silvester succeeded Melchades: concerning whom the ancient Book of Roman Bishops records, that he ordain'd that of the oblations offered by the people in the Church the Bishop or Priest should bless or consecrate loaves of bread cut into small particles, and keep'd in a pure and convenient vessel: to the end that after the solemnity of Mass such as had not communicated, should partake of them on all Sundays and Festes. These morsells of bread thus blessed were called Eulogia, and were intended to be symbols of Faith and Charity among Christians. Which holy custome continues to this day in the Church: notwithstanding some have corrupted and degenerated from the first institution, by giving this Benediction on unleavened bread: whereas in the Constitution of S. Melchades it is expressly call'd *Formentum*, or common bread.

5. This year whilst Constantine made an expedition into France where he fought bravely against the Germans, there was rais'd a sedition in the western parts of Brittany, where a certain King of the Goths call'd Orlavus, made an insurrection against the Consul entrusted by Constantine with the Government of the country: who having advice thereof, sent Traherius or Trairinus, his Mothers Vncle with three Legions: who Landing at Kesperis or Portescris, (now called Portsmouth) took the town within two days. Which Orlavus hearing, came against him with strong forces, and in a battle put Trairinus to flight: who retiring into Albania began to waste the provinces. After which a second battell was fought in Westmerland where Orlavus was utterly vanquish'd and deposed of his crown, being forced to fly into Norway to beg aid of King Humbert or Gunbert, as some call him. This relation is given by Florilegus, with whom Simeon of Durham and others agree.

6. That which probably gave an occasion to these troubles in Brittany, was the change in the Government thereof now introduced by Constantine, who is accused by Zosimus, for dissolving the former well constituted frame of the Empire: though it cannot be denyed that in the alterations made by him he imitated the ordonnances of the Emperour Hadrian.

Zosim. hist. l. 1.

4. In this manner then was the Empire now administred. He divided it into four Prefectures, governed by so many Praetorian Prefects: The first was call'd the Prefect of the East, to whom was subject all Eastern Provinces as far as Mesopotamia, the Cilicians, Cappadocians, Armenians with many other Provinces in those countreys: and likewise Egypt together with Pensapolis of Iubia. The second was the Praetorian Prefect of Illyricum, who governed that countrey, and with it Macedonia, Thessalia, Epirus, all Greece with the Island of Crete and other Islands adiacent. The third was the Prefect of Italy, to whose iurisdiction was subject Sicily with all the Islands neer, and likewise Africa. The fourth was the Prefect of Gaul and all other Transalpin Provinces, as Spain, Germany, Britanny, &c.

5. By which new frame of Government Britanny being no longer administred immediately by the Emperours Lieutenants, but by a Vicar of the Prefect of Gaul, by which means it was esteem'd as an accessory Province of Gaul, no wonder if this new yoke of servitude was displeasing to the Britains, who upon that occasion might easily be moved to sedition by their Prince Orlavus or any other ambitious and discontented persons: the ill successe whereof we have before declared.

6. Concerning which the relation of Scottish writers scarce deserve to be taken into examination. Who tell us that Orlavus being vanquish'd by Trairinus fled to Finco-mark King of Scotland, who refused to yield him up at the request of Trairinus: on the contrary in his quarrell he rais'd an army, fought and vanquish'd Trairinus in the Province of Westmerland, which, say they, since Carausius his times belonged to Scotland. All which story seems an invention on purpose to illustrate the name of Scotland and its pretended Kings: of which no mention as yet can be found in any approved Authors.

7. At this time Constantine made his abode in Gaul, afterward called France: where he was much distracted and disquieted: and more by the factions of Schismatics among Christians, then any commotions of confining barbarous Nations. Upon which occasion he was compell'd to command a General Assembly or Synod of the western Empire to meet at Arles for composing the seditions rais'd by the Donatists. To which Synod since the British Bishops were by name call'd, it is requisite we should make some stay to declare the proceedings of it:

P. id. Cambden. Britanni. in Roman.



IX. CHAP.

1. 2. *Of the Schism of the Donatists, and its occasion.*

3. *Of the Donatists after severall condemnations, still appeale.*

1. **T**HE Enemy of Truth and Peace having lost the advantage of opposing Christian Religion by the violence and rage of his instruments, the Heathen persecuting Emperours, did not for all that cease from his malice, which was heightened by Envy against it, but rather executed another way with more success, by suggesting matter of seditions and divisions among Christians themselves. The first publick infamous scene of which scandalls was Carthage in Africa: And the occasion, was this.

2. *Cecilianus* Archdeacon to *Mensurinus* Bishop of Carthage had reprehended a Spanish woman call'd *Lucilla* then living in that City, because before receiving the holy sacrament she had with veneration kiss'd the head of a certain person esteem'd by her a Martyr, yet notacknowledged for such by the Bishop. *Lucilla* being a woman of great power and wealth, upon this reprehension conceived an implacable rage and fury against *Cecilianus*, earnestly expecting all occasions of revenge.

3. This was afforded her not long after, in the year of Christ three hundred and six, when upon the death of *Mensurinus*, *Cecilianus* was chosen Bishop of that City. For he requiring a restitution of certain vessels of silver and gold belonging to his Church, which in the late time of persecution had by his Predecessour been recommended to the fidelity of certain Elders of that City, they to avoyd the necessity of restoring them, joyn'd themselves to the faction of *Novatus* and *Celestus*, who had ambitiously fought after the same Bishoprick, and were rejected: the resentment of which repulse incited them to question the Election of *Cecilianus*. *Lucilla* earnestly joyn'd herself to this faction of unjust discontented persons, who publickly withdrew themselves from the Communion of their Bishop, by which means there was rais'd in Africa a most horrible and irreconcilable schism, the flame whereof could not for many ages be extinguish'd.

4. These factious persons to strengthen their party invited to Carthage a number of African Bishops, who formerly in a publick Council at Carthage had been convicted Traditors, that is, such as for feare of persecution had deliver'd up to Heathen Magistrates the Holy Vessels and Books belonging to the Church, among whom the principall was *Secundus* Bishop of Hippo, and *Primus* of Numidia. These Bishops, seventeen in number, kept their Assemblies at Carthage separated

from *Cecilianus*, in opposition to whom they presumed sacrilegiously to ordain another counterfeit Bishop of Carthage call'd *Maximian*, one who had been Letter to *Cecilianus* when he was Archdeacon, and was now a Domestick of *Lucilla*.

5. Moreover to iustify their schism, these Bishops, who were most manifest Traditors themselves, alledged that *Cecilianus* his Ordination was illegal, because he had received imposition of hands from *Felix* Bishop of Aprungu and others, whom they fully accused of their own crime. They likewise wrongfully charged *Cecilianus*, that he had forbidden necessary provision to be administered to certain Martyrs in prison during the last persecution. All which calumnies they by letters spread through the whole country of Africa: *Cecilianus* in the mean time being acknowledged lawfull Bishop by *Marcellus* Bishop of Rome, and all other Bishops through the Catholick Church, before whom he confidently offer'd himselfe to a legall tryall. This relation is given by *S. Optatus* and *Saint Augustin*.

6. Now though this schism was chiefly forged by *Novatus* and *Celestus*, together with the foremention'd Elders, and *Lucilla*, and increased by *Secundus* and other Traditor Bishops, yet it first took its name & Title from *Donatus* Bishop of a place call'd *Caspa* (or, Black Cottage) in *Numidia*, who first at the instigation of *Lucilla*, withdrew himself from the communion of *Cecilianus*, whilst he was Deacon. But the Donatists being aflam'd to take their appellation from one who had been condemn'd by *Pope Melchisedes*, chose rather to call themselves Donatists from another *Donatus*, who succeeded *Maximian* in the schism, and whom they esteem'd a person of great eminence both for learning and Sanctity.

7. This unhappy schism received such strength in a short space, that within three years, joyning themselves with Traditor Bishops, and drawing into their sacrilegious Communion all the *Numidians*, they assembled a Council of no fewer then two hundred and seventy Bishops, which continuing together seventy five dayes, and repeating all their former Conventions, made a Decree that all those who were guilty of the horrible crime of Tradition, if they refused to be rebaptis'd, should notwithstanding be admitted into Communion as if they were innocent.

8. When *Constantin* had overcome *Maxentius*, the Donatists obtain'd of *Anthonius* Governor of Africa to send his letters, full of calumnious accusations against *Cecilianus*, unto the Emperour who was then in Gaul: and some of the same schismaticall Bishops made a voyage to him, earnestly requesting him to appoint Judges of their cause. The Emperour himselfe, saith *Optatus*, with great indignation answered the, *You require a secular judgment from mee, who my self expect the judg-*

ment of Christ. Yet with extreme importunity they at last wrested from him for their Judges, *Marcellus* Bishop of Colonia Agrippina, *Rhetorius* Bishop of Autun, & *Marinus* of Arles. 9. But presently after this, *Constantin* considering of what weight and necessity the authority of the Roman Bishop was in such a cause, he commanded the Donatist Bishops, together with *Cecilianus*, and as many other of his Communion to attend these three Judges at Rome, to debate and conclude the cause before the holy Pope *Melchisedes* in a Roman synod: To whom likewise the pious Emperour wrote a letter, in which he tells the Pope that he thought fitt to lend these contending Bishops, before him, to the end they might receive judgment from him and the other Judges, as you know, saith he, the most holy Law of God requires.

10. A synod therefore being assembled at Rome, the result therof after a diligent examination of the parties and witnesses, was a condemnation of *Donatus* Bishop of *Caspa* by the Sentence of all the Judges, for by his own Confession he had rebaptis'd some who joyn'd in Communion with him, and impos'd his hands on Bishops, who in persecution had renounced the Faith. On the other side, *Cecilianus* was pronounced innocent, because the witnesses brought to accuse him protested that they could lay no crime at all to his charge.

11. But notwithstanding this Judgment, the Donatists without any consideration of justice or truth most impudently appeal from these Judges to the Emperour himself: who upon the first hearing mention of such an Appeale, cryed out, *O the rabid impudence of these men!* They have presumed to interpose an Appeale, as the custom is among Heathens in secular causes. Yet after all this, the Donatists were so shameles as to boast that *Constantin* had adjudged the cause to *Donatus* and condemn'd *Cecilianus*. And moreover to extenuate the judgment of *Pope Melchisedes* against them, they endeavour'd to defame his memory by imputing to him that he had been a Traditor.

12. The Donatists still continuing their tumults in Africa, and directing their malice principally against *Felix* Bishop of Aprungu the Ordainer of *Cecilianus*, whom they accused to have been a Traditor, *Constantin* gave commission to *Elisarius* Praefect of Africa to determine that cause: who in the examination detecting many lyes and frauds of the Donatists, pronounced in a legall manner the innocence of *Felix*. But once more they appealed from his judgment to the Emperour, to whose Court likewise many of their Bishops repaired, protesting that many of their allegations of greatest weight had not been taken into consideration in the former judgments. Whereupon *Constantin*, nor daring (as *S. Augustin* saith) to become a Judge of the judgment given by Bishops at Rome, refer'd the

matter to a synod of all the Western Bishops, appointed to meet in the City of Arles, because his abode was then in Gaul. And for that purpose he directed his letters to the Metropolitans to send their Bishops, and to the Praefect of Africa, *Ablavius*, and other Magistrates to defray the charges of such Bishops of both parties as took their journeys to the Council: Examples of which letters are still extant in *Eusebius*, &c.

X. CHAP.

X. CHAP.

1. 2. *Council of Arles: condemns the Donatists.*

3 4. 5. *Severall Canons there of.*

6. *The names of British Bishops in it.*

1. **I**N the Council of Arles there met above two hundred Bishops, from all parts of the Western Provinces as far as Britanny: who in the first place examining again the cause of *Felix* Bishop of Aprungu the Ordainer of *Cecilianus*, declared him innocent of the crime of Tradition impos'd on him by the Donatists, so confirming the judgment formerly given in Africa.

2. This cause being concluded, it seem'd good to the Fathers to frame certain Canons touching Ecclesiasticall Discipline to be uniformly observed through the whole Church. And first they ordained that the solemn Feast of Easter should be celebrated the same day through all Churches: This they did in opposition to the *Quartadecimani*, who observed it according to the Jewish custom on the fourteenth day of the first Moon in March, which practise began now more and more to prevail in the East. To this Canon the British Bishops in this Council subscribed, so that the controversy afterward arising about its observation in Britanny, was not whether the Eastern practise should be kept here, but only whether in case the fourteenth day of the first Moon should fall on a Sunday, Easter should then be observed, or no: The Scottish Prelats affirming, and the others denying.

3. Another Canon of this Council, which is the thirteenth, deserves our particular consideration, in which it is ordain'd, that all those should be removed from the Order of the Clergy who in time of persecution had deliver'd up to Pagans the holy Scriptures, or *Vasa Domini*, our Lords Vessels: which Vessels, that they were deputed for the Christian Sacrifice appears in the twentieth Canon, which commands that a place to offer Sacrifice should be afforded to a stranger Bishop. *Restitutus* therefore our then British Bishop (subscribing to this Council, did offer Sacrifice, and could not be deny'd that privilege in a strange country, which now would be refus'd him in his own, with death if he perform'd it.

A.D. 314.

4. Some Protestants doe much boast of a pretended *Canon* in this Council prescribing, that if *Deacons* at their ordination shall profess their resolution to marry, it might be lawful for them to do so, and yet remain in the Ministry. But *Henry Spelman* ingeniously observes that in ancient Copies he could not find this *Canon* among the rest. And however if such a Privilege had then been allowed to *Deacons*, since *Presbys* are not mention'd, it argues that they were forbidden marriage.

5. At the conclusion of the Synod, *Marius* Bishop of *Arles* in the name of the whole Assembly wrote a letter, yet extant, to *Pope Silvester*, wherto he annexed a Copy of the *Canons* ordain'd there, desiring that by his care and diligence the said Decrees should be observed in all Churches. Here we find likewise among the rest our British Bishop *Refrimus* professing the Unity of our Holy Mother the Catholic Church with the most Religious *Pope Silvester*, whom with due reverence they all salute: They judge likewise all those who reject Tradition, to be persons of an unbridled mind, burdensome and pernicious to our Christian Law. Lastly they profess their acknowledgment that the *Apostles* *S. Peter* and *S. Paul* not only late Bishops at *Rome*, but likewise doe wish us intermission still glorify God by their blood shed there. Such Professions as these made by our Primitive British Bishops doe much vary from the modern stile. Let the Readers conscience judge to whether party it is most safe to adjoin himselfe.

6. It is observed by persons learned in Ecclesiastical Antiquities that through the negligence or mistake of Transcribers, the Names of the Bishops present and subscribing to this Council are wrongfully transfer'd to the End of the Second Synod assembled some years after at the same City of *Arles*. Among whom those Bishops which came from *Britanny*, and for whose sake it was our obligation to insill on this Synod, were according to the most corrected Copies these which follow, and according to this Order:

The first among the British subscribers was *Eborius*, Bishop of the City of *Tork* in the Province of *Britanny*. The Second was *Refrimus* Bishop of the City of *London* in the same Province. Concerning whom the Protestant Centurists of *Magdeburg* give this testimony, that he was a man, considering the age wherein he liv'd, many wayes learned, and most modest in his conversation: who among other things wrote one Book to his own Countrymen touching this Council of *Arles*, and several Epistles to *Bishop of Poitiers*. He was famous in the year of Grace three hundred and fifty. The third British Bishop was *Adelfinus* styled Bishop of the City call'd *The Colony of the Londoners*: Which no doubt is an Errour, arising from the mistake of ignorant transcribers, who instead of *Colan*, *Camalodon* (that is *Maldon* in *Essex*, anciently a famous City) wrote *Colan*. Lon-

P. d. Strmond
in Council
G. l. a. n.

M. Magdeburg.
Cent. 4. c. 10.

denens: the City of *London* being better known to them than that of *Camalodon*.
8. Now though the *Demosthenes* were utterly condemn'd by this great Council, yet they relicked not: but most impudently interjected a third, *Appeale* from the Council to the Emperor. The falsefice wherof does not concern our present design to inquire into. Therefore wee remit the Reader to other Historians who purposely write of such matters.

XI. CHAP.

1. Disputation at *Rome* with *Laves*.
2. Acts of *Pope Silvester* depraved.
3. *Laves* rebell.
4. Of *Helena's* piety.

THE year following in a Synod assembled at *Rome* by *Pope Silvester* a publick disputation was held before the Emperor and his Mother *Helena* between certain Christian Bishops, of whom the *Pope* was Chief, and twelve principall Jewish Scribes, as we find related by *Pope Adrian* in an Epistle to *Charter the Great*, in these words, In the very beginning when Christian Religion was first publicly profess'd, the Emperor *Constantin* being newly converted, his Mother *Helena* came to him to *Rome* accompanied with twelve Scribes and Pharisees who were principall Masters among the Jews: And she together with her Son *Constantin* the Emperor thought fit that an assembly and meeting should be appointed between the Jews and Christians: In which the holy *Pope Silvester* presiding, with many holy Bishops did much enlarge the authority of the Christian Faith, as well by Scripture as miracles, and so by Gods protection obtained the Victory. Thus wrote *Pope Adrian* out of the ancient Acts of *Pope Silvester*.

2. Which Acts being much depraved, gave occasion to several Writers to impute to *S. Helena* that she was an Enemy to the Christian Faith, from which she would have averted her Son, that she was a Jew, or as others say, a Pagan. Whereas if the sayd Acts were truly restored, it would appear that she incited her Son to repress the infolence and malice of the Jews: Which this very year the Emperor did, as hath been declared, by a most severe Edict sent to his Prefect *Eusebius* against them.

3. *S. Chrysostom* likewise testifies that the Jews seeing the favour born by *Constantin* to Christians, rebell'd against him: and being suppress'd, the Emperor caus'd their ears to be cut off, and a mark of their rebellion to be imprim'd on their bodies, and thus caus'd them up and down like *Stigmata* of slaves and fugitives, and their members maimed, that all men every where might be witnesses of their crime, and to deterre the rest from like attempts afterward.

4. *Eusebius*

A. D. 315.

Adrian. P.
Epist. 2. ad
Constant. M. 4.
B. 1. 1. 1.

vid. B. 1. 1. 1.

Chrysost.
Orat. 2. cont.
Iudeos.

A. D. 318.
Euseb. in P.
conf. lib. 3.
c. 4. 6.

4. *Eusebius* indeed relates, that whereas *Helena* before *Constantin's* conversion was little imbued with piety, her Son by his example and exhortations render'd her so pious, as if from her infancy she had been instructed and directed by the mouth of our Saviour himself. From which some collect, that *Helena* was not a Christian till after her Sons Conversion: Not observing, that *Eusebius* speaks not of the Faith of *Helena*, but her piety: which upon occasion of the apparition of the holy Croffe to her son, was kindled into a great flame, as she shewed by her following actions.

XII. CHAP.

1. *Licinius* wars, and is overcome.
2. *Constantin's* severall Laws for Christians.
3. He prescribes a Form of Prayer, &c.
4. His Laws in consulting Augurs, and the consequences of it.

IN the year three hundred and seventeen *Licinius* forgetfull of his Covenant with *Constantin*, began a persecution against Christians, and a war against *Constantin* himself: to strengthen himself wherin he had recourse to his Augurs and lying Oracles: but *Constantin* with the Sign of the Croffe alone overthrew him in two battles. And the protection afforded by this sacred Ensign was so notorious, that *Licinius* himself gave command to his soldiers not to go against it, yet not so much as to look towards it, faith *Eusebius*: For it was observed that whosoever bore that Ensign could never be wounded, for the darts cast by the Enemy met continually and remain'd fixed in the staffe that supported the Croffe: this the same Authour relates from *Constantin's* own mouth.

2. *Constantin's* moderation was such after his double Victory, that he was contented to renew a league with *Licinius*, assigning him all the Eastern Provinces together with *Thrace*. But *Licinius* renewing the war, was slain the year following: Wherby a firm peace was given to the Christian Churches all the world over.

3. Then began *Constantin* to employ himself in enriching and adorning the Church, and granting great immunities to Ecclesiastical persons: for which purpose he published this Law. Let all those who employ their Ministry in the Divine Worship, that is, all who are called Clerks, or Clergymen, be entirely excused from all manner of Civill offices or duties: to the end that they be not by the envious malice of any withdrawn from the service of God. *S. Cyprian* adds that he decreed, that if any Clergy men were call'd into judgment by Civill Magistrates, they might appeale from

them to the judgment of Bishops, whose sentence was to be ratified, as if it had been pronounced by the Emperor himselfe. To which effect there is still extant a Rescript of his directed to *Ablavian* one of his Pretorian Prefects.

4. Moreover whereas the ancient Roman Lawes were extremely severe against Celibacy, inasmuch as unmarried persons were excluded from succession in inheritances: *Constantin* considering how prejudiciall this was to Christian Religion, in which many professed Virginity and single lives, not out of an unwillingness to leave an offspring behind them, but because as *Eusebius* faith, they preferred the love of Christian Philosophy and perfection before the sensuall pleasures of Matrimony, and therefore consecrated themselves entirely both soules and bodies to the service of God in a pure chaste life: For this reason he utterly abolished the foresaid Roman Lawes: shewing withall great honour and admiration to Convents of consecrated Virgins. Yea this extraordinary Priviledge he granted to them, faith *S. Cyprian*, that all persons male or female consecrating themselves to Virginity, though they were under age should have the power of disposing their estates by will, contrary to the custom prevailing among the Romans. Moreover, faith *Theodoret*, he ordained that a certain measure of wheat should yearly be given to all Widows and those who observed a Virgin life. Of which proportion the impious *Apostat* *Julian* took away two third parts, the third remaining to the times of the Historian.

5. To these pious Lawes we will add some few others of the like Nature, to the end we may shew the state of Christian Religion in those dayes: For it is not to be doubted but what was practised in other parts of the Empire, was observed likewise in *Britanny*.

6. This devout Emperor therefore instituted: Law, That all Judges, and all people living in Cities, together with all trades should rest on the Venerable day of our Lord. But as for those (Pagans) who lived in the Countrey free license was given them to employ themselves in cultivating the grounds: Because it often happens that no other day is more commodious for plowing or digging the Vines: Care therefore ought to be taken that an opportunity of a common good granted by divine Providence should not be lost.

7. Yea so admirable was *Constantin's* piety, that he thought fit to prescribe a Form of Prayer to be recited on all Sundays both by Christians in Cities, and Pagans in Villages, and specially by Soldiers, in these words, Wee acknowledge thee the only God: wee profess thee our Sovereign King: Wee invoke thee our Helper: By thee wee obtain Victories: by thee wee have vanquished our Enemies: Wee acknowledge that from thee wee have obtained present felicity, and hope wee shall obtain future also. Wee are all of us thy Suppliants: Wee beseech to preserve

A. D. 314.

Euseb. in
vit. Constant.
l. 4. c. 26.

Socrom. l. 1.
c. 9.

Theodoret. l.
c. 31.

A. D. 315.
Ead. Theod. l.
1. de Festis.

Euseb. in vit.
Constant. l. 4. c.
19. 20.

R

many

A. D. 324.

Sequent. l. i.
c. 8.

many years safe and victorious Constantine our Emperor, together with his pious children.

8. Yea moreover as *Sequent* relates, in honour of our *Saviour's* *Crosse* and *Pas-*
son he ordained a vacancy of judgments and Trades likewise on *Fridays* and that some time should be spent then in Prayers and supplications to God.

9. Lastly he not only by his own magnificence enriched the Church, but by a Law opened as it were the purses of all men to endow it: For he gave a generall licence to all persons without exceptions to bequeath what proportion of their goods they thought fit to the most holy Congregation of the *Catholick* (Church.)

10. Yet one action this time Constantine did by which he stained the purity of his Faith. Being at *Sardica* he was inform'd from Rome that his Palace had been struck with lightning: Which was an ominous sign to the *Pagan Romans*, and according to their ancient *Laws* to be averted by many superstitious *Illustrations* and purgations. Whereupon in condescendence to their request, he gave order to the *Magistrats* to consult the *Sooth sayers*, what was portended thereby: onely he commanded them to abstain from domesticall *Sacrifices*.

11. But this unlawfull condescendence of the Emperor wrought an effect to the prejudice of *Christians* which he did not expect: For upon this occasion the *Heathen Roman Magistrats*, at the instigation of the *Atruspices*, or *Soothsayers* would compell the *Christians* to joyn in the publick expiatory *Sacrifices*. But they refusing to doe it, chose rather to leave the *City*: Which doublelesse was the cause of the voluntary Exile of the Holy *Pope Silvester*.

12. Hereupon Constantine being informed of this was forced to publish a Severe Law commanding, That if any one should endeavour to compell any Ecclesiasticall persons, or any other professing the most holy Law of the *Catholick* *Self*, to celebrate the *Rites* of *Heathenish* *Illustrations*, if he were a mean person he should be publicly beaten with clubs: if otherwise, he should have a grievous fine imposed on him.



XIII. HAP.

1. 2. Constantine baptised at Rome: and the occasion of it. Error of Eusebius.

6. 7. &c. His Great acts of Piety after his Baptism.

1. Hitherto Constantine had deferred his Baptism according to the Custom of many in that Age, who being taught that that Holy Sacrament is a certain purgation of all Sins, and gives to the persons an immediate and undoubted right to heaven, frequently delayed the receiving it till their declining age, or when death was ready to seize on them. But in this year many sad misfortunes proceeding from heinous sins enforced Constantine now to have recourse to that saving remedy.

2. True it is that *Eusebius* and other *Greek Authors* mislead by him, affirm that he was not baptised till near his death, and then received that Sacrament from the Sacrilegious hands of *Eusebius* Bishop of *Nicomedia*, a principall pillar of the *Arian Heresy*. Thus wrote the other *Eusebius* Bishop of *Cæsarea* of the same faction, to please Constantine, his Son, seduced by them. But the constant Tradition of the *Western Church*, confirm'd by many proofs, as the authentick *Acts of Ariminus* &c. doth positively inform us that this year being the three hundred twenty fourth after the Incarnation of our Saviour, Constantine received Baptism at Rome by the hands of *Pope Silvester*, upon this occasion:

3. The younger *Licinius* his Sisters Son was falsely accused to him of a design to rebell against him, whereupon Constantine commanded him to be slain. Immediately after this he put to death his own eldest Son *Crispus* born to him by *Minervina*, a young Prince already famous for many Victories, and adorned with many virtues, and principally with chastity: The crime layd to his charge was an attempt to violate his Mother in *Law Fausta*, Constantine's wife. In conclusion it being too late discovered that this accusation was falsely invented by *Fausta*, because the young man would not yield to her lust, Constantine caused his wife to be stifled in a hot bath.

4. After these calamities and crimes, as we read in the *Acts of Pope Silvester*, and first asserted by *Pope Hadrian* and the *Fathers* of the Second General Council of *Nicaea* &c. Almighty God struck Constantine with a Leprosy: who being anxious to find a remedy, he was inform'd by the *Soothsayers* that the only way to restore him was by a bath of infants blood: Which detestable Medicine

being

XIII. CH.

A. D. 324.

Anast. Bibl.
in 2. Tomo
encl. in
Silvestr.id. ibid. l. 4.
c. 25.Chryst. Hom.
86. ed. Prop.
Antioch.

XIV. CHA

A. D. 325.

being abhor'd by Constantine, God was pleas'd by a Vision in Sleep, wherein the *Apostles S. Peter and Paul* appear'd to him, to instruct him that the only certain Remedy would be to receive Baptism at the hands of the Holy *Pope Silvester*. Which was accordingly with great solemnity perform'd.

5. Hereof an evident and Visible proof to this day is the magnificent Chappell built by Constantine himself in the same place where he was baptised: in which according to the description eight hundred years agoe taken by *Anastasiu Bibliothecarius* out of a most ancient Manuscript, there was a font (Baptistery) built of *Porphyry*, and covered within and without with three thousand pound weight of pure silver: and over it hung a Phiale weighing fifty pounds, of pure gold, in which yearly two hundred pounds of Balsam did burn.

On the brink of the Font was placed a Lamb of pure gold which poured forth water, and weighed thirty pounds. At the right hand of the Lamb stood the statue of our Saviour of pure silver weighing one hundred and seventy pounds. And on the left hand was placed S. John Baptist of silver weighing one hundred pounds, holding a scroll wherein was written, Behold the Lamb of God: behold him who takes away the sins of the world, &c.

6. After his Baptism the Emperor according to the Churches Custom being for seven days cloath'd in white; consecrated every day with some signall act of Piety: In the first he published as a Law, that Christ is the true Lord who cleansed him from his Leprosy: and whom he commanded to be adored through the whole Empire. On the second he decreed severe punishments on those who by word or deed should dishonour him. On the third he decreed like penalties against those who should persecute or molest any Christians. Afterward he conferr'd on the Roman Churches Imperial Privileges. On the fifth day he granted immunities to all other Churches. On the sixth and seventh dayes he added many other Gifts to Ecclesiasticall persons: And on the octave, as wee read in the *Acts of S. Silvester*, Constantine appear'd in publick perfectly cleansed both from his sins and Leprosy: And coming to the Confession of S. Peter, he took the Diadem from his head, and putting off his Imperiall robes, he taking a shade in his hands opened the earth for a foundation of a New Church; and in honour of the twelve Apostles he carried out on his shoulder twelve baskets full of Earth: and then with great joy receiving the Bishop into his Chariot, he return'd to his Palace.

7. After this the Pious Emperor extended his munificence to Gods Church all the Empire over: For as *Eusebius* testifies, he sent letters to all the Eastern Bishops encouraging them to build Churches, for which he supplied them out of his publick Treasore. Many of which Churches (both at Rome and elsewhere) were consecrated to the honour of the *Apostles* and

Martyrs, as *Laurentius*, *Hippolytus* &c. Whose solemn Feasts he commanded to be observed even by the Pagans with honour and Veneration.

4. To these Churches devout Christians repaired with great zeale, and as suppliants here demanded their intercession. This was the practise, nor of the meaner sort only, but persons of the highest rank: For thus S. Chrysostom instructs his people of *Antioch*, He who wears the Imperiall Purple, saith he, comes hither he embraces the Sepulchers of Martyrs, and laying aside all haughtines and Pride, he stands before them in the posture of a suppliant, beseeching them to intercede unto God in his behalf.

XIV. CHAP.

1. 2. Constantine goes into the East: and why.

3. 4. First Council of Nicaea against Arians.

5. 6. Its Decree about Easter.

7. 8. &c. Error of the Britains about it, whence derived.

1. THIS so publick and zealous Profession of a New Religion rendered Constantine odious to the Roman Senate, who could not with patience support the decay of their ancient superstition. Which was the cause that he grew weary of Rome, and made a progresse into the Eastern Province: where he intended to establish a new seat of the Empire: which he afterward executed at *Byzantium*, call'd from his own name *Constantinople*.

2. Another cause there was obliging him to repaire into the East, which was to compose the Seditions and tumults caused by the blasphemous Heresy of *Arius*: Who denied the Divinity of the Son of God, affirming that time was when he was not, though he was the first of all Creatures. In which Heresy now a few Bishops joyn'd with him, which occasion'd great disputes and divisions in the Church to the scandall of Christianity.

3. Constantine therefore being much disquietted with these tumults, endeavoured first by his own exhortations and letters written to *Arius* himself, and to *Alexander* Bishop of *Alexandria* who first reprehended *Arius* for his Heresy, and upon his obitancy excommunicated him &c. to compose their differences: But finding that meanes ineffectuall, caused a Council of the whole Church to be assembled at *Nicaea* in *Bithinia* consisting of three hundred and eighteen Bishops, who decided that Controversy, determining from Scripture and Tradition, That the Son was Consistentially (substantially) to the Father.

4. The Acts and Decrees of which Council, not being our present business, and being,

R ij at large

at large declared by ancient and modern Ecclesiastical Writers, we will here omit. There also we may read with what meekness, respectfulness & Charity the pious Emperour behaved himself to the Bishops, how he refused to be a Judge of the criminations and mutuall accusations of one another; How he fortified the determination of the Synod by his Imperiall authority, commanding all to submit unto it, how he banish'd the heretick Arius &c.

5. Only one particular Decision must not be omitted, because our ancient Brittain Church was particularly concern'd in it, and that was the order made for the universall observation of Easter, or Feast of the Resurrection, in opposition to the Eastern Jewish custom of the Quatredecimani. This Feast therefore was indispensably to be observed on the first Sunday (or Lords day) following the fourteenth day of the first moon after the Vernal Equinox: accordingly as the late Synod of Arles and severall Papers had before ordained.

6. Now because some skill in Astronomy was requisite to find out exactly the time of the Vernal Equinox and age of the Moon, therefore the Council thought fit to recommend this care to the Patriark of Alexandria, because in Egypt by reason of the evenness of the region and purity of the aire this skill most flourish'd. The said Patriark therefore, as S. Leo saith, was obliged every year to give notice to the Bishop of Rome of the day wherein Easter was to be observed, to the end that by his letters information should be given to all other remoter Churches. By this means a perfect knowledge of the Feast being communicated to all Provinces, the order was, that during Masse on the Epiphany or Twelfth day after the Nativity a Deacon with a clear loud voice enounced to the Congregation the day of Easter following: by which was regulated the beginning of Lent and all other Feasts called Moveable.

7. Hence it is apparent that all Western Churches, and particularly Britanny, observed Easter conformably to the Determination of this holy Council, as Paschall Letters could safely and conveniently be sent into Britanny.

8. The said custom of requiring notice of the time of Easter from the Church of Alexandria continued as long as that Church remained in Communion with the Roman. But a breach being made between them upon occasion of the Eurychian Heresy prevailing in Egypt, the following Popes would no longer admit such Letters, but undertook themselves the same care: for which purpose they consulted the judgment of other Bishops, as S. Ambrose testifies touching himself, that his advice was expected above that matter.

9. An uniformity therefore was still observed through the Catholick Church in the Observation of Easter. But terrible wars

and tumults hapning in Britanny not long after, by which a free commerce with the Roman Church was interrupted, especially after the Infidel Saxons had possess'd themselves of the Sea-coasts, and driven the poore Britains into the inward mountainous Provinces, no wonder if they, wanting information from Rome, began to vary in that observation and Rite.

10. It is therefore a great mistake of severall of the more learned among Protestant Writers, who grounding their suspicion on a sharp Controversy not long after ensuing in Britanny about the observation of Easter between the Northern and Southern Inhabitants, doe affirm that the ancient Britains follow'd the Eastern Rite of the Quatredecimani: from whence they infer that the Gospel was not communicated to this Island from Rome, but certain Eastern Apostolical Missioners.

11. But the contrary is most evident. For first it is certain that they received the order about Easter, from Pope Eleutherius. Again as certain it is that Reftutus Bishop of London carried into Britanny the Decrees of the Council of Arles. Thirdly we find exprely in the Letter written by Constantine to all Churches, that among other Provinces which observed the order prescribed by the Council of Nicaea after that of Arles, Britanny was one.

12. The Error therefore which in succeeding times crept among the Britains was not the Oriental Jewish way of observing Easter (as in the Law of the Passover) exactly on the fourteenth day of the Moon, as the Quatredecimani did, whether that day were Sunday, or not: But only this, that when it fell upon a Sunday, they did not, as all other Catholick Churches did, delay the celebration of it till the Sunday following, on purpose to declare their opposition to the Jews: but they kept it on that day in which the Jews kept it. So that once in seven years, they varied from other Christian Churches. The only cause of which Error doubtlesse was the calamity of those times when all commerce between the Britains and Rome was intercluded.



1. 2. &c. S. Helens journey of Devotion to Jerusalem: and Churches built by her.
4. 5. &c. The Invention of the Holy Crosse.

marble was layd on it, the earth refused to receive it, casting the stones of it upwards to the faces of those who applied them. And moreover the footsteps of our Lord there seen are a lasting Monument: that the dust there had been trod on by our Saviour. S. Bede adds another Miracle, that whereas the Temple built over the place consisted of three stories or concamerations, the two uppermost whereof were vaulted with Arches, that which was the lowest and most inward could by no art or labour be closed with a vault.

5. But whilst these magnificent structures were preparing, there yet wanted that which the devout Emperesse most of all desired to find, which was the Holy Crosse on which our Lord perfected the Redemption of mankind, and by the apparition of which her Son had lately been drawn to Faith and Baptism. A rumour there was that it was still extant, hid in some of those holy places: but where to find it, was the difficulty. Command therefore was given that all places there about should be digg'd, but in vain. At last, faith Ruffinus, the Religious Lady was by a celestiall admonition informed where it lay. Whereupon causing all the rubbish to be removed, the found deep under ground three Cresses in a confus'd order. So that her joy was much diminish'd by the uncertainty which of them was the true one. There was found likewise with them the Title which had been written by Pilate in Greek, Latin and Hebrew letters: But yet that being separated, did not give any signs whereby to discern which was our Lord's Crosse. In this uncertainty the only remedy was to begg by Prayer a Divine testimony. It happen'd that at the same time there was in the City a certain woman of quality who lay sick of a grievous disease, ready to expire. Macarius therefore who was then Bishop of Jerusalem seeing the Emperesse and all about her solicitous to discover the true Crosse, commanded saying, Let all three be brought, and God will be pleas'd to shew us that which bore our Lord. Entering therefore together with the Emperesse and many of the people into the sick womans house, she kneeled on the ground, and in this manner prayed, O Lord, who by thy only begotten Son hast vouchsafed to bring salvation to mankind through thy suffering on the Crosse, and hast lately inspired into the heart of thy hand-maid here present a desire to find the Crosse on which our salvation did hang, be pleas'd to shew unto me evidently which of these three Cresses was employed to glorify our Lord, and which for the servile punishment of malefactors: and let this be the mark: that this woman who lies here half dead, as soon as she touches the saving Crosse of thy Son, may be recalled to life from the gates of death. Having said this, she applied first one of the Cresses, which availed nothing: then the second, yet without any effect. But as soon as he had applied the third Crosse unto her, immediately the woman opened her eyes, rose up in perfect health, and with greater alacrity then ever before, she went up and down her house glorifying the Power of God. Thus was the Emperesse satisfied in that which she so earnestly desired.

A. D. 316.
Vid. Zeph.
L. i. c. 13.
Ambros. de obit.
Theodoret.
L. i. c. 18.
Sulpit. Sever.
H. l. i. c. 21.
Euseb. de laud.
div. Constantin.
L. iii.

Theodoret.
L. i. c. 18.

Paulin. Ep. 11

1. brood. res. L. i.
c. 18.
Ambros. de
obit. Theod.

Zachar. 14.
10.

Gregor. Tu.
rom. de glor.
Martyr. L. i.
c. 6.

6. The substance of this relation given by *Ruffinus*, is attested by the consent of severall other ancient Ecclesiasticall writers, so that to doubt of it, or impudently to deny the truth of it, as the Lutheran Centuriators doe, can be no other but an undeniable effect of malice against the Truth, testified hereby to their confusion.

7. The Pious Lady to declare her thankfulness to God for so signall a favour, was not content to build a magnificent Church to the memory of our Saviours Passion, but added another which was dedicated to the saving sign of the Crosse, as *Eusebius* writes.

8. And as touching the Crosse it self, she took care that part of it should be sent to the Emperor, and honourably layd up in his Palace, the remainder she enclosed in a Boxe of silver, and gave it to the Bishop of Jerusalem, exhorting him that it might be there reserved as a Monument of our Salvation: Thus *Theodoret*: To which *S. Paulinus* adds, That every year on the day of our Lords Resurrection it is produced by the Bishop, and exposed to the peoples veneration: the Bishop himself first performing that honour to it.

9. *Socrates* further relates that *Constantin*, as soon as he had received part of the Crosse, believing that the City in which it was kept, should be preserved in safety from all danger, inclos'd it in a statue of his own, which was placed in the Market place of Constantinople on a mighty Pillar of Porphyry. This, saith *Eusebius*, seem'd to the most holy Emperor a firm bulwark of his Kingdom.

10. Besides the Crosse there were found other Ensigns of our Saviours Passion, which were not neglected by *Helena*: to wit, the Nails which had not only touched our Lords Body, as the Crosse did, but pierced into his sacred flesh and sinews, being bathed in his blood. Part of which nails, saith *Theodoret* and *S. Ambrose*, she took care should be artificially enclous'd within the Emperours helmet, that thereby his head might be preserved safe from his enemies weapons: and part she mingled with the Iron of his horses bits: thereby both to give a safe protection to him, and likewise to fulfill an ancient Prophecy of *Zacharias* saying, That which is on the horses bite, shall be holy to the Lord Omnipotent. And a third nayle she cast into the Adriatick Sea, during a horrible tempest: by which means she saved her self and company from shipwrack: Thus writes *Gregory Bishop of Tours*.



XVI. CHAP.

1. 2. Of *S. Helens piety to Religious Virgins*.

3. 6. To *Martyrs, S. Lucianus, the Magi, &c.*

7. 8. 6. Place of her death, Rome: where a Church is built to the H. Crosse.

12. 13. 6. *Constantins piety to his Mother, Augusta.*

15. 16. 6. Her Memory celebrated in severall places. Churches built to her honour in England.

1. WITH such Acts of Piety, devotion and liberality did *Helena* adorn her latter dayes a particular account of which belongs to the design of this History, she being a British Princess. For which reason we will prosecute the course of her life which seems to have ended the same year, or in the beginning of the following.

2. An example of her humility and devout respect to *Virgins* consecrated to Gods service by a profession of Chastity, is related by *Ruffinus* in this manner. The holy *Virgins*, saith he, which the sound at Jerusalem, she invited to dinner and entertain'd them with so great devotion and respect, that she thought it a unbecoming thing that her Maids should attend on her. Therefore she herself, being girt after the manner of a waiting maid, sett meat on the Table, gave them cups to drink, and poured water on their hands. Thus she who was Emperesse of the world, and Mother of the Emperour, respect'd her self no better then a servant of the hand maids of Christ.

3. *Eusebius* likewise celebrates her wonderful manificence shew'd through all her progresse in the Eastern Provinces. For whether so ever she came she gave innumerable gifts both to whole cities and particular persons of all professions. The poor she munificently supplied with all necessities: those who were condemn'd to working in mines, or perpetuall imprisonment she set at liberty, the oppress'd she delivered from fraud and injury, and those which were banish'd she restored to their own country.

4. At her return out of Palestine into Greece, she pass'd by *Drepanum* a Town of Bithynia, where reposed the Body of the glorious *Martyr S. Lucianus*: As soon as she saw these holy Relicks lying so neglected, without any mark of honour or reverence, she in zeale to the honour of God and his Martyr caused a sumptuous Church to be built over them, & moreover enlarged the same place into a City, which the compas'd with walls and bulwarks. Which City her Son afterward call'd by his Mothers name *Helenopolis*: and to make her name yet more celebrated by posterity, the Sea there adjoining was called *Helenopolitus*: not because she was born there,

Ruffin. lib. 1.
L. i. c. 18.

Vid. A. H. S.
Lucian. ap.
Socrum. 1.
Lan.

Vid. Sulpit. Sever.
rel. Gallican.
6. l. am.

Euseb. L. 3.
c. 46.

Socrum. L. i.
c. 13.
Niceph. L. 8.
c. 13.

but because by her care and liberality the region there about formerly obscure, became illustrious.

5. We read moreover in severall ancient Monuments how this holy Emperesse in her progresse through the East having been informed of the place where the Bodies of the three Magi or Wisemen which came to Bethlehem to adore our Saviour new born, reposed, brought them with her to her Son *Constantin*, who reverently layd them in a Church of his new City, from whence they were cranlated to Milan, and afterward to Colen, where now they are with great veneration celebrated.

6. A more particular relation hereof we read in the Supplement of the Gallican Martyrologe made by *Andrew de Sauffay*, in these words, At Colenia *Agrippina* in the Gallick Soyle is celebrated the Memory of the three holy Kings, who on this day (the Sixth of January) adored our Lord in his cradle at Bethlehem. The Bodies of these Saints were by the care and devotion of the Holy Emperesse *Helena* brought out of the East to Constantinople, where in the Temple of *S. Sophia* (afterward more magnificently repaired by *Iustinian*) they remained to the times of the Emperour *Emanuel*: who bearing a great affection to *Eusebius* Bishop of Milan by birth a Grecian, at his earnest prayers bestowd on him these sacred pledges. *Eusebius* presently conveyed them to Milan, placing them in a Church of Religious Virgins. But in the year eleven hundred Sixty and seven the Emperour *Frederick* having by force reduced Milan to his obedience, granted to his Chancellor *Reynaldus* Archbishop of Colen, at his most earnest suit, the same three Sacred Bodies, which he transfer'd to Colen, were he reposed them in the principall Church: in which place they are to this day celebrated with great veneration.

7. In such pious works did the Holy Emperesse conclude her worldly pilgrimage. The place of her death is thus obscurely described by *Eusebius*: The Tabernacle of her Body, saith he, was honour'd with splendid funeralls: For it was conducted with a great train of Guards to the principall place of the Empire: and there buried in a Royall Sepulcher. From which expression some collect that she was entomb'd at Constantinople. Thus writes *Socrates*. But *Nicephorus* better understood the sense of *Eusebius*, writing thus, when the end of *Helenas* life approached, she deceased at Rome, being fourscore years old, wanting one: where her Memory is most celebrated.

8. Most probable therefore it is that after her Eastern pilgrimage she stayd not in Greece, but with her Son, or before him, took her journey to Rome, to visit the Sepulchers of the two Chief Apostles: a devout practise frequented by former Christians, but much more afterward, and particularly by many of our Princes, as will hereafter appeare.

9. In which last voyage of hers, that seems to have hapned which was related out of

Gregory of Tours concerning her casting away into the Sea one of the Sacred Nails, belonging to the Holy Crosse, by which means she was delivered from imminent danger of Shipwrack by a Tempest.

10. We read in her life anciently written and conserved by *Cappgrave*, that she brought with her to Rome a part of the Holy Crosse, which with great honour and veneration was placed in a Church, at her request built by her Son, and dedicated to the honour, and called by the Title of the Holy Crosse.

11. There likewise is related with what fervour and devotion she spent her last dayes: and how approaching to her death, after receiving the Sacraments of the Church, she was comforted with a vision of our Lord Jesus encompassed with a multitude of Angels, and holding his Crosse, shining with inexpressible brightnes.

12. *Eusebius* moreover testifies how her Son *Constantin* was present at her death, and with a diligent and humble respect attended and ministered to her in her sickness: in whose presence accompanied with his Sons and Grandchildren she declared her last will. And *Theodoret* adds, That she gave him many exhortations to Piety, and bestowing on him such Benedictions as Parents usually at their death give to their children, she departed this world to eternal Happiness.

13. The same *Eusebius* worthily extolls *Constantin* for his wonderful piety and respect to his Holy Mother: which was so great that he made her partner of the Empire, giving her the Title of Emperess or *Augusta*, and causing golden Coins to be made and stamped with her Image. An Example of one such is afforded by *Barenium*, and another by *Camden*, in one side of which is written *Fl. Helena Augusta*: and on the other *Securum Provincie. S. T. R.* Whereby it appears that she was transferred by Adoption into the *Flavian* family. And hence we find that *Sulpitius Severus* wrote with truth, that *Helena* Mother of the Emperour *Constantin* taignd as Emperess together with her Son.

14. After her death *Constantin*, as *Anastassius* relates, built unto her honour a magnificent Sepulcher (Mausoleum) where in a Tomb of Porphyry he layd the Body of the most blessed Emperesse his Mother. Which Mausoleum was situated in the High Way called *Laviana* between the two Laurell trees. *Nicephorus* affirms that after two years he carried her Body to Constantinople: But constant Tradition assures us that, at least the greatest part of it, remained in the west: Concerning the translation and veneration of which, together with a breif recapitulation of her whole story we read thus in the Gallican Martyrologe.

15. At *Rhemes* or *Orleans* this day the eighteenth of August is celebrated the Memory of Saint *Helena* Emperesse, Mother of *Constantin*, who having been confirm'd in the Faith by the Holy Pope *Silvester*, enjoyed so great a happiness, that by a singular Grace of God she saw her Son

Capprev. in
Holland.

ibid.

Euseb. L. 3.
c. 45.

Theodoret.
L. i. c. 18.

Martyrolog.
Gallican. 18.
August.

enlighten'd with true Piety to become the first Emperour who openly profess'd and courageously maintain'd our most Holy Religion. By his assistance and wonderful munificence the performed illustrious works to promote the Worship of Christ. For incited by piety the took a journey to Jerusalem, where miraculously she found the Crosse of our Lord together with the mayles: she cleans'd the sacred places from the filth of Heathenish and Jewish superstitions, and adorn'd them with splendid buildings and Gifts. Moreover out of a Zeale to emulate the vertue of Humility so acceptable to Christ, she would needs her self attend, serve and minister to the sacred Virgins whom she entertain'd at a Feast. Afterwards at Rome she built the Church of the Holy Crosse, which she enrich'd with a portion of the said saving Crosse. And out of the same religious propensity to adorn Gauls also, she built at Orleans the principall Church, in veneration of Christ crucified. Whose blameless Garment likewise, together with many other monuments of our Redemption she sent to Triers, there to be devoutly venerated. At last after so many illustrious works of Piety perform'd all the world over, she quietly sleep'd in Christ whose Glory she had with such fervent Zeale exalted, and was buried in a sepulcher of Porphyry at Rome, under the patronage of S. Peter and S. Marcellinus. In after times being illustrious by many Miracles, and some of which she had performed in her life time, her Sacred Body was translated into France by Theogisus a Monk, and placed in the Manastrey call'd Hauteville, where it has been illustrated by great numbers of Miracles: and there it still continues in great veneration: Excepting some particles thereof which were sent to the principall Church at Orleans, a great ornament and safeguard thereto: where they are kept with becoming honour.

Inscriptions.

16. There is extant at Rome, in the Church of the Holy Crosse which was anciently call'd also the Church of S. Helena, an illustrious Memoriall of her: For at the Basis of her Statue there is this Inscription: To our Lady Flavia Julia Helena, the most pious Emperesse, Mother of our Lord Constantine the Great, most clement Visitor and always Augustus, and Grand-mother of Constantine and Constantius most blessed and flourishing Cæsars: Julius Maximianus Count and Senatour always most devoted to her Piety, hath made this monument. And another Inscription almost parallell is to be seen at Naples, erected anciently by the Senate and people there.

17. It is not to be doubted but that our Island of Brittany was at least as much devoted to her honour and memory as any other countreys. But all Monuments fail'd in the times of the ancient Britains have been consumed by age, and miserable vicissitudes succeeding. However in following ages the Saxons, as soon as they became Converts to Christianity, in severall places exprest'd their devotion to this most pious Emperesse. For both among the Trinobantes and in the North,

and likewise in Berkshire there is a Town call'd Helenflow from a Church there dedicated to her Memory. And at Bedford an illustrious Lady call'd Indis built a Manastrey for Religious Virgins, which she consecrated to S. Helena. One William Basing likewise is said to have built a Church consecrated to S. Helena at London.

XVII. CHAP.

1. 2. Constantinus Zeale against Paganism and Heresy.
3. Etc. He is seduced by his Sister to favour Arius, Etc. but repents.
5. 6. He adorns his New City Constantino ple.
7. 8. Miracles by the Holy Crosse.
9. Other acts of Constantinus piety.

1. After S. Helena's death Constantine returned into the East, where he expressed his zeale against Pagan Idolatry: For Eusebius a Pagan writer complains, Through the whole world the most celebrated Temples were overthrowen by Constantine. He made severe Lawes against Heathenish Sacrifices, mention'd in Theodorus his Code.

2. Neither was he wanting to establish the Churches Peace and Unity by publishing rigorous Edicts against Hereticks, Novatians, Valentiniens, Marcionists, Paulians, Montanists, Etc. forbidding all Assemblies among them, both publick and private: and withall exhorting them to return to the Communion of the Catholick Church, that so they might be rendred partakers of its Sanctity: and so attain to Truth. Thus writes Eusebius, adding that hereupon many of them did acknowledge their errors, and at last joy'd themselves to the Churches Communion.

3. Notwithstanding being seduced by the Craft of Eusebius Bishop of Nicomedia the Pillar of the Arian faction, he began a persecution against S. Athanasius, then Bishop of Alexandria. This Eusebius had cunningly insinuated himself into the affections of Constantia the Emperours Sister, by whom at her death he was recommended to Constantine, in whose mind a scruple likewise was injected by certain speeches of hers, threatening a severe punishment to him after death for his severity against so many innocents, so she called the Arians. Whereupon he commanded that Arius himself should return and be received at Alexandria: For which purpose he wrote threatening letters to S. Athanasius, that he should be deposted in case he refused him. Notwithstanding being inform'd by Athanasius, that Arius did not repent of his Heresy, but was still a

profess'd

Euseb. de vit. Philoph. in Euseb. de l. h. eccl. de Pagan.

Euseb. l. 1. c. 62.

A.D. 327.

A.D. 330.

Theodor. l. i. c. 30.

A.D. 330.

Nicoph. l. 8. c. 35.

Euseb. l. 4. c. 47.

Sever. d. l. c. 1.

Id. ibid.

profess'd Enemy of the Council of Nicea, Constantine desisted from urging his reception.

4. Afterward the Meletians, accused Saint Athanasius of many crimes: but Constantine upon examination finding his innocence, quickly absolved and dimis'd him. Yea moreover the pious Emperour turn'd his anger against him who was the chief Architect of all machinations against S. Athanasius, to wit, Eusebius Bishop of Nicomedia, as appears by his letters written to the people of that City and recited by Theodoret, in which he complains how himself had been deluded by his forgeries and lyes. And on that occasion he proceeds to pronounce Sentence against the whole faction of the Arians, banishing Eusebius and severall other Bishops from their sees.

5. But the year following, by occasion of the inauguration of his New City Constantinople, among other Examples of his Clemency, he restored them. Nicephorus writes that the City was consecrated to our Lord and his immaculate Mother with offering the unbloody Sacrifice and prayers. Adding that Constantine's Statue was erected in a publick place upon a pillar of Porphyry having in his right hand a golden Apple, on which was placed the Holy Crosse, with this Inscription, To thee, O Christ our God, I commend this City.

6. Eusebius describing the Magnificence of Constantine in adorning this City with many Churches consecrated to the Holy Martyrs, faith, The Emperour intending to illustrate after an extraordinary manner the City called by his own name, adorn'd it with many magnificent Churches, partly in the Suburbs, and partly in the City itself by which he both celebrated the Memories of the Holy Martyrs, and consecrated the City itself to the God of Martyrs. The principall of those Martyrs are recorded to have been S. Mocius, S. Agathonicus, S. Mennas and S. Acacius.

7. So Eusebius likewise, an eye witness, especially celebrates a Church built in a place formerly dedicated to Vesila, which was afterward named Michaelium, from an apparition of that Holy Archangel. In which many Miracles had been wrought by vertue of the Holy Crosse there erected of which vertue the Emperour acknowledges that himself had been partaker. Among which one speciall Miracle must not be omitted, which he relates after this manner:

8. I have been inform'd, faith he, that a Soldier of the Emperours Guards called Probianus being afflicted with grievous torments in his feet, not only received ease in that place, but was also honoured with a wonderful & divine vision. For he having been formerly a Pagan and converted to Christianity, though he was satisfied of the truth of all other insights of our Religion, yet he would never be persuaded that the Holy Crosse could be the cause of mankind's salvation. Being thus afflicted there was offered to him a Divine Vision, which set before his eyes the Image of the Crosse,

which usually was set on the Altar of that Church: and the same Vision declared to him manifestly that whatsoever things had been performed either by Angels or Holy men for the publick or private profit of men since the time that Christ was crucified, were not rightly performed but by the vertue of the saving Crosse.

9. Besides these sacred Ornaments, Constantine added much wealth to endow the holy Churches built by him: He likewise caused a world of Copies of the Holy Scriptures to be curiously written in parchments richly adorned, which he dispersed through severall Churches in the City. He gave likewise great privileges to Physicians, Grammarians and Professours of other Arts, by which means learning much flourish'd there. In a word he endeavour'd to make it equal in all respects to Old Rome, placing there a Senate with the same honours and authority: into which many Christians were elected, as Baronius declareth.

XVIII. CHAP.

1. 2. S. Athanasius persecuted by Arians.
3. 4. 5. He is banish'd into the west: for his safety.
6. 7. Arius conven'd before Constantine.
8. 9. Etc. His fearfull death.
10. Pope Julius.

1. BVT the restless malice of the Arians against S. Athanasius, the principall defender of the Faith declared by the Nicene Council, urg'd them to invent and forge new accusations against him, of breaking a Chalice of murdering a man and using enchantments with his dead hand, of committing adultery by violence, &c. With these crimes they charged him before the Emperour importing him that he might be condemned and deposted.

2. Hereupon a Synod of Bishops being assembled at Tyre, Athanasius his cause was there examined, and though in all particulars his innocence was evidently declared, yet he was condemned by them. Which manifest injustice astonish'd Constantine, as appears by a Letter of his recorded by Saint Athanasius in his Apology.

3. Notwithstanding these impious Bishops after they had consecrated at Jerusalem a magnificent Church built by Constantine, repairing to Constantinople there renew'd their accusations, and probably by the favour of the Emperours Son Constantius infected with their Heresy, did so besiege Constantine's eares, that S. Athanasius could scarce gett access to prove his own innocence. Inasmuch as by their importunity the Emperour was even inform'd to banish him into the West.

4. This certainly unjust Sentence Saining Athanasius himself excuses in a letter written by him to the Egyptian Hermits, where we

S read

Euseb. l. 4. c. 36.

Coed. Theodor. de Med. c. 3. Profess.

A.D. 335.

Athanas. Apol. 2. c. 3. 6.

A. D. 330. Athanasius, Ep. ad Julianum.

read this passage. Constantine upon the calumnious accusation of the Eusebians removed for a time Athanasius into Gaul, that so he might be delivered from their cruelty who sought all opportunities treacherously to destroy him. For thus wrote his Son Constantine of blessed Memory, as appears by his letters yet extant.

Ap. 7. b. c. 2.

5. And the same charitable interpretation did his other Son Constantine who succeeded him in the western Empire, make of his Fathers action. For writing to the people of Alexandria, he saith: To elude the savage cruelty of the Arians, whose lawes were opened to swallow him, Athanasius was ordered to withdraw himself: being commanded to live under my government. Thus he made his abode in this City of Triers, where nothing necessary is wanting to him. So that no just suspicion can be imputed to the Emperor, as if he wavered, or had deserted the Orthodox Faith.

Socrat. l. 3. c. 15.

6. This was further confirmed by a memorable accident happening this year at Constantinople. For the Emperor perceiving that Arius, though avoyded by all Catholics, was defended as Orthodox by many others, commanded him to repair to his presence in that City: Whether being arrived, Constantine himself ask'd him, whether he did approve the Decrees of the Nicene Council? He presently with a cheerful countenance answered, That he approved them. The Emperor not content with his affirmation and subscription, urged him to confirm this by oath: in which likewise he complied. But all this was mere craft and impious subtilty. For whilst he made this Profession and oath, he held in his bosome a Paper containing his heresy, and swore that from his heart he believed as he had written. Notwithstanding the Emperor being ignorant of his fallacy, believed him Orthodox: and thereupon commanded Alexander then Bishop of Constantinople to receive him into Communion.

Ath. in ad. S. c. 1.

7. 5. Athanasius to this relation adds, That Constantine having heard what Arius professed and swore, said thus to him, If thy Faith be true and Orthodox, thou hast sworn well: But if it be impious, and yet thou hast thus sworn, may God condemn thee for thy perjury. Which imprecation wanted nor an effect, for presently God miraculously shew'd the impiety of Arius, and true Faith of Constantine, in this manner:

Socrat. l. 3. c. 15.

2. Alexander Bishop of Constantinople being unwilling to admit the Arch-heretic into his Communion, was threatened by Eusebius Bishop of Nicomedia that if he refused, he would present him to be deposited. But Alexander being much more solicitous for the true Faith, then his Bishoprick, had his recourse to Gods only assistance, pray'd in this manner, O God, I beseech thee to grant that if the opinion of Arius be true I may die before the day of disputation come: But if the Faith which I profess be true, let Arius the Author of all these calamities, suffer

just punishment for his impiety.

9. What was the fearful successe of these fervent prayers, is thus related by S. Athanasius: When the Bishop had thus ended his Prayers, he went away full of anxious cogitations: and presently a wonderfull and incredible thing hapned. The Eusebians threaten, the good Bishop prays. As for Arius confiding in the power of the Eusebians, in his way to the Church he used many vain and boasting babblings: when on a sudden he was forced to retire into a common privy to exonerate nature: where suddenly, as it was written of Judas, he fell on his face to the ground and burst asunder in the middle: Thus was he deprived both of life and Communion.

10. The confessions of this fearful judgment Socrates thus further prosecutes, Thou being done, saith he, the Eusebian faction was struck with a wonderfull error and consternation: and the same thereof was spread not through the City only, but the whole world almost. By this mean the Emperor likewise adhered still more firmly to the Catholic Faith: affirming that the Nicene Faith was now also visibly confirmed by Divine authority: and for this reason he much rejoiced at the end of the Heretic Arius.

11. This same year dyed the Holy Pope Marcellus the Successor of S. Silvester, after he had faste only one year: in whose place succeeded Pope Julius: whose first year is accounted the last of the Emperor Constantine: the circumstances of whose death are now to be related.

XIX. CHAP.

1. 2. 3. &c. Constantines pious preparation to death.
6. whether he was baptiz'd by Eusebius the Arian.
7. &c. Manner of his death: And prayers for him after.
10. His Memory celebrated among Saints.

1. ONE of the last Acts of Constantines zeale and devotion was, the building at Constantinople a most magnificent Temple, dedicated to the honour of all the Apostles. The sumptuousnes of its structure is particularly described by Eusebius, who adds, That all these things the Emperor dedicated, to the end he might eternise the Memory of our Saviours Apostles among all nations.

2. In this Temple, saith he, he placed twelve (Θύκας) honorary repositories, which should be as twelve Pillars for the honour and Memory of the twelve Apostles: And in the midst of them he caused his own Tomb to be placed, enclosed in each side by six of them: wisely forethinking that the Tabernacle of his dead body would decently and worthily rest there. And having long before fram'd in his mind this cogitation, he dedicated the Church to the Apostles, having an opinion and belief, that their Memory would procure

A. D. 330. Athanasius, Ep. ad Julianum.

Euseb. l. 4. c. 19.

Id. ib. c. 60.

very

A. D. 337.

Id. ib.

Id. ib. c. 55.

Id. ib. c. 61.

A. D. 337.

Id. ib.

Id. ib. c. 62.

Id. Euseb. l. 4. c. 71.

Id. ib.

very much profit to his soule.

3. Now wherein this profit did consist, the same Author thus further explains: He by a provident disposition design'd this place opportunely for the day of his death approaching: by an incredible propension of his Faith foreseeing that when his Body after death should participate with the Apostles the same common appellation, that then he being dead, should also be made partaker of the Prayers which there should be offered in honour of the Apostles. And with this mind did many of our British and Saxon Kings and Nobles erect so many magnificent Churches and Monasteries, for a remedy and redemption of their soules, as they frequently expresse in their Charters of Foundations.

4. Other more immediate preparations to a happy death made by the same pious Emperor are thus related by the same Writer: The Emperor, saith he, enjoy'd his faculties and strength of reason in such a perfection that till the extremity of his age he continued to write Orations, to make discourses with his freinds, and to minister to his heavers advices well becoming a good Christian. He likewise diligently published Laws, both touching Civill and Military affaires: for he had an understanding so dilated, that he could comprehend what severall things were necessary or expedient for humane life. Now this one particular is worthy of eternall memory, that immediately before his last day he recited a sumall Oration in the place accustomed, wherein by a continued discourse he spoke of the immortality of soules, of the rewards which God had prepared for those who lived piously in this world, and on the contrary of the miserable end of those who lead ungodly lives. Whose discourses pronounced with gravity and consistency did so affect some of his domestick servants, that one of them (a Pagan Idolater, who pretended wisdom), being ask'd what his opinion was of the Emperours Oration, answered though with some unwillingnes, that the things spoken by him seem'd to him to be true: and particularly that he could not but highly commend his discourse against a multitude of Gods. Such entertainments as these the pious Emperor had among his familiar friends a little before his death by which he seem'd to make the way to a better life more easy, and eaven.

5. Eusebius relates that there appeared in heaven at that time a Comet of an unusual biggnes, portending his death. After which he fell into some distemper: which encreasing, forced him to make use of hott bathes in the City: From whence, saith Eusebius, he was removed to his Mothers City, Helenopolis in Bithynia, where for a long time continuing in the Church consecrated to the Holy Martyr S. Lucianus he offered his Prayers and publick vov'es to God.

6. The same Author in another place pretends that Constantine was at this time baptiz'd by the Arian Bishop of Nicomedia, near that City. But the generall Tra-

dicion of the Western Church refutes him, as hath been shew'd. Therefore what was done by Constantine, was not receiving Baptism, but Penance, which, the same Eusebius relating it, calls an imitation of saving Baptism. For thus he writes, when the consideration of his last day came into Constantines mind, he judging this an opportune time for him to be cleansed of his sins which as a mortall man, he had committed, and believing that by the efficacy of Divine Mysteries and an imitation of the saving Laver of Baptism, his soule would be purged, he, I say, considering these things, fell humbly on his knees in the Church of Martyrs at Helenopolis, and there confiting his sins, he offered himself a suppliant to God for the pardon of them. And then it was that he first became worthy to receive absolution by imposition of hands and prayer.

7. In the last place touching his death, the same Author thus prosecutes his Narration: As soon as all holy Mysteries were perform'd, he was clothed with Kingly robes shining brighter then light, and was layd in a bed of a most pure whitenesse: for his Imperiall Purple he reject'd, and would never make use of it afterward. Then with a clear distinct voyce he prayd and gave thanks to God, adding words to this purpose, Now I am assured of happiness, and immortall life, now I am made partaker of Divine light. Wherewith he with decessary bewayld the state of miserable Pagans, whom he affirm'd most unhappy in that they were deprived of such divine blessings.

8. And when the Centurions and other Superiour Officers were admitt'd, and deplor'd with mournfull voyces their unhappiness in the losse of such an Emperour, wishing him a longer life: To these he answer'd, that now he had attain'd true life indeed, and that himself only understood his own happiness, for which reason his desire was to hasten his departure to God. After this he dispos'd his will in which he gave honourable pensions to such Romans as inhabited the Royall City new built by him. As for his Empire he left it as a Parrimony to his children. Thus dyed Constantine during the solemnity of Pentecost.

9. As for the Univerfall mourning, the clamours of the people, the tearing off garments and prostration of bodies on the ground practis'd by the Soldiers to testify their inconsolable sorrow for so great a losse, together with the glorious solemnization of his funerals, at which was only of all his Sons Constantine, present; all these things may be read at large in the same Author. This one passage in him must not be omitted, where he writes thus, Great multitudes of people together with the Priestis did not cease with teares and much groaning to poyre forth Prayers unto God for the soule of the Emperour. wherein they performed an Office very acceptable and desired by the pious Prince

S. j. himself:

CONSTAN-
EMP.

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Martyr.
Gall. &c.
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himself: And likewise God thereby shew'd his singular goodness to his servants, both in that after his death his Empire descended to his own dear children, and that himself obtain'd repose in the place, so affected by him, wherein the Memory of the Apostles was so lately celebrated.

10. That the Church did not doubt of the happiness and glory of this pious Emperor after his death, the Martyrologes of the Greek, the Gallican and British Churches

are assured testimonies: in which on the one and twentieth of May his Memory is anniversary solemnized, And particularly in Brittany Temples were built and dedicated to his honour. One of which still remains in the Province of the Ordovices; or Northwales, call'd at this day by his name, which was erected by the Britains when they were driven by the Saxons into those quarters.



CONSTAN-
EMP.

A.D. 337.

THE

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THE EIGHTH BOOK OF THE CHVRCH-HISTORY OF BRITTANY.

I. CHAP.

I. CHAP.

1. 2. Constantin divides the Empire among his three Sons.
3. Brittany under Constantin the younger.
4. His kindness to S. Athanasius.
5. He is slain by his Brothers soldiers.

A.D. 337.



THE Emperor Constantine at his death divided the Roman Empire among his three Sons, so as that his eldest Son Constantine enjoy'd for his portion the Provinces of Gaul, Spain, Brittany and all other conquer'd countreys on this side the Alpes: Constantine the Second Son, being only present at his Fathers death, took possession of the Eastern Regions, together with Egypt, and the youngest son Constantine had the government of Italy and Africa.

2. Now the Galls of these and severall succeeding Emperours we will leave to such Historians as have written of the generall affaires of the Church and Empire. For having confin'd our selves to matters which concern the Ecclesiasticall State of Brittany, our purpose is to treat no further of such Emperours, then as they are necessary for Chronology, or shall concern our own country.

3. As touching therefore the second Constantine, within whose Jurisdiction Brittany

was comprised, his Reign was short, not lasting entirely four years. And all that we can record of him is, that he was constant in the Profession of the Catholick Faith establish'd in the Great Council of Nicea: wherein he was imitated likewise by his Youngest Brother Constantine: So that by these two Emperours means all the Western Churches were secured from the infection of Heresy, which miserably defaced the Eastern parts, by reason that Constantine reigning there suffered himself to be perverted by Eusebius Bishop of Nicomedia and other Arian Hereticks.

4. Now an illustrious proof which the younger Constantine gave of his zeale to the Orthodox Faith, was his restoring S. Athanasius to his See of Alexandria after his two years and four months banishment, during which time he abode at Triers in Germany, where he was entertain'd with all honour & liberality by Constantine. This restitution of S. Athanasius was perform'd in consequence to the last Will of his Father the late Emperor Constantine, as appears by his Sons letter to the Church of Alexandria recited by S. Athanasius in his second Apology: wherein he further writes, that it was not out of disaffection, but rather a tendernes of S. Athanasius his safety that Constantine sent him into the West to his son, that so he might elude the treacherous malice of his Enemies the Arian Bishops, who left no means unattempted to destroy him.

A.D. 338.

Theodos. h.
l. 2. c. 1.

5. It

5. It does not appear that this younger *Constantin* ever came into *Brittany*, which he governed by a *Deputy*, himself making his residence in *Gaul*. But in the fourth year of his reign he passed over into *Italy*, with what design it is uncertain, whether out of ambition to invade the portion of his Brother *Constantine*, or for some other intention. However he was there traiterously slain at *Aquileia*, by his Brother's soldiers, and as *Zosimus* says, by his order. By his death the whole *Western Empire* became the Dominion of *Constantine*: Who placed in *Brittany*, as his Liev. tenant *Verranus*, one who a few years after usurped the Title of *Emperor*.

1. 2. 3. Of *S. Gudwal*: His Gifts.
4. The place where he lived.
5. 6. Of *Mevorius* a Prince: and his Son *S. Simeon*.

1. **A**Bout this time in *Brittany* there flourished a famous holy Bishop call'd *S. Gudwal*, commemorated by several *Martyrologies* and *Ecclesiastical Writers*, the summe of whose Gifts is as followeth.

2. He was born in *Brittany* of Noble parents: and as soon as his age rendered him capable, he was made *Deacon*, and afterwards a *Priest*. At which time he largely communicated to others those treasures of spiritual Wisdom which he had been gathering from his youth. Inasmuch as by his instructions many were so enlightened that they were enabled to inflame others with divine Love. After this being exalted to the supreme degree of *Episcopacy*, he so much the more dilated the odour of his holy conversation, Gods Spirit declaring in him the operations of divine Grace, to the great joy of all, both Clergy and people. He received by Succession from his Parents a very ample patrimony: but despising worldly riches and having left the rest of fading pleasures, he freely gave all his possessions to the Church.

3. Moreover seeing that his Pastoral Office obliged him to worldly cares and solitudes, he used his utmost diligence to disburden and unchain himself from it. Therefore recommending his Church to a worthy Successor, he retired himself into a certain Monastery in his own Diocese, where he led a perfect Monastical, or rather Angelicall life. Now this Monastery was placed near the Sea, in a bay whereof the holy man observing a certain vast rock or Promontory shooting forth, he retir'd himself thither to the end he might without interruption attend to God only: in which place he gathered to him the number of one hundred and eighty disciples. But the place being too strait for so great a multitude, the blessed man having recourse to God alone, in whose power and goodness he placed his only confidence, when the Sea at low Ebbe had left dry a great

space of the shore, he with a rod which he carried in his hands made impressions in several places of the sand, and commanded the waves in the Name of Christ, that they should not pass these bounds. At which command pronounced by the holyman one might observe the Sea naturally raging to refrain its violence and swelling: and effectually to this very day it never presumes to transgress the limits prescribed unto it. Thus this holy man bid adieu to the world, to all his friends in it, all things which it could deprive him of, to all which vanities he was crucified, perfectly hating his own soule and sensuall desires. And yet contented not himself with this, but continually meditated how to aspire to more sublime perfection. In order whereof, having communicated his resolution to his Disciples, he determined utterly to quit his native country, and to passe over into forraign parts. For which purpose having provided seven ships, he, accompanied with his Brethren, entered into them and began his voyage, and with a prosperous gale this little army of Saints took land in a strange country.

4. Now though in the ancient Monuments relating his life and Gifts, the land where he aborded be not named, notwithstanding there being mention made in them of a certain Prince called *Mevorius* who enjoy'd possessions in that place, anciently belonging to his Ancestors: Which *Mevorius* professing Christianity, and for that cause receiving great vexations from the inhabitants who were Infidels, he transfer'd his dwelling to a place call'd *Corminix*, and at this day *Cormon*, neer a town in *Gaul* called *Monfructel*: we may upon the authority of *Malbranc* a learned French Antiquary conclude that *S. Gudwal* took land in the Province of *Belgick Gaul* inhabited by a People called *Morini*, among whom he preach'd the Christian Faith, and instructed many in the perfection of a more holy life. For thus we read in the ancient narration of his life:

5. *Mevorius* as soon as he had notice that the Holy Father *S. Gudwal* was entered into his confines, gave great thanks to God for it: and out of his Treasury richly endowed a Church which this famous Bishop, devout Hermite and worthy Superior of Monks founded in a strange country: where he gave illustrious examples of all Christian virtues to the present age, and left a fragrant odour of his fame to posterity.

6. But before the said Church and Monastery were perfectly endowed, we find a relation of a wonderfull fact of *S. Gudwal*. For *Mevorius* together with his wife being much stricken in years, had no children at all: When behold about midnight *S. Gudwal* appeared in a dream to the *Matron*, promising her that she should have a son, which himself, as another parent to him in regard of education, would call by the name of *Simeon*. And *Mevorius* being inform'd of this made a promise, that the said son who was to be born, should both in his own person

God to be the instrument of the safety of many men, removed it to the Monastery of *Blandinium* in *Gault*, together with the precious Relicks of the famous Confessor *Bertulphus*, which Translation was made on the third day before the Nones of December, when *Clotharius* reigned in France. On which day yearly to this time the sacred Body is carried in a solemn Procession. And what miracles were wrought severall times during such Processions *Capgrave* relates.

1. *Constantine* quiesceth *Gaul* and comes into *Brittany*.
2. 3. A Synod at *Sardica*: where *British* Bishops come.
4. Gifts of the Synod.
5. 6. Of Appeals to Rome, &c.
12. 13. Of *S. Athanasius* restor'd and again banish'd.
15. 16. *Constantine* his death.

1. **I**N the year three hundred forty two, as *Paulus Diaconus* writes, great commotions began in the Roman Empire. For the Nation of the *Frank*s setting themselves in *Gaul* used all hostility against the *Romans*. But this trouble was quickly appeas'd by the Emperor *Constantine*, who coming out of *Illyricum* fought with and subdued them. After which he pass'd over into *Brittany*, which usually follow'd the motions of *Gaul*. This appears from *Julius Firmicus*, who in a Book dedicated to the same Emperor recounts this journey performed during the rempestuous season of Winter, telling him that the *Brittains* at the unlook'd for sight of him were affrighted into obedience.

2. Four years after this, upon occasion of great combustions especially in the Eastern Empire, the two Emperours joyn'd to call a Council intended to be Oecumenical. For the Eastern Bishops of the faction of *Eusebius* Bishop of *Nicomedia* Chief-Pillar of the *Arians*, had condemned *S. Athanasius* in two Synods, at *Tyre* and *Antioch*. On the contrary *Julius* Bishop of *Rome* in a Synod of Italian Bishops received him into his Communion, notwithstanding the intercession of the Orientals, who sent to Rome their Decree of the condemnation of *S. Athanasius*. Whereupon a Schism between the Eastern and Western Churches being likely to break forth, to prevent it the Orthodox Emperor *Constantine* earnestly solicited his brother *Constantius* to joyn with him in calling a General Council, thereby to preserve inviolate the heritage of their Fathers piety, by which he had establish'd the Empire, destroyed Tyrants, and reduced to his obedience many barbarous Nations.

A.D. 347.
Socrus. l. b. 3.
c. 11.Athanas.
Apol. 2.Vid. Epist.
Syn. Sardic.
ap. Athanas.
Apol. 2.Euseb. Sardic.
Can. 3.

16. Can. 4.

3. Hereupon a Synod was assembled the year following at Sardica in Illyrium, to which there came out of the Western Empire about three hundred Bishops, and out of the East nearly seventy five. Now among the Western Bishops some there were who came out of Brittany, as S. Athanasius, in whose cause especially the Synod met, expressly affirms, naming one of them, to wit, *Arsenius Bishop of London*, who twenty years before had been at the Council of Nicea to establish the Faith of the *Consubstantiality of the Son of God*. In which regard to treat more particularly this Synod's affairs appertains to our present History, for thereby will appear the conformity of the *British Churches* in those days to the Faith and Discipline of the Catholic Church.

4. For as much therefore as concerns the Acts of this Synod, the principal was a confirmation of Faith established in the Council of Nicea: Next the declaring the innocence of S. Athanasius, Marcellus, Asclepias and other Orthodox Bishops persecuted and chased from their sees by the Arian faction, together with the deposition and excommunication of their adversaries. Then succeeded a condemnation of those Eastern Bishops which defected the Synod, and made a schismatical Assembly at Philippopolis near Sardica, where they likewise publish'd Decrees and Canons in contradiction to the lawful Synod.

5. Then touching matters of Discipline established in this holy Synod, the most considerable was the confirming by an expresse Canon the lawfulness of Appeals, that is, petitions for Revisions of Episcopal causes from all other Churches both Eastern and Western to the See Apostolick of Rome. The form of which Canon is as followeth:

6. *Ofus Bishop said. This must likewise necessarily be added, That it may not be lawful for Bishops to passe out of their own Province into another Province in which there are Bishops, unless peradventure they be invited by their Brethren, least they should seem to shew the due of Charity. But if it happen that in any Province a Bishop have a contention against his Brother Bishop, one of the two may call out of another Province a Bishop to judge the cause. But if any Bishop shall be judged (and condemned) in any cause, yet thinks his cause to be good: In this case to the end the Council may again be renewed, if you please, that those who have examined the cause may write to Iulius Bishop of Rome, and if his sentence be that judgment ought to be renewed, let it be renewed, and let him appoint judges. But if he shall approve the cause to be such as that those things which have been acted in it shall not be again reiterated, what he decrees herein shall be confirmed, if such be all your pleasures. The Synod answered, This pleases us.*

7. In pursuance of which, there was added

this following Canon: *Gaudentius Bishop said: if you please, let this be added to this Decree which shew hath pronounced full of Sanctity: That when any Bishop shall be deposted by the judgment of neighbouring Bishops, and shall publicly declare that his intention is to plead his cause in the City of Rome: after such an Appeal of a Bishop who seems to be deposted, let not another Bishop be ordain'd in his chaire, till his cause be determin'd in the judgment of the Bishop of Rome.*

8. Moreover to provide against tedious delays of causes, and incommunities of transporting witnesses to Rome with excessive charges, &c. the Holy Synod thought fit to adjoin another Decree in this form: *Ofus Bishop said. It is the pleasure (of the Synod) that if a Bishop be accused, and that the Bishops of that Region assembled together shall give judgment against him, and depost him from his Degree, in case he who is deposted shall appeal, and have recourse to the Bishop of the Roman Church, with a desire to be heard before him: if the said Roman Bishop shall think it just to have the examination of the cause renewed, let him be pleased to write to those Bishops which are in neighbourhood and confining Provinces, signifying that they should diligently examine the matter, and determine the cause according to truth and justice. But if the Bishop who deposts his cause may again be heard, shall by petition move the Roman Bishop, to send from his own presence (et latere suo) Preests to hear and judge the cause, it shall be in the power and liberty of the Roman Bishop to do as he pleases and thinks most convenient. And if he shall resolve to send persons, having his authority from whom they are sent, to be present in judgment with other Bishops, this shall be left to his own pleasure. But if he think sufficient that the Bishops (of the said Provinces) put an end to the controversy, let him do what in his most wise counsell he shall judge most expedient.*

9. Thus was the matter of Appeals or Revisions regulated in this holy Synod: at which were present no fewer than thirty African Bishops, named by S. Athanasius in his Apology. So that it may seem wonderful how the same cause of Appeals could afterward in the next age be question'd by their successors. But the true ground hereof was, that the Donatists had by their subtilty and malicious diligence abolished all the Copies and true Acts of the Council of Sardica through Africa in the place of them substituting the Acts of the Antisynod celebrated by a few Eastern Bishop at Philippopolis, under the title of the Synod of Sardica: And their motive was, because in the Epistle of that false Council the Arian Bishops made mention of Donatus the Donatist Bishop of Carthage. This appears by comparing several testimonies of S. Augustine, as where in a certain Epistle he says, *Fortunius the Donatist shew'd me a certain Book, out of which he pretended to demonstrate that*

A. D. 347.

16. Can. 7.

August.
epist. 161.

the

A. D. 353.
Ibid.Euseb. Hist.
l. 10. c. 10.

A. D. 348.

Socrus. l. b. 3.
c. 11.

Ibid.

the Council of Sardica had written to the Bishops of Africa of the communion of Donatus. And a little afterward he saith: Then having taken the Book, and considering the Decrees of the said Council, I found that S. Athanasius and other Catholic Bishops, yea and Iulius Bishop of Rome no less Catholic then they, had been condemned by that Council of Sardica: hereby I was assured that it was a Council of Arians.

10. These Decrees touching the supereminent authority of the Bishop of Rome, though they were not presently received in the East, by reason of the discession of the Eastern Arian Bishops, yet afterwards in the Council of Constantinople in Trullo, call'd Quinisextum, they were expressly admitted. And no shadow of doubt can be made but that the British Bishops carried back with them these Decrees into Brittany: by which their subordination to the Roman See was evidently declared.

11. A fourth Canon was likewise there established to restrain the frequent repair of Deacons sent by their Bishops to the Emperours Court (ad Comitatum) in the regulating whereof a particular honour was attributed to the Bishop of Rome: for thus runs the Canon, *If any such come to Rome, as hath been said, let them present their petitions to our most holy Brother and fellow-bishop of the Roman Church, that he may first examine whether they be honest and just, and consequently afford his diligence and care that they may be carried to Court. All the Bishops said, that this pleased them well, and that the Council was honest. Then Alypius Bishop said, if such men undertake the incommunities of a long voyage for the causes of pupils, widows and such as are unjustly oppressed, they will have just reason to do so: But now they repair thither to make Requests for things which without casting an odious envy on us, and which deserve reprehension, can not be granted, therefore there is no reason that such should be permitted to go to the Court.*

12. The Synod being dissolved, the Emperour Constantine employ'd his utmost diligence and authority in the execution of its Decrees. And whereas the chiefest difficulty was concerning the restitution of S. Athanasius to his See, for the Eastern factious Bishops who had made a discession from the Council, had used means to obstruct his return: Hereupon Constantine wrote to his Brother for his restitution, adding withall by way of menacing, that if he should refuse to effect it, he must know for certain, that himself would come thither, and in despite of him, restore the Banish'd Bishops to their sees. Thus writes Socrates out of the Emperour's letter.

13. Now what effect this intercession of the Emperour Constantine had, the same Historian thus continues to relate: *As soon as the Eastern Emperour understood these things he conceiv'd in his mind no small grief. Whereupon assembling many Eastern Bishops he declared to them how difficult a choice was offer'd to him: and ask'd their counsell*

what he should do. Their answer was, That it was much better to allow Athanasius the administration of his Church, then to hazard a Civil war. Hence it came to pass that the Emperour constrained by mere necessity sent for Athanasius to come to him.

14. The year following therefore Athanasius return'd into the East, being recommended to the Emperour by letters written in his behalf by Pope Iulius. He was at first receiv'd with some kindness by the Emperour Constantine: and at last permitted to return to his See at Alexandria.

15. But his abode there was very short: for the next year he was again expell'd by the practices of his implacable enemies the Arian Bishops, whose power became in a manner boundles by the death of the Orthodox Emperour Constantine: who by the conspiracy of Magnentius, Chrethius and Marcellinus, principall Officers of his, was slain at Helena a town of France near the Pyrenean mountains, whither he fled having been informed that Magnentius had taken on him the Imperial Purple. There was a common report that Constantine had receiv'd a Prediction, that he should dye in his Grand-mother's bosom: which was fulfill'd by his murder in a town call'd by her name.

6. His death was deservedly much bewail'd by S. Athanasius, not so much for the Protection, and favours shew'd to himself, as for the grievous calamity which by his loss befell the Orthodox Faith, in danger to be oppressed by the Arian Emperour Constantius, who remain'd sole Governour of the Roman Empire: though before he could enjoy it, two Tyrants were to be oppress'd. The one was Petronius, who had formerly govern'd Brittany and afterwards Illyrium, where being Prefect he was proclaimed Emperour by his soldiers: but within a few days was deposted by Constantius, who not only spared his life, but allow'd him in his old age a retreat full of abundance and pleasure. The other was Magnentius, who took the Title of Emperour at Autun (Augustodunum) in France, and held it three years, till by the losse of a battell he was forced to kill himself.

IV. CHAP.

1. Constantius his Pride: he persecutes the Faith. A false Council at Arles.
2. 3. Pope Liberius his constancy.
4. 5. His fall: and rising. Of Felix an Antipope.

1. Constantius after this Victory would be call'd Emperour of the whole world, & as it had been exalted to a degree above human mortality, he assumed the impious title of his eternity: And which was yet worse,

A. D. 353.

A. D. 349.

A. D. 350.

Aug. 1. 16. 16.

Athanas.
Apolog.

A. D. 355.

IV. CHAP.

T all

A. D. 355.

all this Pride & power he extended to the oppression of the Catholick Faith, & establishing of the Arian Heresy. For which purpose he used his utmost endeavour to pollute therewith the Western Churches also. For commanding a Council to be assembled at Arles in France, he by violence extorted the suffrages of the Bishops to favour his Heresy and condemn S. Athanasius, drawing into the same impiety also the Legats of Pope Liberius, who newly had succeeded Julius. So that unless Liberius had expressly protested against their Sentence, he would deservedly have incurred the same suspicion.

A. D. 353.

A. D. 354.

A. D. 355.

Athanasius ad solium.

Theodoret. hist. l. 2. c. 16

A. D. 357.

p. Athanasius epist. ad p. i. d.

God his Father, not created, he is God his Father's colleague in his Empire, and obtains an endless kingdom for infinite ages. Amen.

V. CHAP.

1. Gratian Proprietor of Brittany: deprived.
2. 3 &c. His Successor Marinus, a just man: Cruelty of Paul the Notary. Marinus kills himself.

1. **W**Hilst Constantine in the west thus afflicted the Catholick Church and Faith, the Proprietor of Brittany was Gratian, Father of Valentinian who was afterward Emperor. He was rais'd from a vile original to that high degree for his courage and virtue. He was call'd by a mock-name *Funarius* the Rope-man: because in his younger age having been a seller of ropes, he was of such strength that five soldiers could not with their joyn't forces wrest a rope out of his hands. This Gratian having incur'd Constantine his displeasure by favouring the faction of Magnentius, was deprived of his Office and Estate.

2. There succeeded him in the Government of Brittany *Marinus*: a Proprietor who governed this Island with great justice and kindness to the Britains. But his Government and life lasted not long, being interrupted upon this occasion.

3. The Emperor Constantine being a Prince extremely suspicious, employed several Officers to search out all such as were guilty of any practices against him. Among these there was one call'd *Paul* a Notary, very acceptable to him for his malicious diligence and sagacity in exploring such matters: who was therefore sent into Brittany to bring over in chains such soldiers as had intermeddled in the conspiracy of Magnentius. This employment the Notary executed with such horrible cruelty and injustice, that the *Prætor Marinus* not able to continue a spectator of it, first by way of entreaty endeavoured to avert the miseries of a world of innocents: and this being unsuccessful, he protested he would leave the Province. *Paul* being extremely incens'd hereat, out of a feare lest if he should surcease his cruelty, the Emperor would impute it to want of zeale in him, he by his subtilty (for which he had the Surname of *Cæcina*, or a *Chain*, given him) involv'd the *Prætor* himself also in a suspicion of the same guilt and treason. And being very earnest to seize upon him and put him in fetters with the rest, *Marinus* in his own defence set upon *Paul* with his sword, and wounded him, yet with so remissive a blow, that the wound did not prove mortall: whereupon he turn'd his sword upon his

A. D. 355.

V. CHAP.

A. D. 355.

Am. P. l. in Valentinian.

Ann. Magn. l. 1. c. 11.

OWN

A. D. 359.

VI. CHAP.

A. D. 359.

Sals. Sever. Hist. l. 1.

A. D. 359.

own breast: and thus dyed this most just and mercifull *Prætor* for endeavouring to divert the calamities of a multitude of miserable innocent persons.

VI. CHAP.

1. 2. 3. 4. Council of Ariminum. wherein were British Bishops: poor but generous.
- 5 & 6. The Council as first constant and Orthodox.
10. It is tyrannised over.

1. **T**HE year of our Lord three hundred fifty nine was blackned with a publick scandall, the greatest that ever exposted the Church both to danger and infamy: and that was the great Council of Ariminum, assembled by the authority of the Arian Emperor Constantine, with design to abolish the Faith of the Confessionality of the Son of God. Concerning which Council *Sulpicius Severus* gives this relation:

2. Constantine, faith he, commanded a Council to be assembled at Ariminum a City of Italy: and withall layd this injunction on the *Præfekt Taurus*, that when the Bishops were mett together, he should not permit them to depart till they had all consented in one Faith: promising him the Consulship if he effected this: sending therefore his Officers through Illyricum, Italy, Africa, Spain and the Gauls (under which was comprehended, Brittany, as being governed by the same *Præfekt*:) they summoned and drew together one of the Western Empire to Ariminum more then four hundred Bishops.

3. To all these the Emperor commanded that allowance for provisions and lodging should be given. But that seem'd an unseemly thing to our Bishops of Aquitain, Gaule and Brittany: and therefore refusing the publick allowance they chose rather to maintain themselves at their own costs. Only three Bishops which came out of Brittany, being destitute of subsistence from their own Sees, were content to make use of the Emperours liberality, for they refused the contribution which the rest of the Bishops offer'd to them, esteeming it more becoming their dignity and sanctity to be a charge to the publick Treasure, then to particular persons.

4. This passage (faith the Authour) I myself heard related by our Bishop *Gavinius* and he told it by way of reprehension and diminution of them. But I am quite of another opinion, and esteem these British Bishops to deserve great commendation, first for that they had devoted themselves of all propriety: and next that they chose rather to be obliged to the Emperours Exchequer, then their Brethren for their maintenance: In both which regards they

left an example worthy to be praised and imitated.

5. When the Bishops were assembled, the Emperours letters were in the first place publicly read, by which he took on him to prescribe Laws unto the Synod what they should doe, and what they should forbear. For, faith *Saint Hilary*, he severely enjoy'd them to determine nothing which might touch the Eastern Bishops, but only themselves: And in case they should transgress this his order, he declared a Nulity in their proceedings. He commanded them withall that having finished their Decrees they should send them to Court by ten Bishops chosen by common consent. In the Inscription of which Letter it is observable that he writes himself by the Name of Constantine, not Constantius.

6. But notwithstanding these threats the Holy Bishops courageously performed their Duty. For, as the same Holy Father relates, they confirmed the Nicene Creed, forbidding any addition or diminution thereof: Professing that they would never depart from the Faith which they had received from God the Father by the Prophets, and our Lord Iesus Christ, which the Holy Spirit taught in the Gospels and writings of the Apostles, according as was delivered by Tradition of the Fathers succeeding the Apostles to the times wherein the Controversy was debated at Nicæa against a Heresy which then arose. To this Definition all the Catholick Bishops in the Synod unanimously agreed.

7. In which Definition it is observable, that though it was grounded on the Holy Scriptures, yet those Scriptures are interpreted by the successive Tradition of the Church. Whereas on the contrary the faction of a few Arian Bishops separately framed a Decree, which according to the almost uniform practice of Hereticks, was pretended to agree with the simple words of Scripture, interpreted by themselves. For thus writes *Saint Athanasius*: In a Creed made by them they protested the Son of God to be like to the Father who begot him: whose generation according to the Scriptures no man knows but the Father only. As for the word Substance, it being simply sett down by the Fathers, not understood by the people, and occasioning great scandall, in as much as it is not expressly contained in Scriptures, they decreed that it should be quite abolished, and that for the future no mention should be made of the Substance of God, because the Holy Scriptures have never mention'd the Substance of the Father and the Son. But we say that the Son is in all things like to the Father, as the Holy Scriptures doe say and teach.

8. The same Father adds, that when these Arian Bishops, of which *Valens* and *Valerius* were chief, saw that they could not impose upon the Western Bishops, they then

Ap. Hilary in Fragm. lib. 2.

Id. ibid.

Athanasius ad Synod.

T ij said,

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laid, we came to this Meeting, not because we stand in need of a Faith: For we have a faith sound and orthodox: but that we might confound those who contradict the Truth, and would introduce Novelties into the Church. And thereupon they separated themselves from the rest of the Council: which with unanimous suffrages pronounced Valens, Pysacius, Germanus, Auxentius, Caus and Demophilus to be Hereticks, and excluded from the Communion of the Church.

9. Which done, the Council by a common Letter informed the Emperor of all these things: In which Letter there is this memorable passage: that whereas the Arian Bishops, to induce the Catholics to comply with them, used this argument, That Unity and peace would be restored to the Church, in case they would relinquish that one word, Substance: the Catholic Bishops there wrote, It is not, as Pysacius and Valens affirm, that peace will follow by the Subversion of things which are just and true. For how can those men behave themselves peaceably, who quite take away peace? On the contrary more contentions and disturbances will spring up both in other Cities, and particularly at Rome. And in conclusion they begg'd leave of the Emperor that the Council might be dissolved, considering the poverty, age and infirmity of many of the Bishops in it.

10. Constantine perceiving how unsuccessful his Design was of introducing his Arian Mixture into the Western Churches, broke forth into open tyranny: some of the Catholic Bishops he caused to be shut up in prison, others he afflicted with famine and all manner of opprobrious usage, not suffering any to depart, till he had compell'd them to subscribe to a Form of Belief, wherein though nothing Heretical was express'd, yet the true Faith was at least dissembled, and consequently the Arian faction prevail'd in power through the whole Empire.

VI CHAP.

VI. CHAP.

1. Italian made Caesar.
2. 3. Lupicinus Governour of Brittany: recall'd Gambarius succedi him.
4. The Scots invade Brittany: Now first named.

1. Constantine to disburden himself of some part of the cares of the Empire did in the year of Christ three hundred fifty one create Gallus the Son of his Uncle Annilianus Caesar, &c gave him to wife his sister Constantina, lending him into the Eastern parts to govern there: But three years after, for his cruelty and other enormous crimes he caus'd him to be imprison'd, and his head to be cut off. And the year following he assum'd

into the same dignity of Caesar and Successor in the Empire Italian younger Brother to Gallus, afterward called the Apostate, whom he sent with an army into Gaul, to repress the irruptions of the Franks and other German Nations.

2. In the fourth year of his Government troubles arising in Brittany, he sent over Lupicinus to compose them. These troubles were caused by the excursions of the barbarous Nations, the Pits and Scots, faith Marcellinus, which wast'd with all cruelty the Northern Provinces bordering on them. Lupicinus therefore strengthening his Army with auxiliary companies of the Heruli, Batavians and Meffians, in the midst of Winter took shipping at Buloign (Bononia) in Gaul, and landed at Richboron (Rutupia) a Sea-town on the other side: from whence he march'd to London, there intending to advise how to proceed.

3. But he was not permitted to perform any considerable exploit against the enemies, by reason that Italian proclaim'd Emperor by his Army was jealous of him, lest if he should be inform'd of his rebellion against Constantine, he should practice his Army against him. Whereupon stopping all passages from Gaul into Brittany, he recalled Lupicinus and in his place sent for General of the British Army, Gumbharis.

4. But neither did he doe any thing worthy of memory, for notwithstanding any opposition of his the Scots, a people which came out of Ireland, rooted themselves so firmly in the Northern parts of this Isle, that daily encreasing, they in after ages establish'd a Kingdom there to their selves and posterity to this day. Hereto pertains that passage of Giraldus Cambrensis, It must be observ'd, faith he, that when Nele obtain'd the Monarchy of Ireland, the six sons of Mured King of Ulster passing over in a considerable fleet, possess'd themselves of the Northern parts of Brittany. Whence a people descending from them, called by a peculiar name, Scots, doe inhabit that corner to these times. Now this Prince called Nele, the Monark of Ireland, reigned in the dayes of the Emperor Constantine, as Bishop Fisher collects from the names Author of the Life of S. Patrick. Which if it be true, then it is probable that the irruption of the Scots and Pits mention'd by Marcellinus, was the same which Giraldus speaks of. And it is very likely that among the six sons of Mured, the eldest was that Regna of whom S. Beda writes, saying, In proesse of time Brittany, after the Britains and Pits, received a third Nation of Scots, who fear'd themselves in the country of the Pits. These coming out of Ireland under the command of their Captain Regna, partly by friendship, and partly by the sword possess'd themselves of those parts, which they hold to this day. And from this their Captain Regna, they are called Dalreudins.

5. This is the first time that mention is

1. 2. British Bishops Orthodox: S. Hilaries Epistle to them.
3. 4. Of Reftitutum Bishop of London.

made of the Nation of the Scots by any ancient Author: Which argues that in this age they first came into Brittany. Yet, faith Camden, it was a good space of time before they enlarg'd their Seats beyond the corner of which they first took possession. But afterwards they invaded the Pits, and in many battells almost wholly consumed them, about the time that the Kingdom of Northumberland, by the incursions of the Danes, and civil contentions was in a manner utterly ruin'd. And after that time, all the Northern part of Brittany took the name of Scotland.

1. Though our ancient Historian Gildas, and after him S. Beda doe relate that Catholic peace and Unity remained in the British Churches from the time of Diocletians persecution till the age in which the Arian impiety rag'd, whereby it may seem that they began to be infected not long after the Council of Arminium: Yet that this infection did not spread much in this Isle in those dayes, appears by a Letter of S. Hilary about the year of Christ three hundred sixty one to the German, Gallick and British Bishops in answer to one sent from them to him during his tedious Exile caused by the Arian Bishop of Arles; Saturninus, who circumvented the Emperor Constantine by false suggestions against this holy Bishop, and induced him to banish him out of Gaul into Phrigia and other Eastern countries.

2. In which letter he congratulates with this Island for its freedom from the poison of Arianism, for their refusing to accept an Heretical Profession sent from the Council of Arminium, which they moreover courageously condemn'd, notwithstanding all the practices and threatnings of their neighbour Saturninus to intimidate them. Which constancy of theirs was so famous almost all the Empire over, that their example induced some even of the Eastern Bishops to be aflam'd of their Heresy. Moreover in the same letter he satisfies their enquiry touching the opposition of the Arians against the Catholic Faith, declaring the principall grounds and arguments on which they built their impiety: and testifies his great joy for that they profess'd their Communion with him though a banish'd man, which they refused to the Arian Bishops of Gaul.

3. Among these Orthodox British Bishops to whom S. Hilary wrote, severall Authors

mention the name of the old Bishop Reftitutum, Bishop of London, who about forty six years before had been present at the first Council of Arles. Neither is it at all incredible that he should be alive at this time: Since we find Osius of Cordoba who presided in the Council of Nice, Sardica, and Sirminum, to have liv'd above a hundred years, though Spain his country generally produces not so long-liv'd persons as Brittany. To this Reftitutum the Centuriators of Magdeburg from Bale attribute the Writing of Severall Epistles to S. Hilary: and Pissau reckons him among the Illustrious British Writers, affirming that he left behind him one Book of Epistles to the same Father.

4. It was about this time that the said Reftitutum dyed: whose Successour in the Bishoprick of London was Theodavin, renowned in History by his name onely, and See.

VIII. CHAP.

1. 2. Of S. Kebius taught by S. Hilary.
3. 4. Made Bishop of Anglessey &c.
5. 6. Goes into Ireland: baptiseth S. Albanus &c. and returns.

1. Another illustrious proof of the purity of the Faith of the British Church was S. Kebius, surnam'd Cor-nim, Son of Salaman Duke of Cornwall: who is reported to have undertaken a journey into Gaul to S. Hilary newly return'd from Exile, to be more perfectly instructed by him in the Catholic Faith: Which journey Pissau lays was occasion'd by the unhappy plighting up of the Arian Heresy in Brittany.

2. Capgrave in the Life of S. Kebius says, that he abode severall years with S. Hilary, improving himself in learning and Sanctity: whereto God gave testimony by conferring on him the Grace of Miracles, so that he gave sight to the blind, cleans'd the Leprous, and healed those who were dumb, sick of the palsy and possess'd with Devils.

3. The same Author, together with our other Historians Ieland, Pissau, Spelman &c. affirm that after some years the Holy man was admonish'd by an Angel to return into his own country, whereupon being consecrated a Bishop by S. Hilary, he plac'd his see in the Isle of Anglessey (or Mona:) and by his holy example and sound Doctrine instructed the Penedata and Menudes, northern people of Wales. It is said likewise that being arriv'd in Brittany, he was requested to come and undertake the Principality of Cornwall: but utterly refused to accept any worldly authority or power.

4. After these things, faith Capgrave, Kebius with ten of his Disciples, who were Monks, descended into the meadow of King Eboric, pitching his

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tens there. Whereupon the King sent to enquire who they were that durst presume to enter into his meadow. The Messenger returning told him that they were Monks. Whereupon the King presently arose with all his family, intending to cast these Monks out of his country. But in the way he fell from his horse which dyed, and the King with all his followers were struck with blindness. Then did the King prostrate himself on his face before S. Kebim, devoting himself entirely to God and his servant Kebim: and immediately by the holy mans prayer they were all healed. After this the King gave to the man of God two Churches: who having given the King his benediction retired to Menevia (afterward call'd S. Davids:) from whence he sailed over into Ireland, where having built a Church in a certain Island, he remained there four years.

5. Very probable it is that this S. Kebim was the same British Priest who baptis'd the Irish S. Albem: For in the Life of that saint recorded by Bishop Fisher we read this passage: Lachanus gave the Holy Child to certain Britains, who brought him up with great care, giving him the Name of Albem, because he was found alive under a rock, and the Grace of God was with him. After these things there came thither a certain British Priest, sent by the See Apostolick into Ireland, many years before S. Patrick, to sow the Faith of Christ there. But the Irishmen being Pagans, would not receive him, nor believe his Doctrine, except a very few. He came then to the Inhabitants of Menevia, where he found the Holy Child Albem praying in the open aire with his eyes rais'd up to heaven, that the true Faith might be reveal'd to him; and saying, My desire is to know the Creator of all things, and to believe in him who made heaven and earth and all creatures in them: For I know that the Elements were not made without a skillfull Workman, neither could any man produce these things. When the holy child had thus pray'd, the said Priest who overheard him, saluted him and according to his hearts desire instructed him in all things: which having done he baptis'd him, continuing the same name of Albem to him.

6. Besides S. Albem, the Ecclesiasticall Monuments of Ireland record severall other persons converted and baptis'd by the same Holy British Priest, as Melanm and Kiananm, persons eminent in sanctity, and illustrious for the number of their Disciples: All which moreover were exalted to Episcopall dignity before S. Patricks arrivall there. Which they esteeme no disparagement to his Apostleship, which began in the year four hundred and thirty.

7. After some years abode in Ireland, the Holy Bishop Kebim returned to his See in Anglesey, where he dyed in the year of Grace three hundred and seventy. The place of his buriall seems to have been among the Ordesives, in Denbighshire. For in the Story of S. Winifred written by Robert Abbot of Shrewsbury we read that the Holy Virgin was

buried neer to the Sepulchers of Chebam and Senanm at a place call'd Gwerthen (Wethericum) in the western part of Denbigh-shire. Which S. Chebam, no doubt the same with this our S. Kebim, An illustrious Monument of whose Memory is still remaining in Anglesey, where, saith Camden, the holy Promontery looking towards Ireland, vulgarly call'd Holy-head, it by the Natives nam'd Cair-Gubi, from Kebim a Holy man and Disciple of S. Hilary Bishop of Poitiers. Neither is S. Hilary himself forgotten there, his memory being preferred by another Promontery call'd Hilary-point.

IX. CHAP.

1. 2. &c. Of S. Patrick: the place and time of his Birth: His Parents &c.

1. THE same year in which S. Hilary return'd into Gaul from banishment (at which time S. Kebim repair'd to him) was illustrious likewise for the Birth of the great Apostle of Ireland S. Patrick. True it is that among our Ecclesiasticall Historians there is great Variety as in the number of the years of his life, so consequently in fixing the year of his Nativity. But the series of his Life and Gests seems to be more exactly computed by William of Malmsbury, Adam of Domesham and Iohn a Monk, who have written his life more accurately then any, out of the Ancient Records of Glasenbury, and Præbim who wrote the same presently after his death. And by their account, ascribing to S. Patricks life one hundred and eleven years, and fixing his death in the year of our Lord four hundred seaventy two, his birth must fall on this year three hundred sixty one.

2. Now though some Historians, and among the rest Mathew of Westminster, and Baronius likewise, doe affirm that he was born in Ireland, yet the greater number, and those externs also, doe acknowledge him a Brittain: neither is this denied even by the Irish Writers themselves.

3. But there seems some difficulty in assigning the particular Province in Brittain where he was born. Bishop Fisher is of opinion that the place of his Nativity was a Town call'd Kirc-patrick situated between the Castle of Dunbritton and Glasco, where the Romans anciently cast up a rampire to exclude the barbarous Caledonians, and Picts. And hereto he adds this observation, At this day (saith he) the ancient limits of the Provinces being chang'd, so that the Castle of Dunbritton does not now, as formerly, belong to the region of the Brittain, but Scotis: hence probably it hath hapned that some have affirm'd S. Patrick to have been a Scott.

4. This

Camden, in Menid insula

IX. CHA.

A.D. 361.

Gal. Malmsbury Adam of Domesham Iohn a Monk

1. 2. 3. 4. 5. 6. 7. 8. 9.

Sanctus ap. Harenm. 17. Mart.

Girald. lib. 1. c. 1.

Camden in Brittain. c. 1.

Brit. 3. 4. 5. 6. 7. 8. 9.

1. 2. 3. 4. 5. 6. 7. 8. 9.

under Roman Governours. VIII. Book. 151

4. This conjecture of so learned a Writer, though it confirms our position that S. Patrick was by birth a Brittain, yet mistakes in the particular Province. For it was not in the Northern parts of Brittain that he was born, but in the South-west coast among the Dimeze dwelling in the Province call'd Penbrock-shire, as beides Staniburst a learned Irish Antiquary, it is asserted by our Learned Camden. The words of Staniburst are these, In the year of our Redemption three hundred sixty one a certain honourable and vertuous person call'd Calphurnius, or Calphurnius had by his equally vertuous wife, whose name was Conchessa, a Son, who at his Baptism was call'd Suchar or Socher, which name afterward was by S. German Bishop changed into Magonius: and in conclusion by Pope Celestin he was named Patrick. Now Patrick was born in a territory of Brittain lying by the Sea, which anciently was named Triburnia, or Eiburnia. This is a place of the Dimeza in Penbrockshire, called by Ptolemy the Promontery of the Offspire, and at this day S. Davids or Menevia (Mencw.) A country this is stony and barren (saith Giraldus Cambrensis) neither cleav'd with woods, nor divided with rivers, nor adorn'd with meadows: but on all sides exposed to winds and tempests. Notwithstanding this rude unfruitfull place, as Camden relates, was the retreat and dwelling of persons eminent in sanctity. For Calphurnius a British Priest, as we find in our Ecclesiasticall Records, in a valley of this country call'd Rosina had by his Wife Concha the Sister of S. Martin Bishop of Tours a Son call'd Patrick the Apostle of Ireland: And also David a most Religious Bishop removed his Archiepiscopall See from Caer-leon (Iscia Legionum) in Monmouthshire to Mencw, which is the remotest corner of this Region.

5. In these testimonies we find not only the place of S. Patricks birth, but the names of his parents also. All which though with some variety is confirm'd by S. Beda, who writes thus: S. Patrick, who was also called Sochet, was by Nation a Brittain. Where after great tribulations suffred in his youth, he became an instrument of salvation to his nation and country. He was begotten in Brittain by his Father Calphurnius a Deacon, who was the Son of Potius a Priest: and his Mothers name was Concha. The place of his birth was a village call'd Bannava in the Region of Triburnia, not far distant from the Western Sea. Which village we find was unquestionably situated in the Province of Neustria, where anciently Giants are said to have dwelt. Thus writes S. Beda from Probis the first Describer of S. Patricks Gest.

6. Now whereas Calphurnius the Father of S. Patrick is said by some to have been a Priest, or more truly by S. Beda, a Deacon: we are to understand that according to the Ecclesiasticall Law and custom of that age, his Father after receiving holy Orders protels'd continency, as S. Hilary of Poitiers and S. Remigius Bishop of London likewise did.

7. And as for S. Patricks Mother, called

Conches or Conchessa, she was Sister, or rather, as Bishop Fisher judges, daughter to the Sister of the famous S. Martin Bishop of Tours, who flourish'd gloriously in this age; and who according to Sulpricius Severus his computation was at this time in the forty fifth year of his age. He came out of Pannonia (Hungary:) descended from parents, saith the same Author, according to worldly dignity of no mean degree. Thus much of the Birth, country and Parents of this glorious S. Patrick: of whose wonderfull Gest we shall in prosecution of this History have frequent occasion to treat.

X. CHAP.

1. 2. 3. 4. &c. Julian succeeds Constantius: Becomes an Apostate and Persecutor. 7. &c. is slain: to whom Iovian succeeds: and restores Christianity. 10. Iovian dying, Valentinian is chosen Emperor.

1. Constantinus in the five and twentieth year after his Father Constantius death, and in the eleventh after the death of his Brother Constans, dyed of a fever at Mopsuestia in Cilicia, to whom Iulian formerly created Caesar by him, succeeded in the Empire, which he polluted by his infamous Apostasy.

2. He had from his infancy not only been bred in the Protection of Christianity, but was likewise inscrib'd in an interior Ecclesiasticall Degree of Lectur: but being of an inconstant curious disposition, and unfortunately falling into the acquaintance and freindship of certain Pagan Philosophers and Magicians, he was perverted by them: And though during Constantius his life he dissembled his change, yet being posses'd of the Empire he publicly protels'd not only a defection from the Christian Faith, but an implacable hatred of it, and resolution to employ all the power of Earth and Hell to deitroy it.

3. The first proof hereof he gave, as S. Gregory Nazianzen witnesses, in taking away that famous Labarum, or Imperiall Ensign of the Crosse, which in Constantius and Constantinus his times leading their Armies had given them assured victories: in place whereof he restor'd the Images of the Heathen Gods and Devils, together with the representations of Eagles, Dragons, Wolves, Minotaurs, &c. which the soldiers were commanded to adore.

4. Moreover, saith Suidas, he endeavour'd to abolish all other monuments of the Holy Crosse: inso much as he caused to be

digg'd

A.D. 361. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

X. CHAP.

Greg. Naz. in Orat. 1. cont. Iulian.

Suid. verb. Kilon.

VALENT. EMP. A.D. 372. The Church-History of Britanny 154

was vnder the Remans dominion was diuided into five Provinces. The first call'd Britannia prima contain'd all the southern parts between the Sea and the River of Thames and Severn. The second call'd Britannia Secunda comprehended the Silures, Dimetæ and Ordovices, that is, all Wales. The third call'd Flavia Cesariensis (probably from this Theodosius his Son afterward Emperour of the Flavian family) embraced all the Regions between Thames and Humber. The fourth call'd Maxima Cesariensis reach'd from Humber to the River Tyne. And lastly Theodosius having expell'd the Picts and Scotts out of all the Province beyond Tyne as far as between Dunbriton and Edinborough, call'd this fifth Province Valentia: In which was the wintering camp of a Roman Legion, to repress the incursions of the Scotts.

9. Theodosius having thus happily settled Britanny, was two years after call'd by the Emperour to Court, where he was made General of the Horse in Iovinus his place, & by the Senat honour'd with a Statue of brass. But the most illustrious effect of his martial exploits was the recommending of his Son by the brightness of them to the Empire.

XII. CHAP. 1. 2. & 3. Of S. Ninianus Birth and education. S. of S. Moyses Apostle of the Saracens: said to have been a Brittain.

1. THE year after Theodosius his departure out of Britanny, our Ecclesiasticall Monuments commemorate S. Ninianus call'd by S. Beda, S. Ninias) his journey to Rome, to be there instructed in the true Orthodox Faith, which he afterward with great efficacy communicated to his own country. So that it is probable he attended Theodosius in that voyage.

2. Concerning whose birth we read thus in his life. He was born in great Britanny, of a princely Stock in that Region where the Western Ocean as it were stretching forth its arm, and on each side making two angles, divides the Provinces of the Scots and English, as at this day they are separated. Which country even to the times of the Saxons enjoy'd their own King, as we are assured not only from the credit of History, but even the memory of some yet alive. His Father was Prince of that country (Cumberland,) by Religion a Christian, and truly happy in the blessing of such a Son. Whilst Ninian was yet a child he shew'd great devotion to Churches, and wonderful love to his officers. He was sober in his diet, sparing of his tongue, diligent in reading, grave in conversation, averse from lightness, and always careful to subject the flesh to the spirit.

3. At last by a freewill instinct of Gods holy spirit the Noble youth undertook a pilgrimage, desisting worldly riches and carnall affections. Therefore passing over sea into Gaule, and taking his way through the Alpes he entered Italy, and with a prosperous journey came to Rome. Where being arrived, he went to the Chief Bishop (Pope Damasus,) to whom he declared the cause of his journey, whereupon the Holy Bishop commending his devotion, receiv'd him with the tenderness of a Father, and appointed him Teachers to instruct him in the Disciplines of Truth and Orthodox Faith, as likewise in the wholesome sense of Scriptures.

4. By this relation it appears that S. Ninian was of the Nation of the Southern Picts. And whereas he is call'd Son of a King; that Title in the liberal stile of our ancient Legendaries signifies no more then a person of Power and riches in his country. Though as Bishop Fisher observes, in the ancient English Annals there is frequent mention of the Kingdom of the Cumbri (Cumberland) whereto the Southern Picts belong. The Author of his life thus proceeds.

5. Young Ninianus therefore with wonderful avidity studying Gods word, like a diligent Bee compass'd for his own use as from many flowers out of severall sentences of holy Doctors honey combs of spiritual wisdom: which being layd upp in the hive of his bosome: he prefer'd them for his own interior refectiõ, in due time likewise to be pour'd forth for the consolation of many others. Thus being chaste in body, prudent in mind, provident in counsels, circumspect both in actions and words, he was commended by all, and every day more favour'd by the Supreme Bishop.

6. Now it is no wonder that this holy Young man should make choice of Rome for education, considering what special care the Emperour Valentinian took for the promoting of learning there, and the privileged order'd by him on strangers which came thither to perfect themselves in Studies of literature, as appears by his Law still extant in the Theodosian Code. And Pope Damasus likewise being himself learned, was a great favourer thereof.

7. Now how S. Ninianus after little more then twenty years was consecrated Bishop by S. Siricius Successour to Pope Damasus, & sent back into his own country to preach the Gospell to the Picts, shall be shew'd in due place.

8. There are not wanting besides our own, some foreign Authors also, who affirm that the famous Bishop Moyses, the Apostle of the Saracens was born in Britanny: by name Norgermus Bishop of Liege, & Henry Fitz-Simon a learned Irish Jesuit. Certain it is that he was in a speciall manner commemorated, & his Festivall observ'd in the British Martyrologe compos'd by S. Beda, where we read these words: In Britanny in the City Augusta (London) is on the seventh of February celebrated the memory of S. Augustus Bishop and Martyr. Likewise of the Venerable Bishop S. Moyses: who first of all leading a solitary life in the desert, became famous for many miracles. He was afterward by his illustrious merits, vertues and glorious miracles made Bishop of the Saracens, at the request of Mawia their Queen. He prefer'd

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3. At last by a freewill instinct of Gods holy spirit the Noble youth undertook a pilgrimage, desisting worldly riches and carnall affections. Therefore passing over sea into Gaule, and taking his way through the Alpes he entered Italy, and

GRATIAN. EMP. A.D. 376. under Roman Governours, VIII. Book. 155

prefer'd the Communion of the Catholick Faith without blemish and after he had converted to the Faith of Christ the greatest part of that Nation, he rested in peace. A larger narration of his Gestis may be read in Theodoret, Socrates and Rufinus: which are omitted by reason of the uncertainty whether they pertain to our present History.

XIII. CHAP. 1. Fraomartius a Tribune in Britanny. 2. Gratianus succeeds Valentinian.

1. Valentinian the year before his death went over into Britanny a certain German King of the Bucinantes call'd Fraomartius, to exercise the Office of Tribune over the Alemanni, a powerfull Squadron of the British army. And the reason was because the little territory (pagus) of which he was King, lying neer to Moguntiacum (Mentz) had been wasted and impoverish'd by occasion of his Predecessour Marimianus his rebellion, (saith Marcellinus.) Where we may observe how in those times the Title of King was attributed to such as govern'd a very small Territory. So that our Legendaries are not much to be blam'd, when they so frequently bestow that Title on petty Princes.

2. To Valentinian succeeded his Son Gratianus, who nine years before had been named Augustus, or Emperour by his Father. And six dayes after, his younger Brother Valentinian also was saluted Emperour by the Soldiers, which election Gratianus meekly approv'd.

XIV. CHAP. 1. 2. & 3. S. Patrick in his childhood made a Captive. His wonderful piety, &c. 5. He is freed.

1. THE Picts, Scots and other Enemies of the Britains, though they had been repress'd by Theodosius the Emperour Valentinian's General, yet were not so encompass'd but that they made incurrion into the Roman Provinces there: And particularly in one of them they led captive with them the child of Calphurnius, so call'd afterward Patrick, in the sixteenth year of his age, whom they sold to a Noble man in the Northern parts of Ireland, call'd by Florilegus, Nulcu, by Capgrave Mluch, or rather as Malmshurienfis reads the name, Mlchu, who employ'd the holy youth in keeping his swine.

2. Iacelinus the most exact writer of his life thus relates the matter: Inasmuch, (saith he, as according to Scripture, gold is tryed in the furnace, and a just man by tribulation: S. Patrick that he might be better fitted to receive a crown of glory, was first exercis'd with temptations. For the illustrious child entering into his sixteenth year was snatch'd away captive by Pirates which wasted that country, and was carried by the into Ireland. There he was sold a slave to a certain Pagan Prince called Mlchu whose territory lay in the Northern parts. And herein his condition was parallel to that of the Holy Patriark Joseph, who at the same age was sold into Egypt. And as Joseph after his humiliation was exalted to the Government of all Egypt; so likewise did S. Patrick after his captivity obtain a spirituall principality over Ireland. Again as Joseph by his providence nourish'd the Egyptians with corn during a long famine; so S. Patrick in process of time fed the Irishmen ready to perish by their idolatry, with the saving nourishment of Christian Faith. So that on both of them affliction was brought for the advancement of their faules in piety: for affliction had the same effect on them that the flail has on corn, the furnace on gold, the file on iron, the wine-press on grapes, and the olive-press on Olives. Now Saint Patrick by the command of the foresaid Prince was deputed to the keeping his hogs.

3. Six whole years the devout youth spent in this slavery: during which time what wonderfull miracles God wrought by him, are at large recited by the same Author, as likewise by Capgrave, Bishop Fisher, &c. to whom I refer the curious reader for as much as a particular account of all the Gestis contains would swell enormously our present History. And in selecting their principall actions, it seems more profitable to recount their vertues, which may and ought to be imitated by all, then their Miracles, which exceed the power of nature, and some times of belief.

4. S. Patrick's employments therefore withdrawing him from the conversation of men, afforded him space enough to attend to God. Inasmuch as Iacelinus testifieth that a hundred times a day, and as oft in the night he address'd his prayers to God. And to Prayer he added Fasting for the mortification of his Senses: So that with these two wings he mounted to such perfection, as he enjoy'd a frequent conversation with Angels. And particularly in Capgrave we read how an Angel called Vislor frequently visited him, and said to him, Thou dost very well to fast: Ere long thou shalt return to thy country. Now the Reader needs not wonder at the unusual Name of this Angel: For as S. Gregory observes, Angels are therefore design'd by particular names, that they may signify their speciall vertues and operations. Therefore S. Patrick who was to conquer first his own tribulations, and afterward the power of the Devil in that idolatrous Nation, was properly visited by an Angel named Vislor, or Conquerour.

5. The Piety, devotion, Fasting, patience in labours & other heavenly vertues of this holy young man at last moved the divine Goodnes miraculously to free him, as he had the Israellites, out of his captivity: For as Malmshurienfis

VALENT. EMP. A.D. 376. Theodosius his Son afterward Emperour of the Flavian family) embraced all the Regions between Thames and Humber. The fourth call'd Maxima Cesariensis reach'd from Humber to the River Tyne. And lastly Theodosius having expell'd the Picts and Scotts out of all the Province beyond Tyne as far as between Dunbriton and Edinborough, call'd this fifth Province Valentia: In which was the wintering camp of a Roman Legion, to repress the incursions of the Scotts.

9. Theodosius having thus happily settled Britanny, was two years after call'd by the Emperour to Court, where he was made General of the Horse in Iovinus his place, & by the Senat honour'd with a Statue of brass. But the most illustrious effect of his martial exploits was the recommending of his Son by the brightness of them to the Empire.

XII. CHAP. 1. 2. & 3. Of S. Ninianus Birth and education. S. of S. Moyses Apostle of the Saracens: said to have been a Brittain.

1. THE year after Theodosius his departure out of Britanny, our Ecclesiasticall Monuments commemorate S. Ninianus call'd by S. Beda, S. Ninias) his journey to Rome, to be there instructed in the true Orthodox Faith, which he afterward with great efficacy communicated to his own country. So that it is probable he attended Theodosius in that voyage.

2. Concerning whose birth we read thus in his life. He was born in great Britanny, of a princely Stock in that Region where the Western Ocean as it were stretching forth its arm, and on each side making two angles, divides the Provinces of the Scots and English, as at this day they are separated. Which country even to the times of the Saxons enjoy'd their own King, as we are assured not only from the credit of History, but even the memory of some yet alive. His Father was Prince of that country (Cumberland,) by Religion a Christian, and truly happy in the blessing of such a Son. Whilst Ninian was yet a child he shew'd great devotion to Churches, and wonderful love to his officers. He was sober in his diet, sparing of his tongue, diligent in reading, grave in conversation, averse from lightness, and always careful to subject the flesh to the spirit.

3. At last by a freewill instinct of Gods holy spirit the Noble youth undertook a pilgrimage, desisting worldly riches and carnall affections. Therefore passing over sea into Gaule, and taking his way through the Alpes he entered Italy, and

GRATIAN
EMP.

A. D. 379.
In Antiquit.
Glasgow. in
Patrick.

XV. CHA.

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rienfis relates, after six years slavery S. Patrick by the admonition of an Angel found under a certain tree a Summe of Gold, which he gave to his Lord, and so was deliver'd from captivity, and returned to his parents and country, which he gloriously illustrated with the admirable sanctity of his life. The prosecution of his Gests we remit to the following age.

XV. CHAP.

1. Valens the Emp. burnt.
2. Theodosius made partner of the Empire.
3. 4. &c. Maximus Governour of Britanny: Carries all the forces out: whence came the Destruction of the Island.
10. A. stake of those who place the Martyrdom of S. Vrsula, &c. here.

A. D. 381.

ABout this time the Arian Emperour Valens suffered a severe but just punishment for his persecution of the Professors of the Orthodox Faith. For the Gothes together with the Huns and Alans, seicre northern Nations entering in a hostile manner into Thracia, put the Eastern Empire in great danger. Whereupon Valens sent to Gratian for assistance: which he with great care prepared: whose army, faith S. Ambrose, was conducted not by profane military Eagles, but the name and worship of the true God, meaning the Holy Croste the principall Ensign of his forces. But Valens not expecting his coming, and out of envy least he should partake the glory of the Victory which he foolishly promis'd himselfe, would needs hazard battle alone with the Barbarians: by whom his army was discomfited, and himself being wounded with a dart among the multitude, with many of his cheif Officers flying into a certain house, the rude enemies not willing to loose time in forcing an entrance, set it on fire, with which the Emperour and all his company were consumed.

A. D. 379.

2. In his place the Emperours Gratian and Valentinian, unwilling to leave the West, assumed Theodosius (a worthy son of that Famous Theodosius who had settled Britanny and repress'd its Enemies) into a part of the Empire, committing to him the care of defending the Eastern Regions against the insulting Goths.

Sigbert. in
Chron.
A. D. 383.

3. At this time, and probably upon this occasion of the Election of Theodosius, one Mans envy brought irreparable misery upon Britanny. That was Flavius Clemens Maximus Governour of the Island. Sigbertus says he was defended of the Imperiall family of Constantin, upon which Title he challenged part in the Empire. And that making himself King of Britanny, he then began to exercise Tyranny against

the Roman Empire. And indeed that he was so defended his name Flavius may probably argue.

4. Zosimus affirms that he was a Spaniard. But other ancient Authours Greeke too, positively say he was a Brittain, born in Britanny. Where to no doubt Ausonius had regard, when in hatred to Maximus who slew the Emperour Gratian his schollar, he calls him (Rexipinnum Latroem) the Ruspian pyrat or robber. And our Gildas names him a frigg of the British plantation.

5. From what stock or country soever he came, he was a Prince of admirable valour and conduit: which gave occasion to the ancient Brittain to forge a Romant of his story: From whom our Marther of Westminster relates, how there was a certain King of the Brittain call'd Ollavins who dying left behind him an only daughter, which caused great dissensions among the Nobles, who could not agree on the person to whom they should give the Princesse with the Kingdom in marriage. At last they thought fit to send Embassadors to Rome to invite a Senator call'd Maximian (so they nam'd Maximus) to espouse the Lady. For this Maximian rather was a Brittain, the Son of Lollius Puckle of Constantin: but his Mother was a Roman. Maximian having been acquainted with the cause of their journey, consented to their proposal, the rather because he was disfavoured by the Emperours Gratianus and Valentinian. He therefore undertook a journey into Britanny, and in the way overthrew the Carries of the Franks, where he heap'd a vast treasure of Gold and Silver. But as soon as he was landed in the haven of Hamon, there met him Conan: a Brittain Prince with all the youth of the Kingdom, with an intention to combat him, for he was earnestly ambitious of the Crown. But the Brittain generally favouring Maximian, Conan was expell'd, and the Princesse married to Maximian. But Conan conceiving great indignation, fled into Scotland, where he gathered another army. And then with all his forces passing over the Trent, he began to waste the Provinces. But Maximian coming upon him, overcame him again in a battle: Yet at last by the mediation of freinds an agreement was made between them.

6. But the more sober authentick Writers of these times take no notice of Ollavins or any other King of the Brittain: and it is without question certain that Maximus was at this time Governour of the Island under the Emperour. And even the Scotch Historians acknowledge that he fought successfully against the Scots, slew their King Eugenius and expell'd the whole Nation out of the Island: That their Kings Brother Erthack, with his Son Erth and many others retir'd into Ireland: Some went into Norway: and a few lurk'd in the small Islands near Britanny. They add that the Isthm also were not exempted from Maximus his power: but were compell'd humbly to begg for a peace, which was hardly granted them,

GRATIAN
EMP.

D. A. 379.

Ser. l. j. c. 11.

Auson. de
clat. P. 11. b. u.

M. V. 11. u. u.
A. D. 379.

P. 11. u. u. u.
c. 11.

A. D. 381.

Gildas in
Liber.

A. D. 379.
Theodos. 4.
P. 11. u. u. u.
c. 11.

Id. ibid.

and

MAXIMUS
EMP.

A. D. 383.

A. D. 383.
Z. j. m. 1. 4.

P. 11. u. u. u.
c. 11.

A. D. 381.

Gildas in
Liber.

A. D. 379.
Theodos. 4.
P. 11. u. u. u.
c. 11.

Id. ibid.

under Roman Governours. VIII Book. 137

and with this expostulation, That they had sent auxilliary forces to the Enemies of the Romans and their confederates: an injury, the less pardonable, because Ireland alone of all other Kingdoms had never been attempted by Roman arms.

7. The same Maximus likewise subdued entirely the nation of the Picts: by which victories having receiv'd great glory: and being exalted as the promotion of the younger Theodosius to the Empire, under whose Father Maximus had been a Soldier in Britanny, as Zosimus relates, whereas himself had not by the Emperour been promoted to any great honour, he began to incense the Soldiers against the Emperour: and in fine had the confidence not to refuse the Imperiall Purple offered him by his soldiers. Concerning whom Orosius thus writes: Maximus was a courageous and just Prince, and worthy to have been Emperour, if he had not against his Oath and fidelity attain'd that Title. He was almost against his will proclaimed Emperour by his army in Britanny: from whence he pass'd over into Gaule.

4. The passage of Maximus out of Britanny into Gaule was the principall, if not only cause of the destruction of this Island: because to strengthen himself against the Emperours, he transported out of Britanny all the forces of the kingdom, and not only the Roman navy which guarded it, but the flower also of the British youth, which never return'd again. This calamity our Historian Gildas thus bewayles, From that time Britanny being destitute of all military forces, Governours however cruelly yet necessary, and a vast multitude of its youth, which accompanied the Tyrant in that unhappy expedition and never saw their country again: the Island it self being utterly unacquainted with martiall affairs, was expell'd to be trodden underfoot by those fierce Northern transmarin Nations, the Scots and the Picts, which misery they suffered and bewayld many years.

9. Maximus being attended with so great a force quickly subdued Gaule and Spain likewise, and by a treasonable stratagem slew the Emperour Gratian at Lyons in Gaule. Which having done, his next design was to march into Italy against the Emperour Valentinian.

10. Many learn'd Historians refer to this time the Erection of the Kingdom of Armenia, or Little Britanny in Gaule, suppos'd to have been posses'd by Maximus his British soldiers. And consequently they place here likewise the story of the Martyrdom of S. Ursula and the eleven thousand Virgins her companions, sent out of Britanny to be married to these New conquerors of Armenia. But besides the improbability that Maximus would deprive himself of so great forces, necessary to the prosecution of his vast designs, we shall hereafter demonstrate that these two stories belong to a later age: and that the mistake of those Writers which refer them to this time, is grounded on an

erroneous confusion of the names of Valentinian the Emperour and Maximus the General: For it was in the dayes of Valentinian the third, and by the conduct of another Maximus that the forefaid New British Kingdom was erected in Gaule, and then it was that the Martyrdom of those Virgins hapned.

XVI. CHAP.

1. 2. 3. &c. Of the Heresy of Priscillian: examin'd before the Emp. and Priscillian put to death.
5. Britanny infected: how.

IT seems that now was the time when Britanny became infected with Heresy, when, as Gildas saith, all manner of beasts fixing their venomous teeth on this poore country delighting in novelties and constant to no doctrine, insill'd the deadly poison of every kind of Heresy into it.

2. The occasion hereof was probably from the severe proceedings of Maximus in Gaule against the Arch heretic Priscillian and his companions Instantius and Tiberianus, &c. This Priscillian had compos'd a New Heresy out of the impure dreggs of the ancient Gnosticks and Manichees: into which as into a sink the filth of severall other Heresies also did flow. With this Heresy he had infected Spain, and endeavouring the like in Italy, he was rejected by Pope Damasus at Rome, and by Saint Ambrose at Milan. From thence therefore he descended into Gaule: the Bishops wherof having notice that the infection began to spread, petition'd Maximus to use his authority to prevent so mortall a disease. There were also two Spanish Bishops, Idacius and Ithacius, who with great zeale pursued the Hereticks: These coming to Maximus whose abode was at Trier in Germany, vehemently accus'd Priscillian and Instantius, charging them with many heynous crimes. Whereupon the Emperour commanded the Prefect of Gaule and Vicar of Spain to cause all who were infected with that Heresy to be brought before a Synod assembled at Bourdeaux. There Instantius a Bishop infected by Priscillian, not being able to say anything in his own defence, was iudged unworthy of his Bishoprick.

3. But Priscillian unwilling to plead his cause before the Bishops, appeal'd to the Emperour, which was permitted him through the timide inconstancy of the Catholick Bishops. Thus all parties involv'd in the cause, were brought to Trier, and were attended by their too zealous accusers Idacius and Ithacius Bishops of Spain. But S. Martin, who then was at Trier, earnestly

MAXIMUS
EMP.

A. D. 383.

XVI. CH.

P. 11. u. u. u.
c. 11.

earnestly

A. D. 386.

earnestly urged *Ithacius* to desist from his accusation before a *Secular Tribunal*: and humbly requested the *Emperour* to abstain from shedding the blood of those wretched *Hereticks*, saying it would be sufficient, if by a sentence of *Bishops* they were expell'd from the *Churches*. This holy *Bishop* thus, interposing, the hearing of the cause was deferred: and being afterward to depart, he got a promise from *Maximus*, that their punishment should not extend to blood.

4. But he being gone, the *Emperour* was drawn from this mild intention by two *Bishops*, *Magnus* and *Rufus*. Whereupon he committed the hearing and iudging of the cause to his *Presett Eudius*, a stern severe man. Before whom *Priscillian* being convicted of magick and many filthy doctrines, and practis'd, as praying naked in a meeting of women by night &c. he was by him pronounc'd guilty, imprison'd and for farther punishment reserv'd to the *Emperours* judgment. Who appointed that *Priscillian* and his associates *Felicissimus* and *Armentius* Ecclesiasticall persons should loose their heads, their cause having been once more heard by *Patricius* the *Emperours* treasurer. The same punishment was also inflicted on *Larentianus* and *Embrocia*, *Agrinus* and *Aurelius* a Deacon. As for *Instantius* formerly condemn'd by the *Bishops*, he was banish'd into the Isle of *Silly* (*Silina*) near *Brittany*, together with *Vitiantius*.

5. By this means that impute *Heresy* being made publick, and the principall Teachers of it brought to neer *Brittany*, no wonder if Doctrins favouring the vile inclinations of corrupt nature, did quickly insinuate themselves into unwary minds, affected withall to Novelty. For the scandalously severe judgment, hitherto unpractis'd in the Church, against *Priscillian* and his companions, was so far from cutting off the *Heresy*, that it receiv'd strength from thence: for his followers which before honour'd him as a holy man, afterward began to worship him as a Martyr.

Salp. Sever. 16.

XVII. CH.

XVII. CHAP.

2. 2. *Gr. Maximus and his wife honour S. Martin.*
5. 6. *Theodosius overcomes Maximus.*

A. D. 386.
Id. 16.Theodoret. 1.
l. c. 14.

THE *Emperour Maximus*, for that Title *Theodosius* allow'd him after the death of *Gratianus*, was zealous in defence of the *Catholick Faith*. Inasmuch as he wrote an efficacious letter in behalf of *S. Ambrose* *Bishop* of *Milan* to the *Emperour Valentinian*, who intigated by his Mother *Iustina* an *Arian*, persecuted him. In which Letter likewise, faith *Theodoret*, he denounc'd warre

against him in case he would not desist from his iniustice against the holy *Bishop*.

2. *Sulpicius Severus* likewise at large declares what great honour and respect the same *Maximus* shew'd to the Blessed *Bishop S. Martin* of *Tours*; And particularly the *Emperours* Wife did most officiously reverence him. For having with great earnestness obtain'd his presence at a privat Feast prepared for him in her own chamber, she would not permit any servants to attend, but she her self with all humility ministred to him, and with great devotion layd up the fragments, which she valew'd above all her Imperiall delicacies.

3. Who this *Lady* was, and from what country or family, it does not appear in ancient Story. The same *Author* comparing her with the *Queen of Saba*, and saying that she also came from the ends of the earth to heare the wisdom of another *Salamon*, argues her very probably to have been a *British Lady*: though we can scarce allow her to have been the daughter and heyr of an unheard of *King of Brittain* call'd *Idolavau*.

4. *Maximus* after this, not content with so large a portion of the *Empire* as *Gaul*, *Spain*, and *Brittany*, march'd with his Army into *Italy*. At whose approach the *Emperour Valentinian* fled into *Illyricum*, having now learn'd by experience, faith *Theodoret*, how unhappy he had been in following his Mothers counsels against the Holy *Bishop S. Ambrose*.

5. There is extant a Letter which *Maximus* wrote in answer to *Pope Siricius*, who lately had succeeded *S. Damasus*: in which he professes the *Orthodox Faith*, which he learnt in *Brittany*: where likewise he was baptis'd, and immediatly after his baptism was proclaim'd *Emperour*. In the same letter he likewise gives him account of the abominable doctrines and crimes of the *Priscillianists*, which he calls *Manichees*, known not by uncertain suspicions, but their own publick confessions in judgment. Crimes so enormous and obscene, that out of modesty he could not relate them, and therefore sent him a Coppy of the *Processe*.

6. Now the *Emperour Theodosius* solicited by *Valentinian*, whose Sister *Galla* he had married, came with an Army into the *West*. To which warre he prepared himself by earnest prayer and fasting. And having understood, faith *S. Augustin*, that in the *Desart of Egypt* there was a certain Monk, a great servant of God, who had the spirit of prophecy, *Theodosius* sent to him, and receiv'd a most certain message of *Victory*.

7. Thus arm'd he readily and quickly obtain'd a *Victory* against *Maximus*, who only wanted a good cause. After the discomfiture of his Army, *Maximus* being taken prisoner was brought before *Theodosius*, who was inclin'd to take pity of him. At which his soldiers conceiving great indignation, remov'd him from his presence and kill'd him. Our Historian *Gildas* mentions both

A. D. 388.

Gildas de
excidio.A. D. 390
Theodoret.
l. c. 14.

A. D. 388.

August. de
civitat. D. 10.
l. c. 26.

his

A. D. 388.

Gildas de
excidio.

XVIII. C.

XVIII. CHAP.

1. 2. *Gr. The Relicks of S. Gervasius &c. miraculously discover'd to S. Ambrose. The miracles wrought by them: The Veneration of them assted.*

IT will not be amiss though it pertain not to our History of *Brittany*, yet because it will afford us a prospect of the judgment and practise of the ancient Church, to declare the almost visible assistance which Almighty God afforded to his servant *S. Ambrose* at the time when the *Arian Emperesse Iustina* used her son *Valentinian*s power to persecute him. For then it was (to use the words of *S. Augustin* directed to God in a prayer) that by a vision thou, O God, didst discover to thy *Bishop Ambrose* the place wherein the bodies of thy *Martyrs Praximus* and *Gervasius* reposed, which thou for so many years hadst preserved incorrupt in thy secret treasure, from whence thy intention was to bring them forth for the restraining therage of a woman, yet no ordinary woman, being an *Emperesse*. For when being discovered and digg'd up, they were translated with due honour to the *Ambrosian Church*, not only those who were vexed with unclean Spirits, the same *Devils* confessing, were healed: but a certain Citizen of *Milan* who had been blind many years, well known in the town, when he had enquir'd and was inform'd of the occasion of so great a noyse and assembly of the people, he leap'd up, and desir'd one present to guide him to the said Church: Whither being come he obtain'd leave with his handkerchief to touch the Coffin of those *Martyrs* whose death was precious in thy sight. Which having done, and applying it to his eyes, they were immediately opened, so that he saw clearly. The same hereof presently was spread abroad, and praises given to thee with great fervour: inasmuch as the mind of thy Enemy, the *Emperesse Iustina*, though it was not heal'd of her spiritual blindness, yet it was repress'd from the fury of persecuting the Holy *Bishop*.

2. The same holy Father repeats the substance of the same narration in several other places, in one whereof he professes himself to have been an eye-witness of these Miracles, saying, my self was a witness of the great glory of these *Martyrs*: for being then at

Milan, I had certain knowledge of the miracles wrought &c. This hapned two years before *S. Augustin* having been converted and baptis'd by *S. Ambrose*, return'd from thence towards his own country *Africa*, and by the way at *Osia* lost his Blessed Mother *Monica*, concerning whom in his Confessions he thus writes: When the day of her dissolution was at hand, she did not busy her thoughts about a sumptuous buriall &c. but made this her only request, that a commemoration of her should be made as thy *Altar*, at which every day she had not failed to attend, and from whence she knew that holy sacrifice and *Penance* was dispensed, by which the Handwriting which was contrary to us was blotted out, by which our Enemy the Devil was triumphed over &c.

3. So authenticke a Testimony of the Veneration of the Relicks of holy *Martyrs* performed by the ancient Church of God, approv'd by unquestion'd divine Miracles, as likewise of Prayers for the Dead at the most holy sacrifice, needs not be further confirm'd. Therefore we will omit the transcribing a large Narration of the foresaid Miracles compos'd by *S. Ambrose* himself, and sent in an Epistle to his devout sister, wherein he repeats the miracle of the blind man restor'd to sight, and how very many had been dispossest of Devils, and by only touching with their hands the vestiment of the Saints many others were healed of diverse infirmities: How many handkerchiefs, faith he, were cast, how many garments sent to be layd on the most holy Relicks, to the end that by touching of them they might receive a medicinall vertue?

4. There were notwithstanding in those times some who denyed that those were bodies of *Martyrs*, that they could torment the Devil, or free any one posses'd by him. But these, faith *S. Ambrose*, were the blaspheemies of *Arian Hereticks*: refuted by the confessions of the Devils themselves who with loud clamours acknowledg'd their torments: and the great benefites proceeding from the *Martyrs* intercession were publicly testified by the blind and other sick people cured of their infirmities. The blind mans name was *Severus*, by trade a butcher, well known to all the City, who was forc'd to give over his profession, asson as that incommodity of blindness besell him. This man saies he, calls for witnesses of the miracle all his former customers, by whom he had been maintain'd in his trade: He is desirous those should now testify the recovery of his sight, who formerly had seen that he was blind.

A. D. 389.

A. D. 389.
Id. Conf. l. 1.
p. c. 10.Ambros.
p. 11. 85.

Id. Epist. 91.



2. VALEN-
EMP.

A. D. 390.

XIX. CH.

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XIX. CHAP.

1. *Valentinian the second, Emperor.*
2. 3. *Ec. The Heresy of Iovinian against Virginity &c. Condemn'd by Pope Siricius and the H. Fathers.*

A. D. 390.

1. **A**fter Maximus his death Theodosius left Valentinian Emperor of the West, adding to his Government Gaule Britany and Spain, posses'd by the Tyrant. But before he was entrusted with this great charge, the pious Emperor Theodosius instructed him in the Orthodox Faith, earnestly exhorting him to persevere in it. These instructions wanted not a good effect, the rather because his Mother Justina, the great Patronesse of Arianism, was lately dead.

A. D. 390.

2. The year following broke forth a Heresy, which in our last age taught Luther to renounce his Monastick Profession, to allow scope to his carnall appetites, and to draw out of her Cloyster a Consecrated Nunne to his incestuous embraces. The Authour of it was Iovinianus formerly a Monk, but weary of his vow'd austerities: who this year was publicly declared a Heretic by Pope Siricius. Whereupon most of the learned Fathers of those times earnestly wrote against him, particularly S. Hierom, S. Ambrose and S. Augustin.

Hierom. com.
Iovin. l. 1.

3. Concerning his speciall Hereticall Doctrine S. Hierime thus declares them. I will briefly sett down, saith he, our Adversaries opinions, and out of his obscure bookes, as out of dark dens draw out the Serpents, neither will I suffer him to cover his venomous head with the foldings of his spotted body. Let his poisonous doctrines be brought to light, that so we may see to tread and bruisie them under our feet. He affirms that Virgins, Widows and married women, being once baptiz'd, are of the same merit, in case they differ not in other works. Again he undertakes to prove that those who with a compleat Faith have been regenerated by Baptism, cannot afterward be subverted by the Devill. And in the third place he professes that there is no difference, in regard of merit, between fasting from meats, and the receiving of them with thanksgiving.

Siric. P. Ep.
ad Iovin.
Melitan.

4. Pope Siricius likewise in his Epistle concerning him to the Church of Milan, gives this character of Iovinian, that he was an imitator of the Devill, being an Enemy of Chastity, a Teacher of luxury, nourish'd with gluttonous credulities, punish'd by abstinence; he hates fasting, telling his Ministers that such things are superstitious &c. In opposition whereto a Synod assembled by the same Holy Pope catholically professes, Wee doe not undervalue or disparage the Power of marriage, at which we

oftimes are present: but we attribute greater honour to the spirituall marriage of Virgins. Calling therefore a Synod, it appear'd that Iovinian's assertions are contrary to our doctrine, that is, to the Christian Law. Therefore since these men teach contrary to what wee have learnt by Tradition, We the whole Clergy of Rome, with the Presb. & Deacons, following the Precept of the Apostle, doe unanimously pronounce this sentence, That Iovinian, Auxentius, Genialis, Germinator, Felix, Frontinus, Martinus, Iannarius and Ingenisus who have been found Zealous teachers of this New Heresy and blasphemy, be by Divine Sentence and our judgment condemn'd and cast out of the Church. Which sentence our hope is that your Holiness will likewise confirm.

5. Conformably hereto the Church of Milan in a Synodical answer penn'd by S. Ambrose, after high commendation of the Popes zeale, tells him, That the said Hereticks therefore fled to Milan, that they might find no place in which they should nor be condemn'd. All that saw them avoyded them, as if they had been infected, with the plague; and that being condemn'd, with an universall execration, they were thrust out of the City of Milan, like vagabonds.

Ambros.
Ep. 8. li.

6. To conclude, S. Augustin reciting the Positions of his Heresy, concludes with these words, The Holy Church did most fruitfully and most courageously resist this Monster. And in another place, This Heresy, saith he, was quickly extinguish'd, neither could it ever make such progresse as to seduce any Presb. though some ancient Virgins at Rome being persuaded by Iovinian, were reported thereupon to have taken husbands. No sign appears that it ever entered into Britanny in those times, so precious and venerable was Virginity then, so great a Multitude of Seminaries there of Chastity, and such frequency of abstinence and fasting. So that it seems a more powerfull Devill attended Luther and Calvin, then Iovinian.

August. Re-
spon. l. 1. c. 11.
Id. de Virg.
cap. 12.

XX. CHAP.

1. *Valentinian murdered.*
2. *Eugenius a Tyrant: Slain by Theodosius.*
3. *A Roman Legion left in Britanny.*

1. **A**fter four years raige, the young Emperor Valentinian who with great bloodshed had recovered his Empire, from which he had been forced to fly into banishment, was slain near the same City of Lyons which had been a witness of his Brothers murder: and his dead body was dishonour'd with hanging, saith S. Hierom. This was done by the treason of his Count Arbogastes. He had desir'd Baptism from S. Ambrose, but was slain before it could be administered.

2. In

THEODOS.
EMP.

D. A. 394.

THEODOS.
EMP.

A. D. 394.

Ruffin. l. 2. c. 36.

A. D. 394.

XXI. CH.

XXI. CHAP.

1. 2. 3. *Ec. S. Ninian made Bishop of the Southern Picts.*
4. *Ec. His Episcopall See, Candida Casa.*

1. **T**HE Holy young man S. Ninian (of whose birth and country, as likewise his voyage to Rome to be instructed in the Catholick Faith we have heretofore treated,) this year, wherein Theodosius slew the Tyrant Eugenius, shew'd forth the glorious fruits of his pious education under the Holy Popes Damasus and Siricius: For now was he consecrated Bishop, and sent back into his own country to preach the saving Truths of Christs Gospel to the rude nation of the Southern Picts. For thus we read in his Life extant in Capgrave:

4. Capgrave.
in Ninian.

2. The Roman Bishop (Siricius) having heard that a Nation in the Western parts of Britanny had not yet receiv'd the Faith of Christ, exalted S. Ninianus to the Episcopall degree, and giving him his Apostolical benediction destin'd him to become the Apostle of the foresaid Nation.

3. That which is here call'd a western Nation in Britanny, is the same which S. Bede calls Southern Picts: situated between Cumberland and the Bay of Glenties or Glunde (Dunbritton.) For the Northern Picts inhabiting beyond that Bay receiv'd not the Light of the Gospel till many yeares after.

Id. ibid.

4. Let us now prosecute S. Ninianus his Voyage, as we find in the same Authour of his Life, who tells us, That the man of God in his return from the City of Rome, was moved with an earnest desire to visit the glorious Bishop S. Martin at Tours (whom some Writers

affirme to have been his Vnkle;) whereupon he diverted from his journey to that City. S. Martin honourably receiv'd him: by inspiration knowing that he was extraordinarily sanctified by God, and that he would be a happy instrument of the salvation of many.

5. Being dismissed by S. Martin, the holy man pursuing his journey, came at last to the place whither he was destin'd: And there he found a great concourse of people (who it seems had notice of his return.) There was express'd wonderfull joy and devotion, and the praises of Christ sounded every where: because they all esteemd him as a Prophet. Then began he with great diligence to root up their ill planted superstitions, to disperse their long gathered wicked customs, and to demolish their impious idolatries. Having thus purged their minds from errors, he instructed them in all duties belonging to good Christians, and by his works and example shew'd them a pattern of all vertue and piety, all which he confirm'd by frequent miracles.

6. He chose for his place of Episcopall residence an habitation, afterward call'd Wre-herm, seated near the Sea, by which it is almost encompassed: to which there was only one passage toward the North. This place is seated, saith Camden, in the Province of the Novantes, now call'd Galloway. By the Latin Writers it is nam'd Candida casa, from the colour of it, and by the Saxons Wre-herm or white house: Here it was that in the dayes of the younger Theodosius Ninianus erected his Episcopall See. And here it is that Ptolemy places the Promontory call'd by him Leucopibia, which seems to have been an erroneous transcribing of Aulco-oidia, or white houses.

Id. ibid.

Camden. in
Scotia.

7. The summe of what hath been written, is thus delivered by S. Bede, The Southern Picts, saith he, forsaking the Errors of their Idolatry, receiv'd the true Faith by the preaching of most holy man, and most reverend Bishop Ninian, (Ninianus) who was by Nation a Brittain, and had been regularly instructed in the Mysteries of the true Faith at Rome.

bed. hist. l. 3.
c. 4.

8. Many years he spent in his Apostolical Office, for his death ensued not till thirty eight years after his first entrance. He consecrated Bishops, ordained Presbts, and divided the whole country into certain Parishes, as the Authour of his Life declares. There remains more to be written of him, which we will reserve till the time of his death. And whereas his see was establish'd in the Province of Galloway, which may seem to imply that he was a Scot: we shall in due place demonstrate that in those dayes that Province was belonging to the Jurisdiction of the Britains, not Scots.

THEODOS.
EMP.

A. D. 394.

Id. ibid.

X

XXII. CHAP

A. D. 395.

XXII.
CHAP.

XXII. CHAP.

1. *Ec. S. Regulus comes into the Pictish kingdom out of Greece, with the Relicks of S. Andrew, &c.*
6. *Ec. Of the Culdei, or Coli-Dei.*

A. D. 395.

Hist. Brit.
l. 6.

Id. ibid.

THE Labours of *S. Ninianus* were no doubt much lightened by the arrivall thither of another *Saint*, to wit, *S. Regulus*, who the year following by divine inspiration came out of *Achaia* into the same country, bringing with him the precious Relicks of the *Apostle S. Andrew*. Whose story is thus sett down by *Helior Bactius* out of ancient Monuments:

2. The holy man *Regulus*, saith he, as one night he watched at the Sacred monument of *S. Andrew*, was admonished from heaven to take the bone of the holy *Apostles* arme, three fingers and as many joints of his feet, and laying them up decently in a vessel to carry them to the Island *Albion* (or *Brittany*) feared in the utmost confines of the world: because that in future times there would live a people, which should give great veneration to the *Apostle S. Andrew*, and by his intercession receive great graces and benefits, both earthly and heavenly through the Divine goodness.

3. In compliance with which admonition the holy man undertook that tedious journey, and was joyfully received there: for as it follows in the Narration, The report of his arrivall with that sacred Treasure being spread through the Regions of the *Picts*, inflamed the minds of many to see and venerate the holy Relicks of the glorious *Apostle*. The people therefore flowed together from all quarters, bringing gifts and Offerings to the holy *Apostle*. There came likewise *Hirgustus* (others call him *Hungus*) their King, being invited by the same of these things. The Holy man *Regulus* receiv'd him with a Solene procession, in which Priests and Monks sung Hymns and praises to God. The King falling prostrate on the ground with great veneration kiss'd the Sacred Relicks: And when all Holy Rites were performed after the Christian manner, of which the King was very observant, he freely bestowed his Royall Palace to the honour of *S. Andrew*, on *Regulus* and the Priests who were there to perform Divine service: and not far from them built another Church dedicated to the same *Apostle*.

4. This is the place where in following ages the Scottish Arch-Bishops and Primates establish'd their Archiepiscopall See, which place, saith *Camden*, the Ancients call'd *Regimont*, or *Regulus* his Mount: where *Vngus* King of the *Picts* erected the principall Church of his Kingdom, to this day call'd *S. Andrews*.

5. Some modern Writers, perhaps out of an aversion to Sacred Relicks doe profess a doubt of this Narration. Yet it is certain that *Pope Boniface* the Eighth in an Epistle of his to King *Edward* the first writes in this manner, *Your Royall Highness may please to understand that the Kingdom of Scotland was converted to the Unity of the Catholick Faith by the Venerable Relicks of S. Andrew the Apostle, such was the great goodness of Almighty God.*

6. The forecited *Helior Bactius* describing the ornaments with which the pious King *Hirgustus* enrich'd his New built Church, saith he adorned it with munificent gifts, *Patens, Copes, Chalices, Basons, Levers &c.* framed of silver and gold, and likewise with other precious furniture proper for Sacred uses, placing in the same Priests to perform Divine service there.

7. These Priests, dedicated to Gods worship are the same which the *Picts* call'd *Culdei*, or *Colidei*, that is, worshippers of God. Some of these came with *S. Regulus* into *Brittany*. For he living in *Achaia* was a Father and Teacher of many who were addit'd to true piety: And to those others from among the *Picts* and *Brittains* joynd themselves, leading a solitary life with such a fame of their sanctity, saith *Buchanan*, that being dead their Cells were converted into Churches. And from hence was derived the succeeding custom among the *Scots*, to call Temples Cells. This sort of Monks was anciently call'd *Culdees* and their Name and Institute remain'd till a later kind of Monks expell'd them. But this last clause he writes with the spirit of a factious Presbyterian: For not a later sort of Monks, but such *Apostates* as himself enemies to the Divine Sacrifice celebrated by these, contemptors of Gods Saints, were those who out of Scotland expell'd the *Culdees* or Religious servants of God.

8. Notwithstanding, if we speak of the prime original of these *Culdei*, we have already shew'd that they began long before, when by reason of the furious persecution rais'd by *Diocletian*, a world of Christians retir'd themselves into deserts, there with safety and vacancy to attend to God by Prayer and Religious austerities: who therefore were call'd *Culdei*, and corruptly *Culdees*.

9. This digression we make upon occasion of the Gifts of *S. Regulus*, whom the English Martyrologe celebrates among the Saints on the twenty eighth of August: where notwithstanding there is a mistake in placing his death in the year of Christ three hundred and eighty.



XXIII. CHAP.

A. D. 395.

Ap. M.
W. Bland.
A. D. 190.Hist. Brit.
l. 6.Buchanan
acc. l. 6. in
Furmen.Martyr.
Aug. 28.

A. D. 400.

Claudian. Pa.
neyr. ad
Sulian.

A. D. 395.

XXIII. CHAP.

XXIII. CHAP.

1. *Honorius Emperour of the west.*
2. *Ec. Pelagius the Heretick appears &c.*
3. *The Roman Legion call'd out of Brittainy.*
6. 7. *Alaricus invading Italy, is wise vanquish'd.*
8. *Innocentius Pope.*

A. D. 395.
Honorius de
his Pontific.

A. D. 395.

A. D. 395.

l. 15. de Pa.
g. 11. Cod.
l. 1. ad.

A. D. 400.

Claudian. Pa.
neyr. ad
Sulian.

A. D. 403

A. D. 401.

A. D. 402.

A. D. 403.

Fflein Pri.
word f. 591.
Claudian. de
et. Getica.
l. 6. de 6.
Honorius con.
sulian.

A. D. 402.

Hieron.
Epist. 8.XXIV.
CHAP.

lico, who was Consul in the year of Christ four hundred.

5. But this calm lasted but a little space: for troubles hapning in Italy, all the forces which defended *Brittany* being call'd away, this poore Island was left miserably expos'd to her barbarous enemies. Those Troubles were caused by an invasion of the *Goths* under their King *Alaricus*, who out of *Pannonia* by the *Stiriac* Alpes defended to *Trent*, from thence driving a Garrison of *Honorius*: and so piercing into *Rhetia* was there stop'd by *Stilico*, who made great preparations against him.

6. The following year a battell was fought between *Alaricus* and *Stilico*: wherein the *Goths* were vanquish'd, and might have been utterly destroy'd, had not *Stilico* permitted them to retire back into *Pannonia*: This he did to the end his ambitious designs might more securely proceed during troubles, by means of which he continued in possession of the Empire's forces.

7. *Alaricus* by pact with *Stilico*, return'd towards Italy with a more numerous army. And presuming to subdue the Country, was again fought with by *Stilico* at *Polentia*, and once more overcome. To this Battle, the Roman Legion, which was the only defence of *Brittany*, was sent for, as *Bishop Fisher* from *Claudian* the Poet well observes. But such frequent invasions by barbarous Nations oblig'd the Romans to strengthen their City with new walls and Towers, as the same *Claudian* elegantly relates.

8. In these times *Pope Anastasius* dying: there succeeded him in the *Apostolick* See *Innocentius* first of that name: concerning the integrity of whose Faith thus writes *S. Hieron* to *Demetrias* a Virgin in Africa, *Because I fear*, (saith he) *yea have been credibly inform'd, that the venomous frigge of Heresy* (he means *Pelagianism*) *doe sitk budd forth in Africa*, I thought my self oblig'd out of a pious affection of charity to admonish thee, firmly to hold the Faith of the Holy *Pope Innocentius*, who in the *Apostolick* chair is now Successour and Son to *Anastasius*: and take heed of entertaining any strange Doctrine, what ever seem thou mayst have of thine own wit and skill.

XXIV. CHAP.

1. *Of Pelagius the Brittain Heretick.*
3. 4. *Ec. The speciall Points of his Heresies: condemn'd by severall Popes Synods &c.*
11. *Brittany infected.*
12. *Of Vigilantius his Heresies.*

HERE it will be seasonable to treat of the New blasphemous Heresy of *Pelagianism*, which now began to infect the world. The Author of it was *Pelagius*, by

X ij

birth

birth a Brittain, for which cause S. Augustin styles him Pelagius by surname Brittain. S. Prosper more expressly calls him the British Serpent. And heretofore S. Bede, Pelidus Virgill and generally Modern Historians. But whether his originall came from the Roman Provinces in Brittain or the Scythia, some doubt may be made, considering S. Hieron in several places mentioning him calls him a Scyth, descended from the Scythia Nation bordering on Brittain: and elsewhere, he says that he the most stupid of men, was stuffed with Scythian pulse. Notwithstanding the Author of S. Albanus his life in Capgrave affirms that he was Abbot of that famous Monastery of Bangor, where two thousand and one hundred Monks under the discipline of one Abbot did get their living by the labour of their hands.

2. Certain it is that he was a Monk, for by that title he is call'd for the most part by the Bishops in the Council of Disputa, because he had no Ecclesiastical degree. And S. Augustin saith, After many ancient Heresies, a new one is lately risen, not invented by any Bishops or Presbys, no nor so much as inferior Clerks, but by a sort of Monks, which dispute against the Grace of God. Hieron the Pelusot adds that he was a vain straggling Monk, incorrigible, one who wandered from Monastery to Monastery seeking out feasts, and fawning on Magistrates for their good cheer &c. observing withall that it was in his old age that he fell into this Heresy, whereas before he had liv'd, according to S. Augustin's testimony, in repute for his sanctity and Christian life of no ordinary perfection.

3. The special Points of his Heresy are thus sett down by Sigeberus: In Brittain, saith he, Pelagius endeavoured to defile the Church of Christ with his execrable doctrine: Teaching that man may be saved by his merits without Grace: That every one is directed by his own naturall free will to the attaining of justice: That infants are born without Original sin, being as innocent as Adam was before his Transgression: That they are baptiz'd, not in the end they should be free from sin, but that they may by Adoption be admitted into the Kingdom of God: And though they were not baptiz'd, yet they should enjoy an eternal and happy life, though excluded from the Kingdom of God.

These Heresies began to appear in publick about the year four hundred and four or five: and being taken notice of by Pope Innocentius, Pelagius compos'd a Letter of Purgation, which was presented to his successor Pope Zosimus. After which he went into Palestine, not daring to come to Rome to clear himself. And his Doctrines being reprovd by S. Hieron in the East, and by S. Augustin in the West, Pelagius appeal'd to the judgment of a lawfull Synod: which was assembled at Disputa (or Lydda) in Palestine, and his accusers Heron and Laetus, two Bishops from Gaul, by reason of the sickness of one by the way, not being able to appear in the

Synod, Pelagius gave such capricious answers to the interrogations propos'd to him by the Bishops present, that he escap'd a censure, and was acknowledg'd an Orthodox Catholick.

5. About the same time his prime Disciple Celestius was condemn'd for his Heresies in a Synod at Carthage, from which he appeal'd to the Roman See, yet not daring to pursue his Appeal, he fled into Africa, and there by fraud obtained the degree of a Presb. After which another Synod of Numidia at Mileva again condemn'd the same Errors. A Copie of both which condemnations being sent to Pope Innocentius, he approv'd them, and excommunicated both Pelagius and Celestius, yet with a condition, that upon their revocation of their Errors they should be restor'd to Catholick Communion.

6. Their Heresies notwithstanding spreading abroad, the African Bishops of both Councils deputed S. Augustin by common consent to confute them: And with what diligence and efficacy he perform'd this charge, his glorious labours doe to this day admirably testify.

7. S. Innocentius being dead, his Successor Zosimus received an Appeal from the judgment given by another Council of Carthage against Celestius, who came to Rome, and presenting to the Pope a Discourse touching his Doctrines, which he profess'd to submit to the See Apostolick: pretending likewise to subscribe to the Letters written by Pope Innocentius to the two African Councils, in which his Heresy by which he denied Original sin, was principally condemn'd: Hereupon Pope Zosimus favourably interpreted his Libell or Discourse, and delay'd his absolution only two months, till he could receive an answer from the African Bishops.

8. Pelagius likewise using the same arts, endeavoured to surprize Pope Innocentius, by a Book of his Doctrines written with such ambiguity of words, that his Heretical senses could not be discovered but by readers of a more then ordinarily sharp sight and judgment. This Book was likewise presented to Pope Zosimus: To which was added a Symbol of his Faith directed to the Pope and composed so artificially, that it hath been printed as a Sermon of S. Augustin (the one hundred ninety first in number) by changing the beginning and end of it, instead of Bearsime Pater, saying Dilectissimi Fratres. At the arrivall of which Treatise at Rome, there was great joy, as if the Hereticks had been converted. Of which Pope Zosimus informing the African Bishops, they again assembled at Carthage, and carefully pondering these things, they wrote back to Pope Zosimus, signifying to him, that it was not sufficient that Celestius should in grosse subscribe to Pope Innocentius his letters, but that he should also anathematize expressly the words im-

piously sett down in his own Libell. They

likewife

likewise detected the fraud by which Pelagius in his Libell had vayled his heretical sense.

9. Hereupon Celestius being urged by Pope Zosimus to pronounce anathema against the Doctrines objected to him by Paulinus a Deacon, and which himself had manifestly inserted in his own Book, privately withdrew himself from his tryall: thereby shewing that his submission to be corrected by the See Apostolick, was false and hypocritical. At the same time severall Writings of Pelagius likewise were discovered, in which his Heresies manifestly appeared.

10. Pope Zosimus therefore without any further delay, imitating his Predecessor Innocentius, saith S. Augustin, did a second time with the like authority condemn their Doctrines and excommunicate their persons. Which Sentence of Condemnation was solemnly first of all in a Synod pronounced by Sixtus a Roman Presb. afterwards Pope, whom the Pelagians had esteem'd, but unjustly, a principall Patron of their Heresy. Which Heresy having been proscrib'd by so many Synods, and more then once by the Roman See, the Emperor Honorius also published an Imperiall Sanction, by which he not only banish'd Celestius and Pelagius out of Rome, but ordain'd that whosoever should teach the same Doctrines, being thereof convicted in judgment by whomsoever, should have the same punishment of Exile inflicted on them. Which Decree he commanded to be published through the whole Empire. These were the Acts of many years, which to avoid interruptions are lumm'd up together.

11. Notwithstanding all this care of all sorts of Magistrats, both Ecclesiastical and Temporal, to extirpate this execrable Heresy out of the world, yet by reason it directly favoured the corruption of Nature, human Pride and sensuality, it continued in most countries, and particularly in Brittain it made so generall a progresse that the neighbouring Churches of Gaul thought necessary to send into this Island two of their most eminent Bishops, and this two severall times, to repress it: Which how they gloriously performed, shall shortly be shew'd in due place.

12. At the same time, as Pelagius infected Brittain, so did another infamous Heretick infect Gaul likewise. That was Vigilantius, concerning whom S. Hieron writes, Gaul alone was a country that produced no monsters of Heresies in former times. But on a sudden there arose one Vigilantius, who may more justly be called Dormitantius, who being full of an unclean spirit entred combat against the Spirit of Christ, and deny'd that the Sepulchers of Martyrs ought to be venerated, condemning likewise the devout Vigils celebrated before the Festivalls of Gods Saints. Which Errors of his are detested by the whole Catholick world.

He also imitating Iovinian, at feasts declaimed against fasting, prefer'd riches before voluntary poverty, and Marriage before Virginity.

XXV. CHAP.

XXV. Ca.

1. 2. 3 After Marcus, and Gratianus, Constantin is proclaimed Emperour in Brittain.

4 S. Gr. Geoffrey Monmouths fable of him disprovd.

7. Gr. Constantins successes in Gaul, &c.

11. Gerontius rebels against him: and is slain.

12. Gr. Constantine overcome by Constantius: and slain: And Rome is sack'd by the Vandals.

IN the year of Grace four hundred and sixte, Gaul was overrun by the Vandals, Sueves and Alans. Which opportunity being observ'd by the Picts and Scots, they likewise breaking out of their limits, waisted the confining Provinces of Brittain. The Governour of the Island at that time was Marcus, whom on a sudden the Army saluted by the Title of Emperour, imagining that under the conduct of so sublime a name, they might better resist the Enemy. But the unconstant soldiers finding his incapacity, as suddenly depos'd him, and in his place chose Gratianus, born in the same Island.

1. But within four monthes, they slew likewise Gratianus, for his insupportable cruelty. Which being divulg'd in the countreys abroad, their old Enemies out of Ireland return'd, and being attended by the Scots, Norwegians and Daci, they march'd crosse the Island from sea to sea, waisting all with fire and sword.

3. In this extremity the British Army proclam'd Emperour a Soldier called Constantius, not for any merit of his courage, saith S. Bede, but only for the hope they fancied in his name: as if the present ruins could not be repair'd but by another Constantine.

4. Concerning this mans Election, Geoffrey of Monmouth, follow'd by Florilegus and others, frames this story: How Wichekin (commonly call'd Guithelin) Arch Bishop of London seeing the calamity of Brittain, and weaknes of the Romans pass'd over Sea into lesser Brittain (formerly call'd Armorica) where Aldroenus reign'd, the fourth from Conanus, whom Maximus had first constituted King there. To him the Bishop made his humble petition that he would out of commiseration to the country from which himself was defend-

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HONOR.
E.M.P.

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A.D. 411.

ded undertake the Government of it. The King refused this offer as to himself, but was content that his Brother Constantine should accept that Title, whom he furnished with Soldiers and a Navy, & sent them into Brittany: When presently the Britains generally flock'd to him out of their caverns and lurking places, and under his conduct marching against the Enemies, obtain'd an illustrious Victory. This being done, they sett the Crown on his head at Chichester, and gave him to wife a Noble Roman Lady, who had been brought up by the same Bishop Guithelin. By her he had three Sons; the eldest was Constantine, whom he committed to the education of the same Archbishop.

5. But there are fictions either invented or credulously embraced by Geoffrey of Monmouth, a man whose end in writing a history was not to propagate Truth, but to exalt his own nation. For first, it is certain that when Constantine was proclaim'd Emperor in Brittany, the Arch-Bishop of London was not Guithelin, but Fastidius Frisius, who dyed about the year four hundred and twenty: whose Successour was Vradinus; and after him Guithelin in the year four hundred fifty six.

Zosim. l. 4.

Zosim. lib. 2. c. 11.

Oros. hist. l. 7. c. 22.

6. Again that this Constantine was so far from being Brother of a King, that his originall was base and unknown, we have the testimony of the most ancient and authentick Historians. S. Bede says he was chosen (Ex infima militiâ) out of the lowest rank in the Army, and this not for any merit, but merely a fortunat preface of his name. The place where he was chosen Emperor was call'd Carr-custenith, perhaps from this Constantine election there. Being chosen, he directed Messengers to the Emperor Honorius to excuse himself, as being by violence compell'd by the soldiers to accept that Title: thus writeth Zosimus; which alone destroys Geoffrey's fable.

7. The same year Constantine pass'd over into Gaul, where gathering an army he subdued all the regions on this side the Cottian Alpes dividing Gaul from Italy: and then, faith the same Zosimus, he accounted his possession of the Empire secure. He likewise drew out of his Monasticall solitude his Son Constantine, whom he created Caesar: This is testified by Orosius and Marcellinus Comes.

8. The seat of his Empire he placed at Arles: he constituted firm guards upon the River Rhine, to hinder the excursions of the Germans: and utterly broke the forces of the Vandals, Sueves and Alans, which had wasted all the Provinces between the Rhine and the Rhone.

9. Afterward he sent his son Constantine into Spain, who by many successful combats subdued the country. And whereas two Noble Brethren, Didymus and Perencianus having collected an army of Spaniards faithful to the Roman Empire, had seized on the streit passages, through the Pyrenean mountains, Constantine courageously broke through them. Which having done, he committed the care of defending those passages to foreign Soldiers, to the great displeasure of the Spaniards, who thereupon entred into league with the Vandals and Goths against him. For these good successes Constantine by his Father was pronounced Emperor: to whom he repaired, leaving Gerontius in his place General in Spain.

10. But the year following he was sent back into Spain, attended by Iustus a famous Captain. Whereat (saith Zosimus) Gerontius was offended, that he procured the barbarous Soldiers in Gaul to revolt: so that Constantine having sent a considerable part of his army into Spain, and not being able to repress them, severall Provinces both in Gaul and Britany forsook their dependence on Rome, casting out the Roman Magistrates, and governed themselves by their own will and laws. Notwithstanding the same Author after infamously insinuates, that the Emperor Honorius himself freed the Britains from their dependence, writing letters to them wherein he exhorted them to provide for themselves.

11. Gerontius not content with this, assumed to himself the Title of Emperor, and investing with the same purple Maximus whom he left in Spain, he with an army marched against Constantine, whom he besieged in Arles. But an Army from Honorius under the conduct of Constantius a Roman approaching, Gerontius his soldiers forsook him: and the Spaniards remaining, out of contempt of him attempted to kill him: and he retired, they sett it on fire: So that Gerontius having first killd his wife, at last killd himself also. This is Sozomen's relation.

12. As for Constantine he was again besieged at Arles by the Roman General Constantine: and being inform'd that Eudocius whom he had sent into Germany to collect aid from the Franks and Alemanni, was intercepted in his return, he devoted himself of his Imperial Purple, and flying for refuge into a Church, was there consecrated a Priest. Whereupon the Soldiers in the Town, having pardon offered them, opened the gates. Constantine with his Son Julian, was sent into Italy, but by the way was slain.

13. The year before Constantine's unhappy death was deplorable to the whole world, by the destruction of Rome, overcome and sack'd by Alaricus King of the Goths. Then not only the immense wealth of the City for so many years heap'd together, but the ornaments of Churches became the prey of

barbarous

A.D. 411.
A.D. 408.

A.D. 409.
Zosim. l. 6.

Id. ibid.

Sozom. l. 9. c. 13.

A.D. 411.
Id. ib. c. 15.

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XXVI. C.

A.D. 411.
Martyrolog. Aug. 1. Leonar.

Cappen. in Milan.

under Roman Governours. VIII. Book. 167

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E.M.P.

A.D. 411.

barbarous Soldiers, who were astonish'd to see the munificent vessels with which Constantine the Great had enrich'd them.

XXVI. CHAP.

1. 2. &c. The Martyrdom of S. Melorus a young British Prince.

1. O V R Martyrologie the same year wherein the Viceroy Constantine was slain commemorates a more happy death, call'd a Martyrdom of a young British Prince, whose name was Melorus (or Melorus.) Of whom mention is made in the Monuments of Cornwall: from whence Capgrave hath extracted the following Narration.

2. In the primitive times of Christianity, the Apostles Doctrin being dispers'd through all the regions of the world, Britany was likewise converted from Paganism to Christianity: and of that Nation many believing in our Lord, and in their lives conforming themselves to the Apostles precepts, shined gloriously by many miracles. Of which number we are confidently assured that blessed Melorus was. He was descended from a Noble family of the Britains: for his Father, call'd Melianus, enjoy'd the Dukedom of Cornwall. In the seventh year of his Age an Assembly of the nobility being met to consult about the general affairs of the Province, Rinaldus brother to the Duke coming with force upon him slew him, and invaded the Dukedom.

3. Now Melianus had then a young Son, a child of seven years old, named Melorus. Him also after his Fathers death his Tyrannous Uncle sought to kill, fearing lest being come to manhood, he should deprive him of the Principality. With this deliberation he brought the child with him into Cornwall: Where at the same time was assembled a Synod of Bishops: Who all interceded for the life of the child: so that the Tyrant contented himself with cutting off his right hand and left foot: in place whereof there was framed for the child a band of silver, and a foot of brass. After this Melorus was educated in a certain Monastery of Cornwall till he was sixteen years old, spending his time in the reading Holy Scripture, every day growing in innocence, virtue and piety.

4. But then Rinaldus by many gifts and promises of large possessions tempted, and obtain'd from Constantine, to whose care the child was committed, an assurance of his death: Which he impudently accomplished by cutting off his head, which he sent to Rinaldus, challenging his promised reward. The person employ'd for carrying the Martyr's head was a Son of Constantine, who by a just judgment of God fell from the Castle wall with the head in his hands, and broke his neck.

5. After this the Holy child's Nurse came to

the house where the Body lay: and there she saw a Vision of Heavenly Angels, and light gloriously shining. And having buried the Body in a decent place, the day following they saw it laid above ground. Three several times they buried it, and still the same accident arriv'd. By common advice therefore they laid the Sacred Body upon a Cart, to which were tied two young Bulls never used to the Yoke: These they permitted to goe at liberty without any leader, whither Gods Providence should direct them. The Bulls then on a sudden becoming tame, carried it to a certain place, where being arrived they stood still. But the company attending the Cart, not liking the place, which they thought unfit for his buriall, employ'd their hands, arms, and shoulders against the wheels, to force them to roule forward. But they found the Cart by divine vertue so fixed, that by no strength or art it could be moved. After diverse attempts made to no purpose, at last giving thanks to God they buried the Sacred Body with great solemnity in the same place. There many devout people repairing, and imploring the Martyr's help and intercession in their afflictions and infirmities, frequently wish they obtain'd their desired remedy.

6. The Head of the Martyr was carried to the Tyrant Rinaldus, which he having touch'd, died miserably three days after. After whose death the Bishops and Clergy carried the Head, and buried it together with his Body. Several dayes after this certain Preachers, not of British blood took the Coffin wherein the Sacred Relicks repos'd which they carried in Procession through many places, and at last according as they were enjoy'd, they arriv'd at Ambrusburg, where they layd the Holy Relicks upon an Altar. Thus find we related the Gifts of S. Melorus in Capgrave.

7. Now Ambrusburg is a well known town among the Belge (in Wiltshire) in the Territory of Winchester: so call'd from Ambrose the Son of Constantine, the late mention'd Viceroy of the Empire, concerning whom we shall hereafter treat. M Camden adds out of an ancient Book, call'd Eulogium, that there was erected a Monastery of three hundred Monks, which afterward was pillaged by a certain barbarous Tyrant call'd Gurmundus. Moreover that at Ambrusburg S. Melorus and his Sacred Relicks were in a speciall manner venerated, Bishop Vher affirms, saying, The solemnity of the celebrating the Relicks of S. Melorus by the inhabitants of Ambrusburg obscured in time the memory of Ambrosius or Ambrosius.

Camden in Belgia.

Vher in Pri mord.



XXVII.

HONOR.
EMPEROR.

A.D. 410.

XXVII.
CHAP.

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XXVII. CHAP.

1. *Victorinus Governour in Brittany: recalled.*
2. 3. *Brittany payson'd with Pelagianism by Agricola a Bishop.*
4. *Severall Arch-Bishops of London.*

A.D. 412.

A.D. 414.

Rutil. Inimicus.

A.D. 414.

A.D. 419.
Pris. advers.
Collator.

Bale cme. 10.

A.D. 419.

1. **A**fter Constantine's death severall other Tyrants arose in France, as Maximus, Jovinus and Sebastian: but by the courage of Constantine they were quickly subdued. As for Brittany, it again return'd to the Obedience of the Roman Empire. Constantine therefore sent Victorinus Governour thither, a man gratefull to the Britains, and formidable to the Picts and Scots, whose violences he easily repress'd as the Poet Rutilius testifies. But being too soon recall'd by Honorius, and the Roman Legion with him, the Britains in a short time became miserably and irretrievably expos'd to their barbarous cruelties.

2. Pope Innocentius dying after he had the space of fifteen years governed the Roman Church, Zosimus succeeded him, who with the like care endeavoured to preserve the Church from the infection of Pelagianism: In whose place after two years was chosen Pope Bonifacius, who, faith Prosper, made use not only of Apostolick, but also Imperiall Edicts against the same Enemies of Divine Grace.

3. In his time this Island of Brittany became payson'd with their presumptuous Doctrines. The unhappy instrument of which calamity was one Agricola, the Son of a Bishop call'd Severianus. Bale is mistaken, when he affirms this Agricola to have been a Brittain, a Monk of Bangor and companion of Pelagius: for he was by Nation a Gaul. And the same Authour with Legimus, who infected Gaul with the same Heresy: But afterward going into Africa, was there rectified in his judgment by S. Augustine.

4. In Brittany there were at this time severall Bishops full of piety and learning, who oppos'd themselves against this Heresy. Among whom the most celebrated was Eustidius Priscus Archbishop of London, highly commended by Gennadius and Trithemius as a man skillfull in Holy Scripture and a zealous Preacher of Divine Grace: moreover illustrious in holy conversation and famous for his sharpnes of judgment and elocution. Bale adds, that he left behind him a Book entitled *Pious Admonitions*, which probably contain'd an Antidote against the contagion of that Heresy. It is uncertain what year he dyed, and consequently when it was that Pausanias succeeded him in that Bishoprick.

XXVIII. CHAP.

1. 2. *Brittains begg help of the Romans: a Legion is sent: and call'd back, &c. And the Romans take their last leave of Brittany.*

1. **W**hile Brittany was thus infested with suggestions of Hereticks, the Scots, Picts and Norwegians, faith Florilegus, miserably vex'd it with their incursions. In which necessity, as Gildas writes, the Britains sent messengers to Rome with humble and earnest Petitions for assistance, vowing their eternall subjection to the Roman Empire, in case their cruel enemies might be repell'd.

2. In compliance with which request, faith the same Authour, a Legion was sent into the Island, sufficiently furnish'd with arms, which had not been partaker of the former defeat given to the Romans. This army coming to a conflict with those barbarous Nations, slew great multitudes of them, and drove all the rest out of the borders, so freeing the poor Britains from horrible vexations and imminent slavery.

3. Who the Roman General was under whose conduct this Victory was obtained, is not mention'd in story. Probable is that it was Chrysanthus the Son of Marcianus, who afterward was chosen Bishop of Constantinople: For concerning him Socrates thus writes: In the reign of the Great Theodosius this Chrysanthus was by him design'd Prefect of Italy. Afterward he was constituted the Emperours Vice-gerent in Brittany: in the administration whereof he obtained great commendation.

4. Who ever was the General, he together with his Legion was presently sent for back. But before their departure, faith Gildas, they gave order to the Britains once more to raise a wall between the two Seas (Glotta and Bodotria) to restrain the Enemies and be a defence to the Britains, but this wall being made by a rude multitude destitute of a Governour, and framed for the most part of rushes, availed little or nothing at all. The bounds of this wall S. Bede thus describes: It began toward the West about two miles distance from a Monastery call'd Ebercornig, in a place nam'd in the Picts language Penwabel, but in English Penvelun: and going Eastward it ended near the City Aclurib. Now from the Name in the Pictish tongue Penwabel, a Brittain word, M. Camden judiciously infers that the Picts were a Brittain Northern Nation, for in Welsh at this day Pengwal signifies the Head of a Rampire (caput walli).

5. So useless was this ill-built wall, that it was scarce finished, but the Scots and Picts again broke in, for according to Gildas his relation, Asson as the Legion

HONOR.
EMPEROR.

A.D. 411.

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CHAP.

Florileg.

A.D. 410.

Gildas in
eccid.

A.D. 411.

Socrates.
c. 15.Gildas in
eccid.

Bede lib. 1.

Gildas in
eccid.

with

under Roman Governours. VIII. Book. 169

HONOR.
EMPEROR.

A.D. 421.

Id. ib.

with great triumph and joy was gone homeward, these former Enemies, like ravenous wolves (Ambrosia lupi) enraged with excessive hunger, on all sides encompassing the sheepfold in the absence of the shepherd, so they with axes and full-blown axes invaded the Island, broke into the borders, and layd waste all things in their way, mowing down and treading underfoot the Britains, like ripe corn.

6. Hereupon the afflicted Britains again sent messengers after a most deplorable manner, with rent garments and their heads covered with dust, to implore aide from the Romans, endeavouring like fearfull chickens to throw'd themselves under their Mothers wings. They earnestly begg'd them to prevent the utter miserable ruin of their country, and that the Roman name might not be render'd contemptible to foreign Nations.

7. This wofull Petition was address'd to the famous Roman General Arius Prefect of Gaul, under whom Brittany was also subjoin'd. He therefore mov'd to pity with so tragical a relation, sent forces under the conduct of Gallio a Citizen of Rovenne, who once more vanquish'd the Enemies. But having done this he declar'd to them the Emperours pleasure, That for the future Brittany must rely on its own strength, and not expect any assistance at all from Rome, which at so great a distance, and amidst so many distractions could not attend to so remote a Province. He advis'd them therefore to exercise themselves in military affairs, to build fortifications in places convenient, especially towards the Sea, to strengthen their Cities with walls, &c.

And having thus counselled and encouraged the Britains, the Romans took their last leave of them: never returning more. Yet before they went, they once more joynd with the Britains to repair the Wall, which they made far more strong then formerly, contributing thereto both publick and private charges.



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THE



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
BRITISH KINGS.

II. PART.

THE
NINTH BOOK.

I. CHAP.

I. CHAPTER.

1. 2. *Of the Kingdoms of the Picts and Scots
established in Britanny.*

A. D. M.



THE Romans having taken their farewell of this Island, it is from that *Epocha* that we may reckon the institution of two Kingdoms here, the *Picts* and the *Scots*. For though heretofore there hath been mention made of severall *Princes* and *Kings* of each Nation, yet they seem to have been *Kings* rather by election, and in the nature of *Generalls* for present expeditions, then as enjoying an establish'd *Principality*.

1. For as much as concerns the *Picts*, though they always had their habitation in the Northern parts of *Brittany*, yet they were oft forced to change and contract their

Seats: But now enjoying peace and security by the *Romans* absence, they became establish'd in their ancient *Territory*. Which *Territory* they in a few years enlarged, making an irruption through the *Wall* of separation, and possessing themselves of the *Province* more Southerly.

3. And as for the *Scots*, they being hitherto as auxiliaries of the *Picts*, mingled among them in all their invasions, and oft compell'd by the *Romans* to return to their habitation in *Ireland* and other Northern *Regions*: Yet now they fix'd their habitation in the Northern coasts of *Brittany*, under *Fergus* their King.

4. Of these two Nations and Kingdoms, the principall in this age was that of the *Picts*: And if we enquire into their peculiar Seats, the *Picts* seem to have possess'd the *Provinces* about *Edinburgh* confining to the *Wall*, which therefore was anciently call'd

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A. D. 423.

the *Pitts-wall*: And the *Scots* inhabited the Northern and Western Provinces lying nearest to Ireland, from whence they came. But in the following age they turn'd their arms against the *Pitts*, whose numbers and power they by degrees diminished, and at last utterly destroy'd their kingdom and name, and gave to the whole country the new appellation of *Scotland*.

II. CHAP.

II. CHAP.

1. Death of Honorius: to whom succeeds Valentinian the third.
2. &c. A three fold Mission by Pope Celestin into Britanny and Ireland.
- 6 7 S. Patrick's Divine vocation.

IN the year of Grace four hundred twenty three the Emperor Honorius dyed, in whose place succeeded Valentinian the third of that name, Son of Constantius, who had been created Cæsar, and immediately before his death Augustus. In the Eastern Empire there reign'd the younger Theodosius.

2. The same year dyed also Pope Bonifacius, and after him was chosen Pope Celestinus, to whom our Islands of Britanny and Ireland have an eternal obligation: for by him they were either preserved from error, or converted to the Christian Faith. By him S. Palladius was sent to the *Scots*, who freed them from their barbarous Idolatry. By him S. Patrick was directed an Apostolic Teacher into Ireland, where he wrought the like effect with greater fruit. And by him S. Germanus and S. Lupus, two holy and learned Bishops of Gauls, were employ'd to cure Britanny of the pestilent infection of Pelagianism, spread there by the impious diligence of Agricola, in which execrable employment he was assisted by the oft times excommunicated Heretic Celestinus, prime Disciple of Pelagius, if the testimony of one single modern Authour, Claudius Menardus, may be taken.

3. Now the circumstances touching the execution of this three-fold Mission we intend consequently to declare. And though the Ecclesiastical affairs of Ireland be not comprehended directly within our present Design, yet since the great Apostle of that Country, as hath been shew'd, was a Brittain, both beginning and ending his dayes in Britanny, it will either be no execution, or one very excusable, if not commendable, to insert here some of his principall Gest.

4. He did not begin the execution of his Apostolic Office till after the time that S. Germanus and Lupus came into Britanny to expunge the Pelagian Heresy: For by them he was encouraged thereto. Till which time, he

convert'd here in Britanny, by his holy example inviting his country-men to the imitation of his virtues and piety.

5. The ancient Authour of his life extant in Capgrave, relates many admirable deeds perform'd by him, before he had addic'd himself to the discipline and instruction of S. Germanus. One of which we will recite in this place, and probably hapning about this time: by which will be discover'd how wonderfully he was call'd to the Apostleship of Ireland.

6. On a certain day S. Patrick in his sleep saw a man coming to him as out of Ireland, having many letters in his hand, one of which he gave to the holy man, who read it. Now this was the beginning of the Letter: This is the voice of the Inhabitants of Ireland. As soon as he had read those words, the same instant he heard the voices of a world of infants crying to him out of their Mothers wombs in many Provinces of Ireland, and saying, We beseech thee, Holy Father, to come and converse among us. Having heard this, S. Patrick immediately felt great compunction in his heart, and could read no more of the Letter. And as soon as he awak'd, he gave thanks to God for this heavenly Vision, being assured that our Lord had call'd him to be an instrument of the salvation of those who had cry'd unto him.

7. Hereto Isidore another Writer of his life adds, That S. Patrick hereupon ask'd counsel of our Lord the Angel of the great council, touching this affaire, and by the mean of the Angel's vision receiv'd this Divine Oracle, That forsaking his parents and country he should passe over into Gauls, there to be more perfectly instructed in the Doctrine of Christian Faith and Ecclesiastical Discipline.

III. CHAP.

III. CHAP.

1. 2. 3. &c. Of S. Palladius Apostle of the Scots in Britanny.
8. 9. His Disciples Servanus and Teruanus.
10. &c. Of S. Palladius his death.

OF the foresaid three Missions the first that was put in execution was that of S. Palladius into Britanny. This S. Palladius was a Deacon of the Roman Church, a man no doubt of great prudence, learning and sanctity, since he alone was made choice of, though as yet in an inferior Ecclesiastical degree, to free the whole Island of Britanny from Heresy and Infidelity. Twice was he sent as Legat of Pope Celestinus into our country. Concerning the first Legation thus writes Baronius, In the four hundred twenty ninth year of our Lord, saith he, during the Consistory of Florentinus and Dionysius, Pope Celestin by a Legation of the Deacon Palladius deliver'd Bri-

A. D. 429

Baron. hist.

pary

A. D. 431.

tany infected with the Pelagian Heresy.

1. Being come into Britanny, as soon as he had inform'd himself of the state of the Island, how the Civiliter part formerly under the Roman Jurisdiction was defiled by Heresy, and the Northern Regions, now posses'd by the Scots, wholly buried in the mists of Paganism: He gave notice hereof to Pope Celestinus, who recall'd him to Rome, to advise with him about a remedy against both these mischiefs.

A. D. 431.

2. Upon serious consultation therefore, it was thought fit to divide these two employments, and to commit them to severall persons. Hereupon in opposition to the Pelagian Heresy by which the Roman Island, as S. Prosper calls it, that is, the Province, heretofore subject to the Empire, were miserably infected, two Holy Bishops of Gauls S. Germanus and S. Lupus, were directed into Britanny whose labours, with the happy success of them, shall be presently declared. Again out of an Apostolic solicitude to relieve the barbarous Northern Regions from Paganism, the same Palladius after he was exalted to an Episcopall Degree, was by Pope Celestinus, as his Legat again sent to be the Apostle and converter of the Scottish Nation.

3. This double Mission is thus recorded by S. Prosper, a Holy and learned Father, living at the same time: Pope Celestinus, saith he, of venerable memory, upon whom our Lord had confer'd many gifts of his Grace for the defence of the Catholick Church, knowing that to the Pelagians already condemn'd no new examination was to be allow'd, but only the remedy of Penitence, commanded that Celestinus, who impudently demanded a new audience, as if his Heresy had not been disprov'd, should be excluded out of the confines of Italy. For his resolution and judgment was that the Statutes of his Predecessors, and former Synodall Decrees ought to be inviolably observed by himself, and that he should not admit to a new retraction those doctrine which already had deserv'd and sufficed condemnation.

4. Neither did he extend a lesse Zealome care towards Britanny, which he likewise freed from the same contagious disease of Heresy: for by his order (and the labours of S. Germanus and S. Lupus) he excluded from that secret retirement, divided by the Ocean from the rest of the world, certain Enemies of Divine Grace, which had seized upon that Island, by producing the Arch-heretic Pelagius and Celestinus, had given an original to their Heresy. Moreover the same Holy Pope ordain'd (Palladius) a Bishop to the Scottish Pagan Nation: and by these means whilst he studiously endeavour'd to preserve the Roman Island Catholick, he made the barbarous part of the Island, Christian.

5. Now here the Ancient and Later Scots, that is, the true and the people now only call'd Scots, do earnestly contend which should appropriate to themselves S. Palladius for their Apostle, with exclusion of the other. But the controversy may be com-

pounded by allowing each of them a share in him. For no doubt his Legation extended to the Scottish Nation in general, both in Britanny and beyond the sea. And during the short time that he lived he attempted the conversion of Ireland, but in vain. So that he was effectually the Apostle only of the British Scots.

6. Hereof we have a proof in the life of S. Patrick written by the ancient Authour Probus Palladius, saith he, being ordain'd Bishop by Pope Celestinus, was directed to the conversion of the Northern Island of Ireland, but Although God did not give success to his preaching: Neither can any man receive anything on earth, unless it be given him from heaven. For the Savage and British Inhabitants of this country would by no means receive his doctrine. Therefore he would not spend much time in a land not his own: but returned to him that sent him. And having pass'd the sea, he arriv'd at the confines of the Pitts, where he remain'd till his death.

7. Moreover that the principall care of S. Palladius was exercis'd toward the British Scots appears in this, that his two Disciples Servanus and Teruanus are reckon'd among the learned Teachers of Britanny. Of which the former was sent to instruct the inhabitants of the Orades, and the other to the Pitts. Concerning Servanus the Centuriators of Magdeburg write in this manner: When Palladius was sent into Scotland, Servanus accompany'd himself to him, and together with him promoted the Gospel and propagated the Doctrine of it. He was afterward sent by the same Palladius, after experience had of his learning and sanctity, to be an Apostle of the Isles of Orkney, and to teach the inhabitants there true Religious Christian worship. This he perform'd with great diligence and Zeale, and thereby obtain'd the Title of the First Apostle of those Islands. Dempster indeed, a Scottish Writer, attributes that Title to another call'd Celsus, who, saies he, preach'd there before S. Servanus, and was Bishop of those Isles chosen from among the Culdees, or Colides. But most probable it is that Servanus and Teruanus were one and the same person.

8. And touching Teruanus likewise the other Disciple of S. Palladius, another Scottish Historiographer thus writes, Palladius having promoted Servanus to the degree of Bishop sent him to the Orades, to smother that rude and barbarous Nation with the Faith of Christ. He likewise created Teruanus Arch-Bishop of the Pitts, in which place these two holy men perform'd the Office of their Mission so diligently, by advancing piety and religion among them, likewise by rousing out the passion of the Pelagian heresy out of the minds of many, that the one worthily deserv'd to be call'd the Apostle of the Orades, and the other of the Pitts. The forementioned Centuriators add, That Teruanus was sent to the Pitts to water our Lords vineyard planted among them by S. Ninnianus: so that he seems to have been Ninnianus his Successour.

Probus in
vit. S. Patric.Magdeburg.
cent. 5. c. 10.
f. 1430.C. Name de
reb. gest. Sco-
tor. l. 4.Magdeburg.
cent. 5. c. 10.

cessour.

A.D. 429.

A.D. 429.
c. 13.Martyrol.
Anglic. 17
Januar.

IV. CHAP.

IV. CHAP.

1. 2. *Of The Mission of S. Germanus and S. Lupus into Brittany.*
4. *Of Gifts of S. Germanus before his Mission.*
8. *Of And of S. Lupus.*
10. *Of Their voyage into Brittany, and Miracles.*

B.d. hist. l. i.
cap. 7.

Recently after *Saint Palladius* his first voyage into *Brittany*, upon his information sent to *Pope Celestinus*, were deputed the two holy Bishops *S. Germanus* and *S. Lupus* to defend the *Catholic Faith* against the Enemies of *Grace* who had perverted many in this *Island*. The occasion of whose journey hither is thus described by *S. Beda*: *The Britains*, faith he, being neither willing to receive the perverse Doctrines of those who blasphemed the *Grace of Christ*, nor also being able by disputes to refute their subtilities who endeavoured to introduce that impious perdition; agreed at last upon a discreet and happy advice, which was to demand assistance in this spiritual

warr from the *Gallican Bishops*. Whereupon a *Great Synod* was assembled (not in *Brittany*, as *Camden* and *Speiman* suppose, but in *Gaul*, as appears by the relation of *Constantinus* the Ancient Author of *S. Germanus* his life;) In which Synod a serious consultation was had who should be sent thither to defend the *Catholic Faith*. And at last by a general and unanimous consent, *S. Germanus Bishop of Auxerre* (*Alesiodorensis*) and *S. Lupus Bishop of Troyes* (*Tricassina civitatis*) were made choice of to go into *Brittany* to confirm the Faith of *Celestinal Grace*.

Now though in this Narration of *S. Beda* no mention be made of *Pope Celestinus* interposing in the business, yet *S. Prosper* in the passage cited in the foregoing Chapter shews that the whole business was managed by his orders: and more expressly in his *Chronicon* he saith, *Pope Celestinus* sent *Germanus Bishop of Auxerre*, in his place and with his authority (*Vice sua*) to drive the *Pelagian Hereticks* out of *Brittany*, and to establish the inhabitants of that *Island* in the *Catholic Faith*.

Before we attend these two Holy Bishops in their journey to *Brittany*, the relation and obligations we have to them require a particular information concerning their persons, qualities & former education. Besides this, we shall be able to judge of the Religion and state of the *British Churches* in those times by observing their actions and behaviour, who are now become the Teachers and Reformers of our Country. So that any indifferent Reader will be able to perceive whether that Religion which *S. Augustin* the Monk taught the *Saxons* about a hundred and seventy years after, was changed from that which these holy Bishops professed, as some *Modern Protestants* pretend it was.

First then touching *S. Germanus*, he was born at *Auxerre* in *Gaul*, descended from illustrious parents. From his infancy he was brought up in literature, wherein by reason of his natural capacity he so advanced himself, that he became a great ornament to his country. And to the end that nothing might be wanting to render him consummate in learning, after several years frequenting the *Gallican Schools* where he was taught the liberal Sciences, he went to *Rome*, and there he enriched his mind with a perfect knowledge of the *Imperial Laws*. At his return he was made *Governor* of the City and Territory of *Auxerre*, the place of his Nativity.

But not to dilate upon the occurrences of his Life during his secular state, we will, from the Relation of *Constantinus* a pious and learned Priest of the same age who wrote his life, declare by how strange a Providence he was assum'd into the *Ecclesiastical Profession* and promoted to the sublime degree of a Bishop.

When't he was *Governor* of *Auxerre*, the Bishop of that City was a holy man call'd

Amator

A.D. 429.

A.D. 429.

Id. ibid.

Id. ibid.

Hic in
Lup. 13.
Id. ibid.

D. A. 429.

Amator. This good Bishop being in the Church, and whilst he was preparing himself to perform his office, perceiving among others *Germanus* profit of the City entering with a body and mind compos'd to modesty and piety, he commanded immediately that the doors should be safe lock'd. And then being accompanied with many persons of the Clergy and Nobility, he laid hold on *Germanus*, and devoutly calling on the name of our Lord, he cut off his hair, and dressing him of his secular ornaments, he very respectfully cladded him with a Religious habit: which having done he said thus to him, Now, most dear Brother, it is our duty to be diligent in preserving this honour committed to thee without stain: For as soon as I am dead, Almighty God commits to thee the pastoral charge of this City.

Amator shortly after died, in whose place *Germanus* succeeded, about the year of *Grace* four hundred and eighteen, as *Bishop Fisher* reckons. And being Bishop, the austerity of his life is thus describ'd by the same Author: From the first day in which he undertook the *Episcopall Office* to the end of his life, he never us'd Wine, vinegar, oyle nor so much as salt to give a savoury taste to his meat. At his Receptions he first took ashes into his mouth, and after that barley bread: and this so slender and ungrateful diet he never w'd till toward sun-set. Some-times he would faste half a week, yea seven whole days without any satisfaction given to his craving stomach. His bed was hard boards cover'd over with ashes: and to prevent any profuse sleep, he would admit no pillow under his head. Why doe I speak of sleep? When as he spent whole nights in continual sighing, and incessantly water'd his hard couch with his tears. He was a zealous observer of hospitality, and whenever any poor or stranger came to him, he would prepare for them a plentiful feast, whilst himself fasted. Yea with his own hands he would wash their feet, kissing them and sometimes bedewing them with showers of tears. Withall to the end he might cleanse himself from the stain which by familiar conversation with men could not be avoided, he built a Monastery, into which he oft retir'd himself, feeding and refreshing his mind there with the wonderful sweetness of celestial contemplation. Thus qualified was *S. Germanus* before he exercis'd his *Episcopall Office* in *Brittany*, impos'd on him by *Pope Celestinus*.

Next as touching his companion *S. Lupus*: he was born at *Toul* a City of the *Leuci*, of a Noble family: his Fathers name was *Eptarchius*. After whose death, he was sent to school, and there imbued in the study of Rhetorick. He was married to *Pimenola* sister to *S. Hilarius Bishop of Arles*, a Lady from her youth inflam'd with a love of Chastity. And hence it came to passe, that after seven years spent in marriage, by divine inspiration both of them mutually exerted one another to a state of Conversion. And *Lupus* himself by a strong impulse from heaven was moved to visit the Blessed *S. Honoratus* first

Abbot of the famous Monastery of *Lerins*. To whom being come, he humbly submitted himself to his Discipline, with meek shoulders undergoing the yoke of our Lords service, and mortifying himself with continual watchings and fastings. After he had spent a year there, in a great fervour of faith he return'd to the City of *Macon*, with an intention to sell his possessions there and distribute the money to the poor. When Lo! on a sudden he was unexpectedly snatch'd away, and compell'd to undertake the administration of the Bishoprick of *Troyes*. His admirable sanctity is celebrated by the writers of those times: and particularly *Sidonius Apollinaris* in an Epistle written to him after he had been forty five years Bishop, styles him Father of Fathers, Bishop of Bishops, and a second Jacob of his age.

Such were the *Apollinarian* Reformers of the ancient *British Churches*: their humility and austerity of Life had a proper and specificall vertue to oppose the Pride and sensuality of *Pelagian Hereticks*. Such Missioners as these were indeed worthy Delegates of the *Apollinarian* See: whose particular Gift before they came to Sea, we leave to *French Ecclesiastical Annalists*: as how *S. Germanus* consecrated with a Religious style the holy Virgin *S. Genevieve*: how he bestowed on her as a memoriall, a certain coyn casually found, imprinted with the sign of the Cross. But the accidents befalling them at Sea must not be omitted, which are thus related by the renowned *Constantinus*.

These two holy men, saith he, under the conduct and direction of our Lord took shipping, and were by him safely protected and tryed in and by many dangers. At first the ship was carried with favourable winds from the *Gallic shore*, till they came into the midst of the Sea, where no land could be discover'd. But presently after this the fury of a whole Legion of Devils, envious their voyage design'd for the salvation of a world of soules, assail'd them. These oppose dangers, raise stormes, darken the heavens, and make darkness more horrible by adding thereto fearful swellings of the sea and ragings of the aire. The sailes are no longer able to sustain the fury of winds, nor the boat to resist mountains of waves dashing against it. So that the ship was carried forward rather by the prayers then skill or force of the mariners. And it so fell out that the prime Pilot, the holy Bishop *Germanus* was then securely compos'd in sleep. That advantage the tempest took to increase in horror, since he who only could resist it was in a sort absent: so that the ship overset with waves was ready to sink. Then at last *S. Lupus* and all the rest in great trouble and feare awak'd the old man, who only was able to withstand the fury of the elements. He not at all astonish'd at the danger, address'd his prayers to our Lord, and his threats to those of the Ocean, and to the raging stormes he oppos'd the cause of Religion which invited them to that voyage. And presently after taking a small quantity of oyle which he blessed in the Name of

Sidon. Apol.
lin. l. 1. c. 13.

the

the holy Trinity, and sprinkling it on the raging waves, immediately quelled their fury. Then he admonished his Colleague, and encouraged all the rest: So with one breath and clamour prayers were pour'd forth to our Lord. Immediately the Divine vertue shew'd it self present, the infernall Enemies were dispers'd, a calm tranquillity ensued, the winds are turn'd and become favourable to their voyage, the waves serviceably drive on the ship, so that in a short time having dispatch'd a vast space they safely arriv'd in a quiet and secure haven.

11. This Oyle made use of by S. Germanus, was not that Sacramentall oyle consecrated for the spirituall comfort of the sick: but ordinary Oyle which we frequently read to have been used by holy men upon the like occasions, and by their benediction of it to have produc'd the like effects, in severall exigencies. Of the former sort of Sacramentall Oyle S. James in his Epistle speaks: and of this latter, S. Mark in the sixth Chapter of his Gospel, saith Baronius. Several examples of the like may be read in so many, as where S. Anthony by anointing a lame man with oyle cur'd him: and another holy Monk call'd Benjamin by the like means cured severall diseased. And Rufinus testifies that in his presence and fight severall miracles were after the same manner wrought by religious Hermits.

Baron. ad.
A. D. 429.
Sagen. l. 6. c. 20.

V. CHA.

V. CHAP.

1. 2. *Ec. S. Germanus his Disputation against the Pelagians, and Miracle.*
10. *Ec. A victory over the Scots, by his Prayers.*

Constant. l. 1. c. 29.

These two Holy men (saith the same Constantinus) being landed, a great multitude from severall quarters went to receive them, of whose coming they had been informed by the predictions of wicked spirits which were fore-assign'd thereat. For these being by the power of Priests cast out of those whom they had possess'd, did openly declare the furiousness of the tempest, and the dangers which themselves had oppos'd to their voyage, and how by the command and sanctity of these holy men they had been vanquish'd. Afterwards these venerable Bishops with their same preaching and miracles fill'd the whole Island of Britanny, the greatest of all others. And being overpress'd with the multitudes of those who only in Churches, but in lanes and high ways, whereby Catholics were confirm'd in their faith, and those who had been deprav'd were reduced to the Church. They were receiv'd as if they had been indeed Apostles, considering the authority which their holiness gave them, the eminency of their learning and the wonderfull miracles wrought

by them. Divine Truth therefore being declared by persons so qualified, generally the whole Island submitted to their doctrine. The authors of the contrary perverse persuasion lurked in dark holes, being, as the wicked spirits also were, vexed to see the people freed from their snares. But at last, after long study and meditation they presum'd to enter into dispute with these Apostolick men.

2. The place made choice of, as most proper, for this disputation, was (not London, as Hecstor Boethius imagines, but) Verulam, then a famous City neer S. Albans, where the Body of the glorious Martyr Saint Alban repos'd. Now what pass'd in that solemn conflict is thus related by Constantinus.

3. The Pelagians came pompously attended by their flattering disciples, in glittering and costly raiment: and they rather chose to run the hazard of a conflict, then by their silence to confess they had an ill cause. Infinite numbers of people were assembled there, with their wives and children. The disputants stood on each side, very unlike in their condition. For on one side was placed divine authority; on the other, human presumption: Here was Orthodox Faith, there perfidious Error: Here Christ was acknowledged the author: there, Pelagius. At the first entrance the Holy Bishops gave free scope of disputing to the Pelagians, who vainly spent the time and tired the auditory with empty, verball discourses. But after them the Venerable Bishops pour'd forth the torrents of their eloquence accompanied with Evangelicall and Apostolick thunder. They mingled with their own discourses, texts of divine Scripture, and their assertions were attended with testimonies of Gods word. Thus vanity was convinc'd, and perfidiousness confuted: inasmuch as the Pelagians by their inability to reply confessing their own guilt, the people standing by as judges, could scarce contain their hands from violence to them, and with clamours acknowledged the Victory.

4. Immediately after this a certain person of authority, being a Tribune of the army, coming with his wife into the midst of the Assembly, leading in his hand his young daughter about ten years old, which was blind: Her he presented to the Holy Bishops, desiring their help for her cure. But they bid him first to offer her to the Adversaries. Who being deterr'd by an ill conscience, join'd their entreaties with her parents prayers to the Venerable Prelates: Whereupon perceiving the expectation of the people, and their adversaries conviction, they address'd themselves to God by a short prayer. And then S. Germanus full of the Holy Ghost invoke'd the Blessed Trinity, and taking from his neck a little boxe full of Holy Relicks, in the sight of the whole multitude he applied it to the eyes of the young maid, which immediately losing their former darkness were fill'd with a new light from heaven. At this so apparent miracle the parents exult, and the people tremble. And after this day all mens minds were so clearly purged from their

former

H. Eort. h. f.
Scitor. l. 1.

Constant. lib.
supp.

former impiety hereby that with thirsting desires they receiv'd the doctrine of these Holy Bishops.

The truth of this narration is acknowledged by severall Protestant Writers, as Archbishop Parker, S. Henry Spelman and others: who highly exalt the learning, Sanctity and Orthodox Faith of these two Apostolick Bishops: but withall they purposefully conceal the miracle and manner how it was performed: fearing to commend that in S. Germanus which they resolve to reprehend in the Holy Monk S. Augustin, calling his devotion to Gods Saints, superstition, and his bringing into Britanny holy Relicks, triviall superstices, affirming him to have been a Teacher rather of superstition then Faith. But let us proceed in the Narration of Constantinus.

6. Perverse Heresie being thus repress'd (saith he) and the Authors of it confuted, so that all mens minds were illustrated with the purity of Faith, the holy Bishops repair'd to the Sepulcher of the glorious Martyr Saint Alban, with an intention to give thanks to Almighty God by his intercession. There S. Germanus having with him Relicks of all the Apostles and diverse Martyrs, after Prayer made he commanded the sacred Sepulcher to be opened, because he would there lay up these precious Gifts: For he thought it convenient that the same Repository should contain the members of many Saints out of diverse regions, whom Heaven had receiv'd and crown'd for the equality of their merits. Having then with great reverence depos'd & join'd together so many Sacred Relicks, he digg'd up from the place where the Blessed Martyr S. Alban had shed his blood, a mass of dry earth, which he meant to take along with him, in which were yet extant marks of the Martyrs death, & paces of his Persecution. These things being thus perform'd, an innumerable multitude was that day convert'd to our Lord.

7. What became of this Boxe with the new Relicks of S. Alban: in it, after S. Germanus his death, the same Author will acquaint us, saying, The holy Bishop being dead, his inheritance was afterward divided: The Emperor first took his portion, and after him next the Bishops. The like contention follow'd about dividing his poverty, which usually befalls after the death of rich men when every one strives to get some thing and all cannot be satisfied. The Emperesse (Galla Placidia Mother of Valentinian) being heere only of his Benediction, had for her share his little Boxe of Sacred Relicks.

8. The occurrences happening after this disputation and miracle are thus further described by the same Writer: At their return from this meeting the treacherous Enemy of mankind preparing snares for the Holy Bishop, by a casual fall S. Germanus put his foot out of joint. This affliction the Devil procur'd, being ignorant that after the example of Blessed Job, his merits would be advanced by his sufferings. Now during the time that by this infirmity he was constrain'd to abide in a certain lodging, it hapned that a fire took in some houses not far off, which being covered with straw and sedges were quickly

devour'd by it, so that the fire driven forward by wind quickly approach'd to his lodging, whereupon a great concourse of people came to the Venerable Bishop in a great fright, intending to take him in their armes, and carry him out of danger. But he reprehended them, and utterly refused to remove, having a firm Faith that no harm should happen to him. The multitude then despairing of his safety, endeavour'd all they could to stop the progress of the flames. But Almighty God the more to shew his Power and his servants Faith, so ordain'd that whatsoever the people endeavour'd to preserve, was consum'd: and that place only where the sick person lay, was preserved. For the flames, as if afraid to touch the Holy Bishops lodging, flew quite over it, though they rag'd violently on both sides of it: So that among the rolling flames the house wherein he lay was only untouched. The multitude seeing this miracle exulted, rejoicing that their labours and endeavours had been conquer'd by divine power.

9. Whilst he lay there, a numberless multitude continually attended and watch'd at the dore of this holy poor man: some seeking health for their souls, and some for their bodies. The wonderfull vertues and miracles which our Lord wrought by his servants, can scarce be related, they were so many. He being infirm himself gave strenght and health to others, Neither would he permit anyone to apply any remedy to his infirmity. But on a certain night he saw standing before him a certain person in white garments, who stretching forth his hand seem'd to raise him up from his couch, commanding him to stand firmly. After which, all his pain pass'd away, and his strength was so restor'd, that the day following he confidently undertook to pursue his journey.

10. After this follow'd a general benefit to the whole Britanny Nation procur'd by this holy Bishops merits and prayer: which the same Author thus relates. In the mean time the Saxons and the Picts with joyn't forces made war upon the Britains, who therefore were drawn together into a body. But being distrustfull of their ability to resist such powerfull enemies, they humbly implor'd the assistance of these Holy Bishops, which they cheerfully promis'd, and hastning their journey to the Britanny camp, they so encreased the courage and resolution of the Britains, as if a new Army had been joyn'd to them. Thus our Lord himself by the ministry of these his Captains seem'd to be General of the Army. Then was the holy time of Lent, which the presence of these Venerable Bishops caus'd to be observed with greater devotion: Inasmuch as by their daily preaching great multitudes flock'd to receive Baptisme: for the greatest part of the army desired to be partaker of that blessed Sacrament. Hereupon a Church was prepared against the solemnity of Easter, and though the place was open fields, yet it was order'd as if it had been in a City. Thus the Army went in procession, mistimed with the water of Baptisme, and being inflamed with the fervour of holy Faith they conquer'd the guard of outward weapons, expecting more sure protection from heaven.

Id. lib. 4.

This order and posture of the Britanny army was come to the Enemies knowledge, who not doubting a Victory against unarmed people, with great cheerfulness hastened to fight upon them. The Britanny in the mean time were acquainted with their march, and as soon as the Solemn Feast of our Lords Resurrection was past, the greater part of the Army being newly baptiz'd, took to their arms and prepar'd themselves for a battell: s. Germanus himself being their General. He made choice of a band of light arm'd soldiers, and takes a view of the country round about: and observing a valley compass'd with mountains lying directly in the Enemies way, he there places a new army, of a part of which himself would be Captain. Now the fierce Enemies approach'd, and were discover'd by such as had been placed in ambush. Then on a sudden s. Germanus their Leader gave order to all his soldiers that with loud clamours they should repeat the words pronounc'd by him: and immediately while the Enemies thought to fall on, presuming that they had not been discover'd, the Holy Bishops three times cryed out aloud *ALLELUIA*, whereupon the whole Army with one voice thundred out likewise *ALLELUIA*, which noise was terribly multiplied, and encreas'd by the Echo's from the mountains round about.

41. The found alone of this sacred word sufficed to terrify the Enemies Army, which fell a trembling, as if not the rocks only, but heaven it self had fallen on their heads: inasmuch as they all betook themselves to a general flight, vex'd that their legs could not carry them away fast enough. They run all ways, every where they cast away their arms, glad to escape with their naked bodies. Great numbers of them in their headlong flight were swallow'd up by a river through which a little before they had march'd with confidence and leisure enough. All this while the Britanny Army without striking a stroke was spectators of the vengeance which Heaven took on their Enemies. Afterward they gather the spoiles and prey expos'd to them, with great devotion acknowledging the Victory due only to God. The Holy Bishops then triumph indeed to see the Enemies defeated without blood-shed: they triumph for a Victory gain'd not by arms, but Faith alone. And thus having every way secur'd this rich Island in security both from their spiritual and carnall Enemies, after glorious a Victory over the Pelagians and Saxons, they prepar'd themselves for their return, to the great grief of the whole Nation.

42. This wonderful Victory is believ'd to have been obtain'd near a town call'd *Mald* in *Flintshire*: for there is a large field which still retains the name of s. Germanus, being call'd in the Britanny language *Maus-german*. There also runs the River *Allen*, in which probably the *Picts* and *Saxons* were many of them drown'd. And besides this, the place being situated near the Sea, lay fitly for the abode of the Enemies Navy and armies. This Victory likewise seems to be celebrated by s. Gregory the Great, who expounding those

words of Job, (*Cardines quoque maris aperies*). He covereth the bottom, or roots of the Seas makes mention of *Alluliah* (sung by the Britanny), and the great virtue thereby obtain'd over the Ocean and all their Enemies, s. Bede indeed applie's this passage to the times of s. Augustin and conversion of the Saxons: whereas that book was written before *Saint Augustin* arriv'd in Britanny: and therefore more properly belongs to the present story.

43. The great blessings confer'd by these Venerable Bishops on our Island were in some degree recompenc'd by the prosperous voyage which at their return they acknowledged from the intercession of the Tutelary Saints of Britanny, the glorious Martyr s. Albanus: For to writes the fore mentioned *Author* *Constantine*, saying, Their own merits and the intercession of the Martyr s. Albanus obtain'd for them a calm voyage by Sea, so that their prosperous ship rendered them safe to the desire of their friends at home: From whom they had been absent little more than the space of a year, during which short time so many wonderful things were wrought by them, never to be forgotten, nor without great veneration mention'd by us. This was s. Germanus his first voyage into Britanny. Within six years he will be obliged to return once more, and make a longer abode here.

VI. CHAP.

1. *St. S. Patrick a Disciple of S. Germanus: receives his Mission from P. Celestinus.*

7. *His companions in his Mission.*

9. *Irish Magicians give warning of his coming.*

11. *Of the Staff of Iesus.*

1. During the time that s. Germanus remain'd in Britanny, s. Patrick being then sixty eight years old, inseparably adhered to him, from him he learnt many instructions in Christian Doctrine & Discipline, & receiv'd many examples of virtue and piety for his imitation. By him likewise he was encourag'd to undertake the Conversion of the Irish Nation: but withall admonish'd to expect from the Apostolick See of Rome a commission and authority to execute that Apostolick Office.

2. For which purpose he accompanied s. Germanus into *Gaul*, from whence the year following he went to *Rome*, being desir'd by s. Iocelinus, to have his actions and journey into Ireland confirm'd by the authority of Pope Celestinus. He had appointed by Saint

Germanus, for his companion to Rome, to be a comfort in his travels and a witness of his holy conversation a certain Priest named *Sergeius*, a devout servant of our Lord. When he was arriv'd at Rome he committed himself to the Prebends of the Roman Church to be more perfectly instructed in their institutes.

3. Afterwards he repair'd to the Holy Pope Celestinus, and humbly casting himself at his feet earnestly besought him to employ his care for the conversion of the Pagan Irish Nation. Which petition of his being very acceptable to the Holy Pope, he a while after sent for him, and changing his name from *Magenius* to *Patrick*, as prophesying that he should be a spiritual Father of many souls, he promoted him to the Episcopal dignity, and so directed him to his voyage into Ireland. Thus writes *Stanishurst* in the Life of our Saint. Other Authors affirm that he was ordain'd Bishop by s. Amator, or by an Archbishop call'd *Mathew*. But all generally agree that he receiv'd his Mission only from Pope Celestinus.

4. And hereof s. Patrick himself is a most authentick witness, as may appear in an Epistle which he wrote of his Legation, which begins thus. In the name of our Lord Iesus Christ. I *Patrick* a poor humble servant of our Lord, in the four hundred and thirtieth year of his incarnation was sent Legat by the most holy Pope Celestinus into Ireland, the inhabitants wherof by the Divine Grace I converted to the Faith of Christ, &c.

5. This Epistle is extant in *Capgrave*, and also in the fifth Tome of the Great Bibliothecque of the Fathers: Where is added this Observation of the learned *Gerardus Vossius*, This Epistle of the Legation of s. Patrick we found some years since among the Manuscript Collections of *Marianus Pistorius* of pious memory Bishop of *Reate*, who receiv'd it transcrib'd faithfully out of a most ancient Copy of *Glastenbury Abbey*, at the time when he attended Cardinal *Pole* sent by the Pope Legat into England. So that the authority of it seems not fit to be rejected. The whole tenour of this Epistle has been already produc'd in the fifth Chapter of the second Book of this History, upon occasion of treating concerning the first foundation of the Abbey of *Glastenbury* by s. Joseph of *Arimathea* and his disciples.

6. In the same Epistle s. Patrick also testifies that together with the Episcopal Degree s. Celestinus bestow'd on him twelve years of Indulgence. His words are, I found in Writings of a later date than s. Phaganus and *Diruvianus* obtain'd from the Holy Pope *Eusebius* who first them, ten years of Indulgence. And I brother *Patrick* receiv'd of Pope Celestinus of happy memory twelve years. Hence it is, that *Floriolus* saith, That s. Patrick took his journey to Ireland, enrich'd with spiritual treasures.

7. He was accompanied in his Legation, saith *Iocelinus*, with twenty persons eminent for their wisdom and holy conversation: which were assigned to him for his assistance by Pope Celestinus. In his journey he diverted to s. Germanus his

instructour: from whose liberality he received chaces, Priestly vestments, and store of books, together with many other things proper for Ecclesiastick Ministry.

8. One of his principall companions was the same *Sergeius*, or *Segerius*, who by s. Germanus his order had attended him in his journey to Rome, being a pious and virtuous Priest. There are mention'd in Ecclesiastick monuments two, whose names were *Auxilius* and *Isernius* (nam'd by some *Servinus*): their names are found subscrib'd in a Synod assembled afterward by s. Patrick in Ireland. Others there were of inferior Ecclesiastick Orders, saith Bishop *Viber*, who under s. Patrick ministr'd to our Lord.

9. Warning of s. Patrick's coming into Ireland was given severall years before by the Magicians and Pagan Prophets there, as we read in his Life extant in *Capgrave*. For they said, A man will come hither with his wood, whose Table shall be placed on the Eastern side of his house, and some persons standing behind, together with others from the Table will sing, and the Congregation will answer them, saying, Amen. When this man comes he will destroy our Gods, subvert our Temples, destroy Princes which resist him, and his Doctrine shall remain and prevail here for ever.

10. With such words as these, saith *Probus*, the Magicians incens'd both the Prince and all the people to hate the Blessed Bishop s. Patrick. For two or three years they compos'd a certain Rhythme, which according to the obscure idiom of their rude language import'd thus much. A head of art and skill, with his crook-headed staff will come: From that house every house shall be bored through at the top. He will chain an abomination from his Table at the fore part of the house, and his whole family will answer, so be it, so be it. This in our tongue and sense means thus much, The Master of all wisdom will come with his sign of the Croffe, by which the hearts of all men will feel compunction: And from the Altar of the holy Mysteries he will convert souls unto Christ: and all the Christian people will answer, Amen. When these things came to passe, then our Pagan kingdom shall fall. And all this was afterwards really fulfill'd.

11. Hereby appears that the piece of wood which those Magicians foretold should be brought by s. Patrick, is interpreted by *Probus*, to be a wooden Croffe: Whereas others affirm that by it is signified a certain wonderfull staff which s. Patrick before his journey receiv'd from a Holy Hermit, and which was call'd, The staff of Iesus. The strange story how this staff was first receiv'd, and what wonders it afterwards wrought, I will here sett down from *Iocelinus* the Authour of s. Patrick's life, yet without interposing my credit for the truth of it.

12. s. Patrick, saith he, by Divine revelation pass'd over to a certain Solitary Hermit living in an Island of the *Tyrrhen* Sea, whose name was *Iustus*, which he made good by his actions; being a

A.D. 411.

man a holy life, great fame, and much merit. After devout salutations and good discourse, the same man of God gave to S. Patrick a staff which he seriously affirmed had been bestow'd on him immediately by the hand of our Lord Jesus himself, who had appear'd to him.

13. Now there were in the same Island at some distance other men also who liv'd solitary lives: Of which some seem'd very fresh and youthful, and others were decrepit old men. S. Patrick after some conversation with them, was informed that those very old men were children to those who appear'd so youthful. At which being astonish'd, and enquiring the occasion of so great a miracle, they thus acquainted him, saying, We from our childhood by Divine Grace have been much addicted to works of Mercy, so that our duties were always open to all travellers which demand'd meat or lodging. On a certain night it hapned that a stranger having a staff in his hand was entertain'd by us, whom we us'd with all the courtesy we could. On the morning after he gave us his benediction, and said, I am Jesus Christ: My members you have hitherto ministr'd to, and this night entertain'd mee in my own person. After this he gave the staff which he had in his hand to a man of God, our Father both spiritually and carnally, commending him to keep it, till in succeeding times a certain stranger named Patrick should come to visit him. And to him he should give it. Having said this, he presently ascended into heaven. And from that day we have remain'd in the same state of Youthfull comeliness and vigour to this hour. Whereas our children who then were little infants, are now as you see become decrepit old men.

14. Now what fortune soever so stupendous a story may find in the minds of the Reader, certain it is that a staff believ'd to have belonged to S. Patrick, and nam'd the staff of Jesus, was for many ages in great veneration among the Irish. For thus S. Bernard in the life of S. Malactias an Irish Bishop written by him relates, *Nigelus*, faith he, seeing that he must be compell'd to fly, took with him some precious ornaments of the See of Armagh, namely a copy of the Holy Gospels which had formerly been S. Patrick's, and a staff cover'd with gold and adorn'd with precious stones, which they call the staff of Jesus, because, as the report is, our Lord himself held, and form'd it with his own hands. This was of high Esteem and veneration in that Nation, and well known by the people, whose reverence to it was so great, that whosoever was seen to have it in his hands, they foolishly shew'd the same respect and veneration to him, as if he had been their Bishop. And Giraldus Cambrensis in his Topography of Ireland writes also thus, In the vulgar opinion with this staff S. Patrick call'd out of the Island all venemous beasts. Of which staff the Original is as uncertain as the virtue most certain.

Bernard. in
vit. S. Malactias.Giraldus Cambrensis
in topog. 34.

VII. CHAP.

1. When S. Patrick enter'd Ireland.
2. 3. 4. His first Converts.

S. Patrick seems to have enter'd into Ireland in the year four hundred thirty two, as Bishop Kiber computes. The inhabitants of the country, faith Stanihurst, having advice of his landing flock'd to him from all parts: For though some among them attempted to drive the Holy Bishop from their coasts, yet the greater part of the common people came joyfully to him, as if he had been of their own Nation. For in S. Patrick there were many qualities which invited them to expresse great goodwill and familiarity towards him. He was a comely personage, very civil in conversation, and though extremely grave, yet without morosity. Besides this he spoke the Irish language perfectly, and from his youth had inform'd himself concerning their naturall dispositions: by which means he became presently as one of them. But God himself was the principall cause of conciliating their affections to him: by whose special Grace in a short time great multitudes yielded their assent and obedience to Christian doctrine: preach'd by him. S. Patrick therefore, did become a good shepherd, with great care watch'd over his new flock, by daily admonitions informing the new-converted Christians in all duties of Piety, convincing the Errors of the Pagans, and confounding the Magicians which oppos'd him.

2. Especiall notice is taken in Ecclesiasticall Monuments of the conversion of one Irish man, whose name was Dicon, through whose land S. Patrick passing, gain'd him to our Lord, after a wonderful manner, and from a wolf chang'd him into a Lamb. Of him Probus thus writes: Dicon coming suddenly with weapons, intended to kill S. Patrick and his companions. But as soon as he saw the Holy Bishops face, he felt compunction in his heart. For our Lord immediately turn'd his thoughts, in so much as he lead him meekly to his house: Where the holy Bishop rested some time, preaching to him the Faith of Christ: so that this man first of all the Island believ'd, with all his family.

3. Notwithstanding another ancient Author, cited by Bishop Visher, recites the conversion of one call'd Sinel, as the first of all. His words are, S. Patrick sent by Pope Celestinus into Ireland, land'd there at the mouth of the River Dee. But an impious Count, call'd Nathi, who formerly had reject'd S. Palladius, contradicted S. Patrick and his Doctrine. However Sinel the son of Finchado by the preaching of S. Patrick believ'd in Almighty God: and he was the first among the Irish-Scots, who was baptis'd by the Holy Bishop: Upon whom and his seed S. Patrick bestow'd his Benediction.

4. By

D. A. 431.

VII. CHAP.

Stanihurst. in
vit. S. Patrick.Probus. in
vit. S. Patrick.Ap. Visher. in
v. sinel. cap.
17. §. 246.

A.D. 432.

A. D. 432.

4. By this testimony it appears that S. Patrick first landed in the Province of Lenfer: from whence he directed his journey into yster, where having converted Dicon, he obtain'd a feild call'd Sabbath, two miles distant from the City of Down. His particular journeys, pious actions, laborious preaching and admirable miracles are copiously related by Ecclesiasticall Writers of Ireland, to whom the Reader is refer'd for information, since these matters are not specially pertaining to our History.

VIII. CHAP.

1. 2. 3. Of S. Carantac, or Cernac, a Brittain, and Disciple of S. Patrick.
4. 5. Of S. Luman, another Disciple.

WE must not here omit what is related of a Disciple and attendant of S. Patrick call'd Carantac, a Brittain, concerning whom the Author of his Life writes, That thirty years before the Birth of S. David he began to labour in preaching the Gospel in Ireland.

2. He was, as hath been said, by descent and country a Brittain, Son of Keretic Prince of the Province of Cardigan (Ceretia Regionis): This is acknowledg'd by the Irish Historians. The sum of his Gests is thus extract'd out of his life written by John of Tinnmouth, extant in Capgrave. A certain Prince named Keretic had many children: among which one was call'd Carantac, a child of a good disposition, who began early to doe those things which he thought pleasing to God. Now in those days the Scots did grievously vex Brittain, so that his Father unable to sustain the weight and trouble of Government, would have resign'd the Province to Carantac. But he who lov'd the celestiall King far more then an earthly kingdom, fled away: and having bought of a poore man a certain pleasant place, where he reposing built an Oratory, and there spent his time in the praises of God: From his child hood he embrac'd purity and innocence. At last he pass'd over into Ireland, invited by his affection to S. Patrick. Whither being come, by common advice they determin'd to separate themselves, and that one of them should travel in preaching the Gospel toward the right hand, the other toward the left. In their company there were many Ecclesiasticall persons attending them: and they agreed once every year to meet together at an appointed place. Whither sever this holy man went, an Angel of our Lord in the likeness of a Dove accompanied him, who chang'd his name from Carantac into Cernac, which was an Irish appellation. All along his voyage he wrought great miracles for the confirmation of the Faith preach'd by him,

S. Tinnmouth.
ap. Capgrave.
in Luman.

and heald many thousands of their diseases.

3. The wonderfull Gests of this holy man Cernac or Carantac, are to be read in Irish Historians, and how the Grace at first given to the Apostles was plentifully given to him. He was an admirable soldier and champion of Christ, a spiritual and devout Abbot, and a patient Teacher, not refusing to preach saving Truth to every one. During many years spent by him in that Island he brought an incredible number to wash away their sins by Penitence: and both day and night he offer'd innumerable Prayers to God. After he had converted much people to our Lord, who wrought very many miracles by him, he at last return'd to his own native country in Brittain, where he retir'd to his former Cave, accompanied by many disciples. There having built a Church he determin'd to abide. But not long after being again admonish'd by a voice from heaven he return'd into Ireland, where in a good old age, and full of holy works he rest'd in peace on the seventeenth of the Calends of June: and was buried in his own City, which from him was call'd Cernac.

4. Hereto we will adjoyn the breif narration of the Gests of another Brittish Saint and companion of S. Patrick into Ireland, call'd Luman, who was Son to Gellius a Brittain, and Nephew to S. Patrick by his Sister Tigridia. He was the Founder of the Church of Trim in Ireland: The occasion and manner whereof is thus related by Bishop Visher from Jocelinus and Tirachanus.

5. S. Luman came to the ford of Truim, which runs before the Castle of Fiedilmed Son of Loiguar. And early in the morning Fiedilmed son of Fiedilmed found him preaching the Gospel of Christ: who wondering at the Doctrine taught by him, presently believ'd, and was baptis'd in Christ by Luman at a fountain arising in the same place. With him he remain'd till his Mother, who sought after him, came to the place. She was overjoy'd at the sight of the Holy man, because she also came out of Brittain, and being instructed by him she likewise believ'd: and returning to her house told her husband all things that had hapned to her self and her son. Fiedilmed was much joy'd at the arrivall of Luman, because his Mother call'd Schor-noesa had been a daughter of a Brittish Prince. Fiedilmed therefore went to him, and saluted him in the Brittish language, questioning him particularly touching his descent and doctrine: Who thus answer'd him, My name is Luman, I am a Brittain, a Christian and Disciple of the Holy Bishop Patrick, who was sent by God to convert the inhabitants of this country to the Faith of Christ, and baptise them: He sent mee hither according to the will of God. Fiedilmed immediately believ'd with his whole family: and offer'd to him and S. Patrick his whole Territory: all this he offer'd together with his Son Fritchern for ever till the day of Judgment. Now Fiedilmed himself removed his habitation beyond the River Boindeo: but Luman with Fritchern stay'd at the Ford of Truim till S. Patrick came thither, where they jointly erected a

Ap. Visher. in
Prim. d. c. 17.
f. 831.

Church,

Church, two and twenty (or rather, twelve) years before the Church of Armagh (Alt-mache) was founded. For the Annals of Ulster refer the beginning of that Archiepiscopall Church to the year of Grace four hundred forty four.

1. 2. Of S. Benignus, a Disciple of S. Patrick.
3. 4. Of the Holy Fire at Easter: and the Irish Magicians Prophecy.

Before we interrupt the story of S. Patrick, we will out of the Antiquities of Glanstanbury and Malmshurien: relate the Conversion of another eminent Saint, who also was afterward his Disciple and Successor in the Archiepiscopall See of Armagh, and call'd by him Benignus.

Antiquit.
Glanstan.
in
Fancia.
Malmshur.

1. The Venerable Bishop S. Patrick preaching the Gospel through severall Provinces of Ireland came to a plain call'd Brey (or Breg;) which was very spacious and beautiful. With which being delighted, he determin'd there to celebrate the Feast of Easter then at hand. His first acquaintance, and familiarity in that Province was with a certain man, who having heard his Doctrine presently believed, and receiving the Sacrament of Baptism was chang'd into a new man. With him S. Patrick lodged. This man had a young child call'd Beonna, who bore a tender affection to S. Patrick, so that he would oft play with him, and embrace him, sometimes kissing his face, which he would press to his breast. When the holy man retir'd to rest, the child would weep, and say he would not sleep unless he might lie with him. Whereupon S. Patrick with a Propheticall eye perceiving the great Graces which the Divine bounty would confer upon the Child, vouchsaf'd to take him into his bed, and gave him the name Benignus. A while after when the Holy Bishop was ready to take his journey, the child with piteous cries begd that he would not forsake him, saying that if he forsook him he would dye. He was therefore forc'd to receive him into his waggon, and withall prophesied that he should be his heyr and successor in the Bishoprick: which accordingly came to passe.

Probare in
S. Patrick.

3. This was the first solemnity of Easter which the Holy Bishop celebrated in Ireland, (saith Probus:) And he celebrated it by imitating the Son of God, who at his last supper with his Disciples consecrated his Body and Blood for the redemption of mankind.

Id. ibid.
locum in
vit. S. Pa-
tricij.

4. The day before this great Feast of our Lords Resurrection S. Patrick (observing the Ecclesiasticall Rite still in use) kindled the Holy Fire, the flame whereof shone brightly about the place. Now according to the custom of that country it was unlawfull for any one to light a fire, before it was

kindled in the Kings palace. Hereupon the King, whose name was Legimus, perceiving the brightness of the flame, in great indignation threatned death to whosoever he was that had presumed to infringe that custom in his kingdom. The Magicians who were present said to the King, O King, live for ever: And know for a certain, that this fire which against Law has been thus kindled, unless it be presently extinguish'd, will never cease to the worlds end. Moreover it will obscure all the fires which according to our customs we kindle, and the man who lighted it will be the destruction of thy Kingdom.

1. 2. Of S. Winwaloe, his Gifts and death.
3. 4. Of his Deacon S. Eubbin.

W Hilft S. Patrick laboured in the Gospel with so great success, Brittain was illustrated with the glory of another great Saint: who notwithstanding by reason of the calamities afterward happening, was forc'd to leave his Native country, and pass'd over into America in Gaulle. This was S. Winwaloe the son of a certain Noble person call'd Fracan: cousin german to a British Prince nam'd Coten, as we read in the Gallican Martyrologe.

Malbranc.
Martyr.
L. 1.
c. 16. & p.

2. Malbranc a French Antiquary affirms that his Mothers name was Albe, and surname Trimavin, citing for his authority the ancient Manuscript Monuments of Monstreuil. And the said Martyrologe gives this Character of him, Winwaloe from his childhood was inflam'd with an earnest desire of celestial things to despise worldly allurements, and live to God only. Wherefore he earnestly begg'd of his parents that he might be commended to the care of a certain Religious man, to be imbued by him in the knowledge of Holy Scripture and the documents of piety. Having obtain'd his request, he made wonderfull progress in Holines and vertue under his discipline: insomuch that when he was but seven years old, he became an example of all piety and goodness. In proceffe of time having undertaken a Monasticall Profession, Divine Graces shone more brightly in him, being withall enrich'd with the Gift of Prophecy. Many miracles almighty God wrought by him, in performing which, having a firm Faith, he made use only of the sign of the Crosse and oyle which had been bless'd. Among which miracles the most stupendious was his raising a young man to life.

Harancus
Surius.
Martyr.

3. At the same time, saith Harancus from Surius, the most holy Prelat S. Patrick's glory was famous in Gods Church, who like a bright Starr illustrat'd Ireland. The report of whose admirable vertues kindled so great an affection to

him

him in S. Winwaloe, that he us'd all endeavours to goe to him, and be subject to his direction in piety. But whilst he busied his thoughts with this design, S. Patrick in a vision presented himself to him with an Angelicall brightness, and having a golden Diadem on his head: he thus spake to him: Behold I am the same Patrick, whom thou so earnestly desirest to visit: But to prevent so tedious a journey by sea and land, our Lord hath sent mee to thee to fulfill thy desire, and that thou mayst enjoy both my sight and conversation. Besides this he foretold him that he should be a Guide and Director of many in spirituall warfare: for which end he gave him many wholesome instructions: Exhorting him withall to desire from his Master some companions: and that with them he should remove to another place. As soon as this Vision vanish'd, S. Winwaloe went to the Cell in which the Father of the Monastery was attending to Divine Meditation and contemplation. To whom as soon as he had declar'd his Vision, he with a joyfull countenance said to him, My son, thou hast been honour'd with a Divine visitation and revelation. And without delay, as if he had receiv'd a precept from heaven, he assign'd to him eleven Disciples, such as were most fervent in Gods service &c.

4. The same Author adds that with these companions he pass'd over into a certain island, where for the space of three years they lead an Heremical life. But the place being both expos'd to violent tempests, and also incommodious by reason of its barrenness, S. Winwaloe humbly begg'd of God that he would direct them to a more convenient habitation. Our Lord heard his servants prayers, and shew'd him a place further remov'd in the Sea. But wanting a ship he renew'd his Prayers to God: and having done this he said to his Brethren, Be courageous and firm in a strong Faith, and as you see mee leade this Brother by the hand, so doe every one of you take his next fellows hand, and follow me another. Then invoking the name of our Lord, with his Pastoral Staff he strook the Sea, upon which God renew'd once more the ancient Miracle of the Red Sea, for it opened a passage for them: so that taking one another by the hand, and himself marching in the front, they walk'd securely over the dry sands, the waters on both sides standing like walls, and as they went they sang to our Lord a Hymne of praise and joyfulness.

Cappre.
L. 2. Viator.

5. Concerning his austerities, wee read thus in Cappregrave. From the twentieth year of his age to his death S. winwaloe was never seen to sit in the Church. He never exceeded moderation in any thing: Never was he dejected with sadness, nor dillicult in mirth; never angry or turbulent, but kind and affable to all. Every day he repeated the hundred and fifty Psalms, sometimes standing with his armes stretch'd forth in the figure of a Crosse, sometimes fall'n on his knees. From the day that he began to build his habitation, he never us'd any garment of wooll or linen, but made use only of goat-skins. Neither in his bed had he either feathers or cloaths: but

instead of feathers he strow'd under him Mure-shells, and instead of blankets (and mingled with pebbles: and two great stones he put under his head. He us'd the same garments day and night. He never eat wheaten bread, and but a small proportion of bread made of barley, with which was mingled an equal measure of ashes. He took his refectiion once only in two, and sometimes three dayes. His other dyet was a mixture of meale and cabbage, without any salt at all. Upon Saturdays and Sundays he would add a little cheese sadd in water, and at Easter a few small fishes.

3. It was his usual custom daily to visit a Church about a mile distant from his Monastery, attended by a Deacon named Egbin: and there to offer Sacrifices to God both for the living and dead. And such was his diligence and devotion at the Holy Altar, that he merited there to receive his reward of eternall happines: For as it follows in the same Authour, One day an Angel appear'd to him and said, Reverend Father, the heavenly Citizent desire thee for their companion: and soon shalt thou be deliver'd from thy painfull exercises. After this he presently call'd his Brethren together and said to them, Prepare your selves to day, for as soon as I have sung Masse, and communicated the Body and Blood of our Lord, at the sixth hour of the day our Lord will receive mee out of this mortall body. Having therefore celebrated Masse as he stood at the Altar between two Monks which sustain'd him on each side, and was singing with his Brethren, he rendred his soule to God, as untouch'd by corporall sickness, as it was free from any carnall staines.

4. The same happy manner of his death is likewise recorded in the Gallican Martyrologe: and the day sign'd by it is the third of March. Where is further declar'd, that in the times when the Normans waied France, his sacred Body was translated (from his Monastery at Tauriacum) to the Provinces further remov'd from sea, and thence carried into Flanders, and laid in the Blandin Monastery at Gaunt, where the Feast of his Memory is celebrated on the first of August, the day of his Translation. Notwithstanding Malbranc earnestly contends that his sacred Relicks repose at Monstreuil, wherethy shew likewise his Chastity, Albe and stole: and there is a Church dedicated to his memory, in French call'd S. Waley.

Martyrol.
Gallican. 3.
Mars.

5. Now though S. Winwaloe dyed out of Brittain, yet there were not wanting the monuments of his memory and Sanctity. A town in shropshire, call'd even in the Saxons time Wenleek, as Malmshurien's testifies, (which seems a contraction of Winwaloe) from him took its denomination. There it was that the Holy Virgin Milburga founded a Monastery of Religious Virgins, as shall in due place be declar'd.

6. And whereas in the Gifts of S. Winwaloe mention

Fac. Mal-
branc. de M-
vinijs.

Martyrol.
Gallican. 19
Olib.

mention hath been made of his attendant and Deacon call'd *Egbin*, or as others write it *Ethbin*; the memory of his sanctity also is particularly preserv'd in the *Gallican Martyrol*, where wee read that he overthrew his Master, went over into Ireland, there in a Wood call'd *Neeten* built a Monastery, where with great sanctity he lived, and dyed on the nineteenth of October. Several other particulars are there related of him, which considering he was a stranger to this Island doe not require a place in this History. Only one passage in which *S. Winwaloe* is also concern'd, shall be here produced, viz:

7. *Ethbin* by his merits and piety being Deacon, was chosen to be the dayly attendant and assistant to the Holy Priest *Winwaloe*. Now it was *S. Winwaloe's* custom to repair dayly to a little private Church separated from noise and abode of people, about a mile distant from his Monastery, that he might more quietly and without distraction offer the Divine Sacrifice for the Living and the Dead. Going thither one day, accompanied by his Deacon *Ethbin*, there mett him one wayld in the figure of a miserable Leaper, with a lamentable voyce begging assistance. *Ethbin* mov'd with great compassion and charity embraced and kiss'd the Leaper, and the same also at his monition did *S. Winwaloe*. Our Lord accepted their office of charity with great kindness: for he towe to be cherish'd in his poor members: and therefore he was pleas'd to give each of them a present reward of their unfeign'd Charity. For flying from their embraces our Lord immediately appear'd in a cloud in great glory and with gracious words assur'd them that their names were already written in the Book of Life, and that they should with his Saints be partakers of his Kingdom. This most happy assurance of their future blessedness *Ethbin* due of a vile esteem of himself ascrib'd to the merits of *S. Winwaloe*: And he on the other side mov'd with the same Humility and charity cast the merits on *Ethbin*.



- XI. CHAP.
1. *S. Ninianus* death.
 2. 3. *Ere. The Centurians testimony of him.*
 6. 7. *His Miracles.*
 8. *Of Casa Candida.*
 9. *Alcimus his Epistle touching him.*

1. THE same year four hundred thirty two is mark'd with the happy death of *S. Ninianus*, whose Gifts have been formerly related. This Holy man, faith the Author of his Life, wonderfully shining with miracles, and illustrious for many virtues at last approach'd to the happy day in which God graciously call'd him out of this mortall life. Thus being perfect in Grace and piety, mature in age, on the sixteenth of the Calends of October, he happily mounted to heaven. His Body was buried in the Church dedicated to *S. Martin*, which himself had built from the foundation. Hence may be disprov'd the assertion of an Irish Writer, extant in *Bishop Vihers* Antiquities of the British Churches, concerning *S. Ninianus* his going into Ireland and dying there.

2. The Lutheran Centurians of *Magdeburg* likewise confirm what is here deliver'd of his dying in *Brittany*, and moreover adde some things deserving our observation: Their words are these, *Ninianus* a Penetration was a Teacher of Christian verities of a desert more then ordinary: He to his old age did largely communicate the Talent wherewith God had entrusted him, among the Britains, Scots and Southern Pitts. He was a man assiduous in the reading of Holy Scripture, mercifull to orphans, widows and poor: illustrious in miracles and sanctity. By his pious industry the Nation of the Pitts first of all relinquishing their idolatry, embraced the true Faith of Christ. He dyed among the Pitts in the Province of *Galloway*, in the year of Grace four hundred thirty two having been the first Bishop of *Candida casa*.

3. Here the Reader may observe, that this Bishop was, by the confession of these Lutheran Protestants, famous for his sanctity and miracles, and withall one who dayly studied the Holy Scriptures: Yet he was very devout in giving respect and Veneration to Gods Saints, to whose honour he likewise built Churches: *S. Martin* dyed not above thirty years before *S. Ninianus* ended his life, and yet we find a Church built by *S. Ninianus*, and dedicated to *S. Martin*. Yet the same Protestants make sharp invectives against the Roman Church for imitating these Saints magnified by themselves.

4. The

XI. CHAP.

A. D. 432.
P. 14. f. 1. 1.
c. 1.
A. D. 432.
in 21. m. 10.Magdeburg.
f. 142.

4. The Example of *S. Ninianus* was imitated by the Brittish Church near the same age, for when *S. Augustin* the Monk came into *Brittany* to convert the Saxons, he found faith *S. Beda*, in the City of *Canterbury* a Church dedicated to the honour of *S. Martin*, which had been anciently built in the times when the *Romans* inhabited this Island.

5. *S. Ninianus* before he dyed divided the Provinces of the Pitts into Parishes, he ordained Priests there, and consecrated Bishops. This he did by the authority of the Roman Bishop, from whom, as hath been related, he received his Mission.

6. As touching the Miracles which God wrought by his servant *S. Ninianus*, although my intention be to be sparing in relating such things, yet since the forementioned Lutheran Writers acknowledge this Saint to have been famous for them: it may be expedient in this place to record one, as followeth:

7. In the Region of the Pitts, faith the Author of *S. Ninianus* life, there was a certain Prince named *Tudwal*, a proud, high-spirited man, who contemning the admonitions of this man of God, and derogating from his doctrine and life, resisted him openly. On a certain day having been more then ordinarily troublesome and rude to him, God the Supreme heavenly Judge would not suffer any longer the injuries offer'd to his holy Servant to pass unrevenged, but struck this proud man with an insupportable pain in his head, by the violence of which those lusty eyes of his became utterly blind. So that he which had before impugn'd the Light of Divine Truth, deservedly lost the light of this world. But upon better consideration he sent a message to the holy Bishop, humbly beseeching him in imitation of our Lords benignity, to return to him good for ill, and love for hatred. The Venerable Bishop hereupon first sharply reprov'd the Prince, and then touching him, imprinted on his eyes the sign of the Cross, when immediately his pains ceased, his blindness was dissipated, and afterward the Prince highly honoured the Holy Bishop, and readily granted whatsoever he ask'd of him.

8. As touching the place of his Buriall and Episcopall See call'd *Candida casa*, and by the Saxons *Whithorn*, *Malmshurienfis* thus writes of it: *Candida casa* is the name of a place in the confines of England and Scotland, where is the sepulcher of the Blessed Confessor *Ninian*; by nation a Brittain, who there first preached the Gospel of Christ. That name was given to the place by occasion of a Church which the holy Bishop there built of hewn stone, which to the rude Britains seem'd a wonder. This Holy man *Ninian* is celebrated by Antiquity for his many miracles.

9. There is extant in *Bishop Vihers* Brittish Antiquities an Epistle of our Learned Countryman *Alcimus*, not printed among his works, wherein he testifies the great fame

of the Sanctity and Miracles of this Blessed Bishop: It is directed to the Religious Priests then living at *Candida Casa*. And *Aschafus* *Radbertus* recount a Miracle in the same age wherein *Alcimus* who attended on the Emperor *Charles the Great*, liv'd, which miracle hapned to a devout Priest celebrating Masse at the Saints monument, There was a certain Religious Priest, faith he, nam'd *Plegils*, who frequently solemniz'd Masse at the Body of *S. Ninian* Bishop and Confessor. Who living a virtuous and holy life, began frequently to beseech our Lord that he would please to shew visibly to him the nature and verity of the Body and Blood of Christ in the most Blessed Sacrament. This Prayer he made, not from want of Faith in the truth of the Mystery, but merely out of an affection of devotion and piety. Consequently the Author declares, how to his great consolation our Lord appear'd to him in the Sacrament in the form of a young child.

Rabert. l. de
corp. Ere.
sanguine
Christ. cap. 14.

XII. CHAP.

XII. Ch.

1. 2. *Ere. S. Germanus his second coming into Brittany.*
6. 7. 8. *He Ordains Bishops here. Of Landaff.*
10. 12. *He instituts the University of Oxjord.*

1. Three years after the death of *S. Ninianus*, *S. Germanus* Bishop of *Auxerre* was once more invited into *Brittan*, to perfect the good work which he had formerly begun, in rooting out the *Pelagian* Heresy there spreading itself again. The relation we must borrow from the same Author, the learned Priest *Constantinus*, to whom *Baronius* gives this Character, that he was a writer of those times of most perfect integrity and sincerity in all things.

2. In the mean time, says he, a Message from *Brittany* comes, declaring that the perversity of the *Pelagian* Heresy by the impious diligence of a few Authors began to enlarge itself there. Hereupon once more the prayers of all are again address'd to *S. Germanus*, that he would maintain the cause of Divine Grace, which by his diligence formerly prevail'd. The Holy Bishop made no delay to comply with their petition: for his delight was to labour and even spend his strength in the service of Christ. The Devils envy began now to languish, as the Holy mans virtues encreas'd, neither durst he so much as tempt him whom by experience he knew to be a friend of God.

3. There was assign'd to him for his companion *Severus* Bishop of *Triers*, a person of consummate sanctity, who had long preach'd the word of God to the Nations of *Germania Prima*. In his way he pass'd by *Paris*, where he is received with great joy and acclamations of the people, as

A. D. 435.

Baron. hic.

Constant. in
vita S. Ger.
maud. l. 2. c. 1.

A. D. 439

the presence of so eminent a Saint well deserved.

4. In the mean time infernall spirits flying through the whole Island foretold the return of Saint Germanus, being fore'd to doe so against their wills. Inasmuch as that one nam'd Elaphius, a principall person of the country, without any notice given of the Holy Bishops journey came in hast to meet them: He brought with him his son, upon whom from the flower of his youth a lamentable infirmity had seiz'd. For all his members were withred, and the hamms of his legges so drawn together that by reason of the drynes of his thigh, he could not sett his foot to ground. Elaphius was attended by almost the whole province, which assembled together, though no advice had been given them of the Holy Bishops coming. By whom, as soon as they mett together, an Episcopall Benediction was conferr'd on the people, and the words of Truth preach'd to them. S. Germanus perceiveth that the generality of the people persever'd constant in the doctrine which he had left among them: and that the fault adhered to a few busy persons: which are diligently sought out, and without delay condemned.

5. As for Elaphius, he humbly kneeling kiss'd the Bishops hands, presenting to him his lame son: whose sad condition and necessity were sufficiently recommended to the Bishops charity by his youth and debility, without his fathers request. So miserable a spectacle mov'd compassion in all, but especially in the holy Bishops mind; which compassion they interpreted to be a sign of Gods clemency to cure him. Presently therefore Saint Germanus compell'd the young man to sit down: and then handled his hamms that was contracted, and with his right hand strok'd over all the members weakened with that infirmity. Immediately perfect health and strength attended that whole person: such the withred members recovered their naturall juice and humidity, and the sinews their office and agility to move them. Thus in the sight of all the young man was restor'd to his father as if he had been new made. All the people are astonish'd at this miracle, by which means the Catholick Faith is perfectly confirm'd in their minds. The rest of the time was spent in preaching up and down, which wanted not efficacy to convert and reform the hearers. So that by an universall consent the Authors of the perverse Doctrine are brought before the Holy Bishops, and then banish'd out of the Island. This holy work was with such solidity perform'd then, that to this day the Orthodox Faith remains in those places unsound. Thus all things being well compos'd, the Blessed Bishops return'd, with a voyage as prosperous as they came. This is the summary narration of Constantius touching S. Germanus his second journey into Brittany. Which Constantius liv'd about forty years after Saint Germanus his death, and dedicated his Book to Patiens Bishop of Lyons.

6. Notwithstanding our Ecclesiasticall Monuments record many more particular benefits which our Country receiv'd from the Holy Bishop Germanus during his abode this second time in Brittany, which seems to have continued severall years, though how many, does not appear by any Chronologists: therefore we must be excus'd if we cannot assign the particular actions of this Saint to their determinate times.

7. By many deeds of the holy Bishop here, it may be concluded that he came with Commission from the See Apostolick, Pope Sixtus then sitting in the Chair of S. Peter. For Saint Germanus seeing many Churches deprived of Pastours, by which means the people became wavering in their Faith call'd a Synod (which was an act of Irregularity committed to him) and by common advice selected learned and pious men, whom he ordained Bishops, placing them in severall Churches.

8. Thus we read in the History of the Church of Landaff, How after the foresaid Bishops had rooted out the Pelagian Heresy, they consecrated Bishops in severall quarters of the land. And over all the Britains toward the right hand side (that is, the Southern parts of Brittany) they promoted the Blessed man Dubricius to be Arch-Bishop, who was an eminent Doctor, and was chosen both by the King Mouric and whole Diocese. At Landaff they constituted an Archiepisopall See with the said Kings consent, where a Church was built, and dedicated to the honour of the Prime Apostle Saint Peter. These are the borders of it, &c. Now where as Landaff is here call'd an Archiepisopall See, it is an Error either of the Author or Transcriber. True it is that when that See was afterward transplanted to Cair-leon, an Archiepisopall See was established there.

9. As touching the Holy Bishop Dubricius we shall treat more of him separately, after an account given of S. Germanus his actions. And whereas it is said that by the consent of King Mouric an Episcopall See was erected at Landaff: notice is to be taken that this Mouric was Son to Theodorice Prince of Glamorgan-shire (Morgannix) who, as Bishop Godwin relates, resign'd his Principality: and embraced a Monasticall or Eremiticall life. But afterward when the Saxons invaded the Island, he was drawn out of his Cell to be leader of an Army, and courageously rushing among the enemies receiv'd a mortal wound for which merit he was enroll'd in the number of Martyrs.

10. S. Germanus his next care after ordaining Bishops, was to visit the Schooles, the sources of Learning: For these two are the Pillars to sustain and perpetuate Faith. Brian Twyne the Advocate of the University of Oxford affirms positively that Saint Germanus studied in that University. But generally all Authors, ancient and Modern agree that he

establish'd

Hist. Easle-
ven.Galvian
Catalg. Ep-
iscop. in Lan-
doff.Torym. in
Apoll. lib. 11Affr. ad
A. D. 439.

establish'd good order there: yea and probably to encourage both Teachers and Disciples, himself for some time taught among them, and gathered many Auditors. Among whom one of the principall which we find in Records was S. Ilutus, or Eleucus, of whom here after, as likewise of another whose memory is celebrated in Lesser Brittany, nam'd S. Briceus.

11. Concerning S. Germanus his establishing the University of Oxford, we have an illustrious testimony of our learned country-man Affernus, who liv'd above eight hundred years since: For treating of the Controversy between the Students of Oxford and Grimbaldus whom King Alfred had called out of France to govern that University, he introduces the Students thus pleading for themselves, in opposing the change that Grimbaldus would make in their Institutes, They the Scholars likewise (saith he) proved by unquestionable testimonies of ancient Annals, that the Orders and Institutes of that place had been establish'd by pious and learned men, as Gildas, Melkin, Nemri, Kentigern and others, who all grew old in their studies there, and administered all things happily in peace and concord. They shew moreover that Saint Germanus came to Oxford, and abode there half a year, approving wonderfully their said Orders and Institutes. Thus was when he travell'd through Britany preaching against the Heresies of the Pelagians. This Testimony is of great force in case that passage be not an Addition of a later hand to Affernus, as is much to be suspected.

XIII. Ch.

XIII. CHAP.

2. &c. S. Germanus his Faith was Roman, the same with that of Saint Augustin the Monk. This testified by Protestants.

6 7. Churches built to his honour by the ancient Britains.

1. After how long abode in Brittany S. Germanus returned home, is uncertain. But the infinite obligations our Nation has to him are unquestionable. Among which the greatest of all is his establishing the Catholick Faith here so firmly that it continued inviolate many ages. Inasmuch as even Protestant writers attribute to him the Title of Apostle of Brittany.

2. It will therefore be expedient that we conclude the Narration of his Gest with declaring what Doctrines in Religion S. Germanus himself profess'd, for the same, we may be sure, he left behind him in Brittany. This Enquiry seems necessary, because it will give light for a resolution, whether in the

following age Saint Augustin the Monk sent by Saint Gregory the Great to convert the Saxons, taught them a new Religion full of Superstitions, and quite changed from that which Saint Germanus profess'd, as Protestants affirm: who therefore magnify Saint Germanus for the purity of his Faith, and as much derogate from S. Augustin.

3. Touching therefore Saint Germanus his Religion, particularly in the Points now most controverted, and wherein Saint Augustin is charged to have been faulty, we cannot more certainly, nor more ingeniously determine it, then by seeking information from a person of eminent learning in Antiquity, a Protestant, or however without question no Roman Catholick, to witt, M. Seiden: Who in a Treatise by him call'd Analecta Anglo-Britannica has inserted one Chapter exactly pertinent to our present purpose, The Title of which Chapter is, Touching the practices of Ecclesiasticall Discipline wherevith Germanus and Lupus Bishops imbued the Britains. Which Enquiry he consequently finishes in the following Chapter, in the manner following.

4. Germanus Bishop of Auxerre and Lupus Bishop of Troyes in Gaul came into Britany to restore Christian Religion deprav'd by the Heresies of Pelagius and Errors of Pagans. Their doctrines and documents taught by them, as the same is, which also Giraldus Cambrensis testifies to have continued to his dayes, were as followeth.

1. Of every loaf of Bread set before them, one corner they gave to the poor. 2. They sat three together at dinner, in memory of the Blessed Trinity. 4. If any one mett in the way a Religious Monk or Clergy-man, or any one in a Religious habit, he would presently lay aside his weapons, and with a low inclination of his head demand his Benediction. 5. Generally all the people do earnestly demand Episcopall Confirmation and Inunction with Holy Chrism, by which the Holy Ghost is conferr'd. 6. They some times bestow the Tithes of all their Substance, cattle and Sheep, namely either when they marry, or undertake some long Pilgrimage, or by the Churches Order submit to some extraordinary Penance for their sins. This they call the great Tithes: and two parts of it they bestow on the Church where they received Baptisme, the third they gave to the Bishop of the Diocese. 7. Beyond all other externall labours of Mortification they are most devoted to Pilgrimages undertaken to Rome, to visit the Monuments of the Apostles. 8. Beyond any other Nation they expresse a devout reverence to Churches and Church-men, likewise to Relicks of Saints, to portable Bells, Sacred Books and the Holy Crosse. And this devotion hath been rewarded, with greater peace they any other Churches enjoy'd. 9. For entire security is observed in regard of Beasts feeding not only in Church yards but much beyond them through all bounds inclosed with ditches which Bishops design for observation of peace and indemnity. And

Selden. Ana-
lect. Anglo-
Britann. l. 2.
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Girald. Cam-
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c. 18.

greater Churches, to which antiquity always afforded greater reverence, have power to grant and enjoy the obsequium of such peace and security for cattle, whilst at morn they goe, and at Even return from their pastures. This peace and security is observed so inviolably, that if any one should incur the mortal indignation of his Prince, and afterward seek refuge in a Church, he may enjoy the fruit of this Peace both for his person and goods. And indeed from such large immunities, far beyond the ancient Canons (which in such cases allow safety only to a mans life and body) occasion of great abuses have been taken: for by reason of such impunity many doe audaciously practise hostility, and from such places of Refuge doe horribly infect the whole country about, and even the Prince himself.

5. There is scarce any one of these Christian practices but was taught by S. Augustin, and yet these same Princes condemn S. Augustin for them, and abhor S. Germanus, yea magnify him, and glory in an opinion that they are conformable to his Doctrine and Discipline. They allow to Saint Germanus the glorious Title of Apostle of the Britains, who taught them no new Doctrines of Christianity, but only confirmed them in what they had belived before. And the same Title they with contempt refuse to S. Augustin, who withdrew the barbarous Pagan Saxons from their Idolatry and Infidelity, and infilled first into their minds the true knowledge and worship of God, Faith in the Redeemer of the world, and Veneration to the Holy Crosse the Sign of our Redemption. Such partiality the spirit of schism doe naturally produce.

6. Our Ancestours in testimony of their gratitude to the Venerable Bishop S. Germanus, and the high esteem of his sanctity approved by many Miracles, not long after his death built Chappells and Churches to his honour. Particularly concerning one of these Camden thus writes, In Cornwall near the River Liver there is a village named from Saint German, to which, during the Danish tumults, the Episcopall see of that Province was transferr'd, out of feare (it being a place more remote and secure :) There a Church had been erected and consecrated to the honour of S. Germanus Bishop of Auxerre, who extirpated the Pelagian Heresy that began to rise anew among the Britains. In Yorkshire likewise a famous Monastery was consecrated to him, as the same Authour thus testifies, The River Ouse doe water Selby a town well peopled: there King William the First founded a Church in memory of S. Germanus, who happily mounted to death the many-headed Hydra of Pelagianism, which was oft quell'd, and oft revived again. The Abbot of this Monastery and of S. Maries at York were the only two Northern Abbots which had Seats in Parliament. 7. Among the Siliures in Northwales the Memory of S. Germanus is much celebrated: for from him a part of Radnorshire is

called Guarthennion. For as our ancient Historian Nennius relates, Forimer the Son of Forthigern in satisfaction for injuries done by his Father to Saint Germanus, dedicated that part of the country to him where he had been wrong'd. In memory of which it took the name of Guarthennion, which in the British Language signifies a calamity justly retorted. Besides these, many other Monuments testifying the like veneration to the same Apostolick Bishop might be produced, but these are sufficient, And this last Example proves this Devotion of the Britains to him to have begun presently after his death.

XIII. CHAP.

1. 2. &c. Forthigern chosen King of all Britany: His Character, &c.

1. Hitherto, since the time that the Romans had relinquish'd all care and protection of Britany, the severall Provinces of the Island had been governed by petty Princes independent on one another. But in the year four hundred thirty and eight by reason of the frequent inroads of their cruell Enemies the Picts and Scots, by a common agreement of the severall Provinces a Generall Capitaine of the whole Nation was chosen, after the example of their Ancestours in the days of Julius Cesar, and the Kingdom established in his line.

2. Which choice unhappily fell on Forthigern, a man born for the destruction of his country, for he it is that by his slothfull vices first weakened it, and afterward calling in to his aid the barbarous warlike Saxons, prostituted it to their rapines and tyranny. This Character we read of him in Malmesburienfis, At that time Forthigern was King of Britany, a man void both of courage and counsell: yea addicted wholly to carnall pleasure, and the slave of almost all vices: particularly of avarice, pride and luxury. He, as we read in the Gifts of the Britains, solicited and with the hope of making her a Queen despoild his own daughter, and of her got a Son: Who notwithstanding his incestuous birth was, by a miracle of Divine Grace, a Saint, his name being S. Faustus.

3. His wife was a Lady equall to him in blood, but most unlike in disposition. By her he had three Sons, Forimer, Carigern and Pafcentius. Whilst she lived, he governed his Principality with moderation: but after her death he looked the rains to all vices. For which having been reproved by S. Germanus, and upon his impenitence in a Synod excommunicated, he revenged himself by inflicting the forementioned injuries and calumnies upon the Holy Bi-

shop. But in the end was severely punish'd by fire from heaven.

4. Before his Election to the Universall Government of Britany, he was Prince of the Denmark, or as others write, Consul of the Gentiles inhabitants of the South-western parts about Cornwall, or South-wales. Which Principality it seems he had governed well enough, to be esteem'd not unworthy to be prefer'd above his formerly fellow Princes: though indeed that age, the men of which Gildas calls (*atramentum ætatis*) the ink of their age, afforded it seems so little choice, that a Prince not absolutely vicious deserved reputation. However this unworthy King is recorded a rector of the City of Oxford. We will awhile suspend a relation of the Gifts of this unhappy King, to the end we may interpose some affairs touching the Churches of Britany at this time occurring.

XIV. CHAP.

1. 2. &c. S. Dubricius ordained Bishop of Landaff by S. Germanus: The place of his Birth, &c.

1. Among the actions beneficial to Britany done by Saint Germanus, the Election and consecration of Saint Dubricius to the Bishoprick of Landaff was deservedly reckon'd. This Dubricius (say the Centuriours of Magdeburg) surnamed Gaimus Vagienfis, from the place where he was born, was peradventure the Son of a Monk by Eudela a Native Virgin, and grew afterward famous among the English. Thus write they without all authority from antiquity, desirous to feign one Example at least, to be a precedent for their Master Luthers incest.

2. But from more authentick Testimonies it appears that Saint Dubricius was by nation a Brittain, born in the Province of the Dimera, or West Wales: he was surnamed Gaimus from the River which runs by the place where he was born. His Fathers name is not mentioned among Authours, his Mother was Eudela, a woman of a clear face for her virtues: Thus write Bale, Pits, Powel and the Authour of his life in Capgrave.

3. It is there moreover related how being a child care was taken to imbue his mind with literature. And having attained a few years more, he made such proficiency in learning, that not the ignorant only, but such also as had acquired a good degree in knowledge, repaired to him to encrease their skill: among whom were Saint Thelmaus, Saint Sampson, Saint Aidanus and others. In the stile of his Na-

tivity near the River Vaga (from whence he was called Vagienfis) he chose a fit year for his own and his Disciples studies, and there he spent many years in the charitable employment of communicating his learning to others. Afterward having by command of an Angel built a Church there, he preached and taught the people wholesome Christian Doctrin. Moreover by imposing his hands he often cured many infirmities, inasmuch as those which came to him sad and unsound, returned joyfull and in health. And therefore he was qualified fit to be advanced by S. Germanus to the Degree of a Bishop.

4. The period of his life is uncertain. Yet certain it is that he lived to a very old age: for many years after this he was transferr'd by Aurelius Ambrosius then reigning to the Arch-Bishoprick of Cair-Leon in the Province of Monmouth. So that he will once more occur in our History. As for his Disciples Saint Thelmaus, Saint Iltinus, &c. eminent Saints and Doctors, which therefore could not likewise escape the calumnious pens of the Lutheran Centuriours, we shall treat of them in the following age.

5. But here we must not omit what a learned French writer, Andrew Saufray in his French Martyrologe relates of another famous Disciple of Saint Germanus named Saint Briocus a Brittain, who was afterward Bishop in Armorica or lesser Britany, so illustrious for his Sanctity, that the see of his Bishoprick is to this day from his name called S. Brien, a suffragan Bishoprick to Tours.

6. Saint Briocus, saith he, was by country an Englishman (he should have said a Brittain) of the Province of Cornicia, descended of a Noble stock. Hew as by Saint Germanus of Auxerre preaching the Orthodox Faith there, brought out of Britany into Gaul, and here by him instructed happily in the Discipline of Piety. After he had enriched his mind with saving Doctrins, he returned into his Native country, and there informed his parents in the true Faith, which he likewise preached with great successe in the country about. After thus being desirous to employ our Lords Talent yet more copiously, he came over into Armorica: where having shed the beams of Evangelicall Light on the minds of his kinsman Conan Count of Triguier (Trecorensem) he afterward cleansed him with the Laver of Baptism. Then assembling severall devout persons aspiring to the perfection of a Religious life, he built a Monastery, and there by the liberality of the said Count he layd the foundation of an Episcopall see, and being consecrated Bishop by the Archbishop of Tours, Metropolitan of that country, he with an admirable splendour of verne ad piety governed the said Diocese the space of thirty years. Afterward making a journey to Angiers to furnish himself with Ecclesiasticall ornaments, he there

breathed forth his spiritless soule. From thence his Body was carried back, and with great honour buried in the Church which himself had built, where frequent miracles were wrought at his Relicks: Thus as he gave his name to the Monastery, Town and Mother-Church of that Diocese, so he likewise afforded continuall protection to them.

7. Certain Irish Historians would challenge S. Briocum to their country, as having been born in the Territory of Cork. But his having been a Disciple of Saint Germanus, who had nothing to doe with Ireland, proves him a Brittain. And whereas Bishop Vher conjectures that the Master of Saint Briocum might have been another Saint Germanus Bishop of Paris, who lived in the following age: His living with Conanum and relation of kintred to him demonstrate him both a Brittain, and more ancient then the younger S. Germanus.

XV. CH.

XV. CHAP.

1. 2. *Ec. S. Patrick comes out of Ireland into Brittain: thence goes to Rome, &c.*
4. *Ec. At his return: he retires to Glaffenbury: His Chart: Relicks of Saint Steven, &c.*

1. IN the year of Grace four hundred thirty nine, Saint Patrick having with wonderfull advantage laboured in our Lords vineyard in Ireland the space of eight years, returned into Brittain, where, faith Malmsburienfis, he abode thirty years in the Isle Avalonia, or Glaffenbury, leading a most holy life. Notwithstanding whether at that time he visited Glaffenbury, is uncertain. Probably the motive of his leaving Ireland might be to take a journey to Rome, and there give an account of his Apostleship: or this is affirm'd by severall Authours, as Capgrave, Bishop Vher, &c.

capgrave in
t. 1. c. 17.
f. 810.
Iocelin in Pa
trick.

2. Iocelinus adds that before his voyage he fixed his Episcopall chair in the City of Armagh, resolving in his mind that the same should be the Prime Metropolis and Mistress of the whole Island. And to the end that this design might have an effect irrevocable, he determin'd to repair to the See Apostolick, and thence obtain authentick Priviledges to ratify this his purpose. An Angel from our Lord approv'd his intention of undertaking that journey. &c. Whereupon having ordain'd Bishops, Prebts, and other Ecclesiasticall Ministers, whom he placed in opportune residences, he gave them his benediction, and took leave of them.

3. That in his way either to, or from Rome, he retir'd into a Monastery, to enjoy for some time the peace of contemplation,

is affirm'd by our Historians, and that Glaffenbury was the place chosen by him, in which afterward also he repos'd himself, there happily ending his dayes. And herein he imitated the holy practise of former saints, as Saint Eugarius and Damianus, who after labouring in their Apostolick Office, retir'd from worldly conversation, and spent their last days in conversation with God alone.

4. What were the speciall exercises of S. Patrick in his retirement, is related by ancient Writers, viz. attending to Prayer, Fasting and purity of Life: instituting rules for a Monasticall Profession in Glaffenbury, where he found Religious men the Successors of S. Ioseph of Arimathea and of S. Eugarius and S. Diruvianus: These S. Patrick reduced from an Eremiticall to a Conventicall course of life, giving them instructions which himself had receiv'd from his glorious Vnckle S. Martin of Tours, who long since had clothed him with the Monasticall habit. Which Habit, faith Iocelin, was a White Coule of the naturall colour of the wooll, over his other garments, by which was denoted purity and innocence. And this fashion was imitated by the Irish Monks, as likewise the Monks of Brittain, before Augustine coming, who to distinguish himself from them, assum'd a Black Coule, whence the New Monks his Successors were usually stiled (Nigri Monachi) Black Monks.

5. In Glaffenbury it was where S. Patrick wrote that famous Chart, the whole tenour whereof hath been already produced in the second Book of this History, upon occasion of declaring the foundation of that most famous Monastery. In which Chart the Holy Bishop particularly describes the life then called Insular where was an ancient Chappell consecrated to the honour of the most blessed Virgin: And how there he found twelve Hermites, Successors of the Disciples of S. Phaganus and Diruvianus, by whom he was elected their Head. There also he declares his happy invention of a Writing composed by the foresaid Apostolick men Phaganus and Diruvianus, in which was contain'd that they had receiv'd from Pope Eleutherius ten years of Indulgence: and that by a revelation from our Lord they had built a Church to the honour of S. Michal the Archangel: How likewise by a Vision it was signified to him that he was to honour the same blessed Archangel in the same place: for a testimony of the certainty of which Vision his left arm withered, and was not reformed till he had acquainted the rest of his Brethren with what he had seen. This Chart S. Patrick left with two devout Irish Monks, Arnulphus & Ogmar, his companions, which resolved to remain attending on the said Chappell. In conclusion, the Holy Bishop relates how he conferr'd an Indulgence of a hundred dayes on those who by cutting down wood clear'd

The Epistle
of S. Patrick.

red

red a passage for the devout Visitants, of the Chappell consecrated by our Lord himself to the honour of his most blessed Mother.

6. At his return from Rome S. Patrick brought with him some Relicks of the Holy Apostles Saint Peter and Saint Paul, and likewise of Saint Stephen the blessed Deacon and Martyr: together with a linnen cloth, on which was sprinkled of the blood of our Saviour Iesus-Christ, which holy Relicks were reserved there behind the Altar of Saint Patrick. This is the narration of the Authour of S. Patrick's life in Capgrave.

7. That which is here deliver'd particularly concerning the Relicks of S. Stephen the Martyr seems confirmed by what Baronius out of Ancient Writers reports, how this same year Eudocia wife of the Emperour Theodosius brought from Jerusalem the said Relicks, which were layd up in the Church of S. Lawrence the Martyr, and there piously venerated by devout Christians.

8. Iocelinus who expressly affirms that it was in S. Patrick's return from Rome that he visited Brittain, further declares that during his abode in this his Native country, he founded many Monasteries, filling them with Religious men, who willingly submitted themselves to the observation of that form of a Religious life which was prescribed by him: That he foretold with the tongue and spirit of Prophecy many unfortunate and many prosperous things which in future times should befall Brittain: And moreover that he foretold and foretold the sanctity of S. David then endow'd in his Mothers womb (who was born in the year of Christ four hundred sixty two) whereby is confirm'd what in the Antiquities of Glaffenbury is ascribed concerning S. Patrick's long abode in Brittain after his converting Ireland.

XVI. CH.

XVI. CHAP.

1. 2. *Of Bachiarium Disciple to S. Patrick: His Pilgrimage: His Epistle to an incestuous Priest, &c.*

1. AMONG the Brittain Disciples of saint Patrick the memory of Saint Bachiarium, whom some affirm to be the same with Saint Macanus, or Mathew, is celebrated. He was, faith Pitt, by Nation a Brittain, and Disciple of Saint Patrick: He added himself to the study of literature at Caer-leon. He was an excellent Poet, and skillful Mathematician: for his younger years he entirely employ'd in such studies. Gennadius in his Catalogue gives him the Character of a man excellently versed in Christian Philosophy. Adding withall, that for conserving his integrity and Chastity he forsok his country, and undertook a long Pilgrimage.

A. D. 443.
Pitt in Bachiarium.

Gennad. in Catalog.

2. We were inform'd above from Girardus

Cambrensis, that the Brittain instructed by S. Germanus accounted Pilgrimages, especially to Rome, among the works of Piety. And many motives S. Bachiarium might have to absent himself from his country, besides that mention'd by Gennadius: For it could not but much afflict his soule to be a spectator of the enormous vices reigning there: and probably he had a foresight of the miseries which would shortly befall it.

3. Concerning this Pilgrimage, the foresaid Authour Pitt thus writes; Bachiarium seeing his country afflicted with daily calamities, out of compassion to it, and with an intention to implore divine assistance, undertook very tedious and laborious Pilgrimages. But there wanted not detractors and calumniators in these times, who therefore charged him with levity, inconstancy and vanity, if not worse. Whereupon he was obliged to clear himself by writing an Apology, in which he seriously protested that he undertook and perform'd these travells, merely for the love of God, the salvation of his soule, and comfort of his afflicted country. And because it was impossible for him to purge himself to all his detractors, he wrote his Defence to S. Leo the first Pope of that name, the common Father of all Christians, as may be collected from Gennadius, Honorius and Capgrave.

Pitt ubi sup.

4. There is moreover extant in the Great Bibliothecque of the Fathers a learned and elegant Epistle written on this occasion by the famous Bachiarium. He had heard that a certain Priest by the Devils suggestion had violated a consecrated Virgin, for which he was cast out of the Church, without any hope of being restor'd. The Holy man was deeply afflicted both for the enormity of the Crime, and extreme rigour of the punishment. Whereupon he wrote an Epistle replenish'd both with Divine learning and compassionate Charity. This Epistle he gave to a Priest call'd Iannarius, whom he humbly entreats; and strongly evinces for the Reiteration of the Offender, shewing that in the most fruitful teild of Gods Church there grew herbes medecinall to every wound. Then addressing his speech to the guilty Priest, he powerfully exhorts him to Penitence, in an inclos'd Monastery, there to expiate his crime by fasting, sack-cloth and prayer, and to begg the Intercession of Gods Saints in his behalf: And fearing lest he should accumulate his sin by joyning Marriage to his incest, he terrifies him with shewing the abominable excess of marrying one who was eipous'd &c consecrated to our Lord, when he took the Vowle of her Religious Profession. By which Epistle may be seen, as in a Mirror, the State of the Ecclesiasticall Discipline of those times, the inviolableness of their Religious Vows and Celibacy of Priests: So that we may easily judge what censure the Prime Apostle of Reformation, Luther with his Catherine Bor, would then have incur'd.

Biblioth. PP.

5. Besides

K. VORTI-
GERN.

A. D. 460.
Adam no-
mirham in
Antiquis.
Glaston. team.
Monachus.

194

The Church-History of Britanny

encourag'd him to persist in his present pur-
pose, is thus recorded by Adam of Domes-
ham: Benignus, saith he, discovered to S. Patrick
the motives of his journey: who exhorted him to
pursue happily his well begun purpose, saying, God,
my beloved Brother, taking only your staff with
you. And when you shall be arriv'd at the place
appointed by God for your repose, wherefore
having fix'd your staff in the ground, you shall
see it flourish and grow green: there know that
you must make your abode. Thus both of them
being comforted in our Lord with mutual dis-
courses, Saint Benignus being accompanied only
with a youth nam'd Pincius, began his journey
through woody and marshy places. But as soon as
he was arriv'd in an Island where he saw a soli-
tary place, which he judg'd fitt for his habita-
tion, he presently fix'd his staff in the ground,
which without delay wonderfully grew green,
and brought forth fresh leaves. There therefore
Saint Benignus resolv'd to abide to his death in
the service of God alone. And to this day the
same Tree, the vines and sign of his Sanctity,
remains flourishing with green boughs, near
the Oratory of the blessed man, &c.

11. The same Author further proceeds
to declare how by another miracle God tes-
tified that the Holy mans watchings, fasting
and prayers with other austerities were ac-
ceptable to him. Although, saith he, that soli-
tary place separated from worldly conversation was
very opportune and proper for attending to God
and Divine things: Yet one incommodity it had,
that there was no water near: so that young Pin-
cius was compell'd every day to fetch water al-
most three miles off, whence it came to pass that
partly through weariness, but principally through
suggestions of malignant spirits he grew disheart-
ned, which the Holy man perceiving oftentimes en-
deavour'd to comfort and encourage him. At last
taking compassion of his labours, he prostrating
himself on the ground, humbly and heartily
besought our Lord to open for his servant a spring
of water, which might sufficiently supply his ne-
cessities. After which admir'd by an An-
gelicall vision he gave his staff to young Pincius,
commanding him to go to a certain place full of
reeds, and there striking the ground with his staff,
he should without doubt find water, so earnestly
desir'd by them. The child of the blessed Trinity he
strook the ground three times, making three holes
in it with the end of the staff: which he had no
sooner done, but immediately a fountain gush'd
forth from whence to this day a brook, and that
no small one, is supplied, which is both good for
fishing, and healthfull likewise for many in-
firmities: The same Mount, and the summ of
it in Capgrave: who calls the Island in which
S. Benignus liv'd, by the name of Ferramere.
22. Bishop Fisher in confirmation of this
relation made by our British Historians, touch-
ing S. Benignus his coming into Britanny, col-
lects likewise from ancient Irish Writers
that the same Holy Bishop four years before

his death relinquish'd his Archiepiscopall See
of Armagh, and retired himself. So that he is
to be suppos'd to have ended his life about the
year of Christ four hundred fifty five.
Six hundred and thirty years after, his Sac-
ted Body was translated to Glastonbury then
the direction and care of Thurstan then Abbot.
The ceremonies and solemnity of which
Translation are to be read in the Antiquities
of that famous Monastery.

XIX. CHAP.

1. 2. &c. Many Irish Saints in Cornwall.
4. 5. &c. Of S. Piran: and S. Cadocus
there.

1. THE Example of S. Patrick and S. Be-
nignus was imitated by many other
Irish Saints, which to enjoy a perfect vacan-
cy from worldly affairs retired into Britan-
ny to consecrate themselves to God in a life
of Austerity and Contemplation. And in
Britanny the Province whither they most fre-
quently betook themselves was Cornwall: In-
somuch as Camden had just ground to say,
That the people of Cornwall have always born such
a veneration to the Irish Saints, which retir'd
thither, that almost all the towns in that Province
have been consecrated to their memory. There is
S. Burthens, dedicated to an Irish Religious wo-
man of that name: to the Church whereof
King Ethelstan in the year nine hundred thirty-
six gave the Priviledge of Sanctuary. There
is the town of S. Iles, so call'd from S. Ila a
woman of singular sanctity, which came
thither from Ireland. There is S. Colomb, na-
med not from S. Columbanus, as some His-
torians erroneously imagin, but from an Irish
S. Colomba, as the same Author assures us.
There is S. Meruon, S. Erben, S. Eval, S. Venn,
S. Ender and many other places, all which
took their names from Irish Saints.

2. But one speciall Irish Saint is there ve-
nerated, to whom in a more particular man-
ner a place is here due. That is S. Piran, call'd
by the Irish, S. Kieran. Concerning whom B.
Fisher out of an ancient Author thus writes,
that he hearing that in Rome Christian Reli-
gion was most truly taught and faithfully practi-
sed, forsook Ireland and travelled thither. Where
being arriv'd he was instructed in Christian Faith
and baptis'd. And there he remain'd twenty
years, reading Divine Scriptures, many books of
which he gathered together, and learning Eccle-
siasticall Rules with all diligence. He adds fur-
ther, that at Rome he was ordain'd Bishop, and
sent into Ireland thirty years before S. Patrick:
for which reason some Irish Writers call him
(Sanctorum Primogenitum) the first-born of all
their Saints. But it is scarce credible that
four Bishops (as they pretend) should
have been sent into that Island before the
days of S. Patrick, who yet is acknow-
ledged the Prime and only Apostle of that

Country,

K. VORTI-
GERN.

A. D. 460.

Antiquis.
Glaston. f. 31.

XIX. Ch.

Camden in
Domesm.

K. VORTI-
GERN.

A. D. 457.
Capgrave in
L. 1. c. 10.
7. Mon.
Ap. Capgrave
in L. 1. c. 10.

Id. ibid.

Camden in
Domesm.

Id. in 7to.
med. c. 15.
f. 718.

under Brittish Kings. IX. Book.

195

K. VORTI-
GERN.

A. D. 435

XX. Ch.

XX. CHAP.

1. 2. &c. Proofs that the story of S. Vysula
belongs to this time: And Disproofs of
all others pretensions.

1. DURING the reign of the infamous
British King Vortigern, whilst the
minds of the Britains effeminated with vice
yelded almost without resistance to the ty-
ranny of their neighbours, and call'd in
for more barbarous enemies from a remote
country to be Tyrants of their own: God
rais'd another British army to blot out the
flame and cowardice of the former: an
army of Virgins conducted by a Royal and
Sainly Virgin, the glorious S. Vysula. For
that to this time their Martyrdom is to be
referred, and not to any former age, many
circumstances in their story, which cannot
suit with former times, doe demonstrate
strongly.

2. For those Authors which assign this story
the year of Grace two hundred thirty eight
are manifestly disproved, because the name
of Huns, who were their murderers, was
not in those days known in Italy or Germany:
besides they mention a certain Pope named
Gyriacus, of whom there is no memory in
the rank of Roman Bishops, saith Baronius.
Add to this that no reason can be alledged
why such numbers should then either fly, or
be sent out of their country.

3. Other Writers therefore more probably
affirm that S. Vysula and her companions
suffered when the Tyrant Maximus in the year
of Christ three hundred eighty three lead
with him into Gaul a great army of British
soldiers, which he seated in Armorica: to
whom these virgins are suppos'd to be de-
stin'd for wives. This opinion is iustified by
Baronius from Galsidius and Polydorus Virgil,
to whose authority may be added that of the
Breviary of Sarum in the Lesson of that Feast.

4. But the short time of Maximus his reign
after his passing over into Gaul, and his
continual employment in war, could not
permit him to attend to the settling Colonies
of inhabitants in Armorica, whither himself
never went: for as Zosimus writes, he pre-
sently march'd to the banks of the Rhene.
Moreover the French Historians refer the ere-
ding a Principality of Brittain in Armorica to
a much later date, when Meroveus was King
of the Franks, which was in the year of
Grace four hundred forty eight. Likewise
Dionotus Prince of Cornwall, who was Father
to S. Vysula, is acknowledg'd by our best Hi-
storians to have liv'd long after the Emperour
Gratianus his time, who was slain by Maximus:
so that S. Vysula could not be alive much

Chron. Colo-
nien, Hodge,
Abb. in Cata-
log. Episcop.
Tanganen.

Galvid Mo-
naster, Polyd-
virgil. l. 3. c.
16. Irish m-
tish. Franc.
Baron.
A. D. 383.
Marc. V. l. 1.
rus.

Zosimus. l.
Paul. A. milium

II. Part.

B b ij leile

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XXII. CHAP.

1. 2. &c. The story of the Martyrdom of S. Virgula and the cleaven thousand Virgins.
10. 11. S. Cordula out of fear hides herself, but next day returns, and is Martyred.

THE History of the Martyrdom of these glorious Virgins, though for the substance of it attested by a world of particular Churches through all the Regions of Christendom, yet has been so corrupted by the prodigious fictions of vain Writers even in more ancient times, that some doe question whether ever there were any such persons at all, and doubt not but the Legend of their Martyrdom is false. The rather, because the Writers of that age, or of the age immediately following, Gildas and S. Bede, doe not in their Histories make any expresse mention of them.

2. But as for Gildas, his design to bewaile the general destruction of the British State, and to declare the horrible crimes overspreading the Nation, which provok'd Almighty God to give them up to the fury of a barbarous people, which though ignorant of Gods Law, yet was less stain'd by vices against the Law of Nature and reason than the other: This considered, no wonder if trying himself to his present subject, he did not in so short yet comprehensive a narration involve occurrences hapning abroad. Yet as hath been declared, he has expreflections which seem intended to describe in a generally way this particular matter, deserving to be the sole argument of the Penn of a ready Writer.

and in Ephemer. id. in Martyrdom. 11. 066.

3. And as for S. Bede, it is no wonder if his History, intended only to relate the affairs of the Saxons, does not recount such particular occurrences of the Britains. Notwithstanding in other Treatises he twice expressly mentions the celebration of the Memory of cleaven thousand Virgin Martyrs suffering for their Faith and Chastity at Colen: to wit, in his Martyrologe and in his Ephemeris. So that his authority and testimony alone, living so neer these times, and being so well vers'd in Ecclesiasticall Antiquities, does render the truth of their story, in grosse unquestionable.

4. The particular Narration of which shall here be nakedly set down according to the content of most of our Writers. For as for the pretended Revelations of S. Elizabeth, wherein we are told of an unheard of Pope Cyprian, of James a Patriark of Antioch, of seaven Bishops and cleaven Kings, all these Brittain, and accompanying S. Virgula in her voyage, as likewise of their wandring and sporting three years upon the Sea, &c. These

things, though formerly thrust into the Lessons of the Roman Breviary, yet upon serious examination and correction of it by three Popes, are now cast out as impertinent and uncertain Tales; we following to great an authority, will likewise neglect them.

5. The plain and simple Narration of their Gifts therefore is this. S. Virgula and her cleaven thousand chaste companions chosen out of all the Provinces of Britanny, together with a great but uncertain number of attendants, partly to avoyd the fury of Barbarous Saxons warring their country, and partly to goe to their design'd Husbands expecting them in Armorica, in the year of our Lord four hundred fifty three saild out of their port in Britanny, and pursuing their voyage Westward and toward the South, by contrary winds and Tempests were not only stopp'd in their course, but driven backward, and forced to shelter themselves at the entrance of the Rhene into the sea.

6. At this time infinite numbers of Hunns, Gepids, Russians and other barbarous Nations of the North, both by land and Sea vexed Germany and Gaule, as the Writers of that age unanimously testify. And by Gods speciall Providence, who intended to match these Holy Virgins to a Spouse incomparably better, then their parents had design'd them to, in the same station where they took harbour a great Navy of those savage Pirates lay floating, so that there was no possibility for them to escape.

7. They are therefore seisd upon by these Pirates, among whom were mingled great numbers of the old Enemies of Britanny, the Picts, for the cheif Captains of this fleet are said to have been Gannus a Hunn, and Melga a Pict. Being thus become Captives, they are in boats conveyed up the Rhene as far as Colen, where their generall forces were encamp'd, and as some Writers affirm, had besiegd that City.

8. When they were arriv'd thither, and encompass'd with innumerable multitudes of Savages hating Christian Religion, and brutish in their sensuall lusts, both their Faith and chastity are at once assaulted, and no means, either by allurements or threatnings are left unattempted to expugnate their chaste breasts. In this extremity S. Virgula with flaming words exhorts her companions to contemn death, to sacrifice their chaste soules and bodies to their celestiall Bridegrome, and willingly to follow him who now calls them to receive eternall crowns of glory. She tells them that in this conflict, though their enemies be never so many, strong and cruell, yet that themselves were unconquerable, unless they would willingly yield up the victory, &c.

9. With this Exhortation the minds of these holy Virgins become so full of courage that they think their Executioners delay their death too long; Inasmuch as among so

under Brittish Kings, IX. Book.

XXIII. CHAP.

1. 2. &c. The Names of these Holy Virgins: Their Sacred Relicks dispersed all the world over. Names of Churches where they are Venerated.

THE fame of this Tragedy in which was display'd the extremity of savage cruelty in men, and miraculous courage in Virgins, was no sooner spread abroad in the world, but that all countreys and Churches became suitours to be enrich'd with a portion of their sacred Relicks, which have been spread through Germany, Gaule, Italy, Britanny, yea Asia, Africk, and of late India it self: So exactly was fulfill'd the Canicle of S. Virgula and her Associates mention'd by Gildas, Thou, O God, hast given us as sheep to be devoured, and hast dispers'd us among the Nations.

2. Not above ten years after this glorious Martyrdom, that is, about the year of Grace four hundred sixty three (saith Hermannus Eleien one of the Canons of Colen) solinus, nam'd by others Aquilinus, Arch-Bishop of that City (as we find in our ancient Records) out of reverence to the Memory of these holy Virgins, enclosed with walls the sacred place of their Martyrdom, in which was erected a Church consecrated to their cheif Captain S. Virgula, which remains to this day: by the access of which place the City of Colen was so much enlarg'd. He also took out of the ground, as carefully as he could, their sacred bones, which he reverently again buried in chests hewn out of stone.

3. Neither did Britanny long delay to testify her veneration to these her blessed country-women. A witnes whereof is a well known Town call'd Maidenhead. For thus writes Camden: The Thames, saith he, winds back to a little town formerly call'd Southbington, but afterward Maidenhead, from the Superstitious reverence there given to the head of I know not what holy Virgin, one of the cleaven thousand British Martyrs, which under the conduct of S. Virgula returning from Rome into their country, were martyrd by Attila, call'd the Scourge of God, near Colen in Germany. Thus he censures the piety of a world of devout Emperours, Kings, Princes, Bishops and Dottours of Gods Church in all ages.

4. A volume might be written if we should heap up all testimonies which a world of Churches have given of their veneration to these Holy Martyrs. Therefore we will only here sett down a Catalogue of such of their Names as have escap'd oblivion: And there to adjoyn the Churches where many of them are venerated, in regard their Holy Relicks repose there.

5. S. Virgula

Henry Nam
11. 066.

Camden in
Aetebat.

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5. *S. Vrsula* for orders sake divided that innocent Army into certain Squadrons. First then she gave a generall authority over all under her to these Virgins, *S. Cordula, S. Eleutheria, S. Florentia* and *S. Pinnosa*. Next she assign'd the care & inspection of a thousand to each of these following, *S. Benedicta, S. Benigna, S. Carophora, S. Celinde, S. Clementia, S. Columba, S. Lata, S. Lucia, S. Odilia, S. Sapientia* and *S. Sybilla*. After which these particular Virgins names are recorded: *Saint Agnes, S. Antonina, S. Arcaphila, S. Babaria, S. Baldina, S. Candida, S. Caradumia, S. Christina, S. Columbina, S. Corona, S. Cunera, S. Desdata, S. Flora, S. Florina, S. Florentina, S. Grata, S. Honorata, S. Honora, S. Hostia, S. Languida, S. Margarita, S. Margarita, S. Oliva, S. Panpheta, S. Panfrida, S. Pavia, S. Paulina, S. Pharanina, S. Pisona, S. Sambaria, S. Sancta, S. Semibaria, S. Terentia, S. Valeria*.

Martyrol.
Gall. can. 22.
Olib.

6. The Body of *S. Vrsula* her self is still preserv'd at Colen: but her Head was translated to Paris where the illustrious Colledge of Sorben acknowledges her their Patronesse. At *S. Denys* in France there is a commemoration of *Panfrida, Secunda, Semibaria, Florina* and *Valeria*, companions of *S. Vrsula*, whose Relicks repose there. At *Huy* in Germany is celebrated the Translation of *S. Odilia*, famous for frequent miracles. In Flanders the Monastery of *Marcan* possesse some part of the Body of *S. Cordula*. The Monastery of *Good Hope* belonging to the *Premonstratenses* enjoy the Relicks of *S. Terentia, S. Margarita, S. Baldina, S. Sambaria* and *S. Margarita*, translated thither when *Reinaldus* was Arch-Bishop of Colen. The Monastery of *S. Martin* in *Tornay* glories in the Bodies of *S. Honorata & Florina*, and some part of the Relicks of *S. Vrsula*. The Monastery of *S. Amand* in *Pabula* preserves the Bodies of three of these Virgins, whose names are unknown. At *Andain* in *Arduenna* repose the Bodies of *S. Grata, S. Hostia* and *S. Arcaphila*. A Hospital in *Tornay* possesse *S. Languida*. At *Arras* the Bodies of *S. Beata* and *S. Sancta* are said to repose in the Cathedral Church. Four of these Holy Virgins are celebrated at the Monastery of *S. Bertin* in *S. Aumar*. At the Church of *S. Salus* the Relicks of *S. Pavia* and *S. Caradumia* are venerated. The *Norbertins* at *Picome* possesse the Bodies of *S. Corona, S. Pharanina, S. Babaria, S. Margarita*, another *S.*

Margarita, S. Benedicta, S. Cordula, S. Sambaria, S. Desdata, S. Panpheta and *S. Christina*. The Canons of *Tungres* venerate the Heads of *S. Pinnosa* and *S. Oliva*. The Nunnes of *Mays* venerate the Relicks of *S. Paulina, S. Florentina* and eight other Holy Virgins companions of *S. Vrsula*. In the town of *Ahenen* in the Diocese of *Vrechi* is celebrated the memory of *S. Cunera*: which holy Virgin in our Martyrology is said to have been withdrawn from the slaughter by a certain noble Maron, in whose house she was awhile conceal'd: but being discover'd had her neck broken. But the Belgick Writers say that she in compassion was by a certain Noble man privately taken from the rest, and conveyed to his house: Where his Lady conceiving a furious jealousy against her, with the help of her Mayd murder'd her, and hid her body in the stable: into which the Lords horses at his return would by no means enter: And hereby was discovered his Ladies crime. The Nunnes of *Saint Belian* honour the Body of *S. Honora*, translated thither above three hundred years since.

7. In Spain likewise at *Pobletum* in *Catalonia* rests the Body of *S. Columbina*: And at *Dertosa* are venerated the Relicks of *S. Candida*. Moreover as *Mendoza* testifies, in all the Religious Houses of the *Jesuits* through all *Portugall* some parts of the Bodies of these Virgin-Martyrs are reverently repos'd: and the Feast of *S. Vrsula* and her companions is after a particular manner solemniz'd over all that Kingdome. Lastly a Father of the same Society named *F. Gomez*, carried with him into the East Indies a Sacred Head of one of these Virgins: by whose intercession the ship and passengers were freed from an otherwise unavoydable danger.

8. We will conclude this Narration with a passage of the learned *Thomas Beza* who treating of the Martyrdom of *S. Vrsula* and her companions, writes thus, *How great a measure of Christian fortitude hath been implanted in the hearts of the women of that Northern Island since the time that S. Eleutherius Bishop of Rome sent into Brittany S. Eutimius and S. Damianus Romans; may be evidently seen from this one example: For from all antiquity of the Church through the whole world cannot be produced an Example equalling the vertue and courage of these Holy Virgin-Martyrs.*

W.H. Socin.
T. 2. 19.

As the
Bible. L.
1. 1.



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
BRITISH KINGS
THE
TENTH BOOK.

I. CHAPTER.

1. *Of the Saxons. Angli and Iutes.*
2. *Their naturall disposition: and employments.*
3. *Their Religion, Deities, &c.*
4. *Their Chastity.*

THE Narration of the Gest and glorious Martyrdom of *S. Vrsula* and the eleven thousand British Virgins hath obliged us to transgress a little the order of time in this History. For by that occasion we have inserted some particular occurrences touching the actions and cruelty of the Saxons in Brittany, whereas their first entrance into it, and the occasion thereof hath not yet been declared: Which therefore now are to be related in their order.

1. But in preparation hereto, enquiry is to be made who these Saxons were, whence they came, and with what Associates, how they were qualified both in regard of their naturall disposition, and also their Civill po-

licy and Religion. In consequence whereof we will consider the present miserable condition of Brittany, and the speciall crimes generally reigning in it, which according to the judgment of prudent men then alive, provoked Almighty God to root out the inhabitants, and in their room to place a strange, barbarous and inhuman people.

2. There came into Brittany (saith *S. Bede*) great numbers of three the most robust and courageous Nations of Germany, to wit, the Saxons, English (*Angli*) and Iutes. At the first the Saxons were most numerous. For though in following ages Brittany took the name of England (*Anglia*) from the *Angli*, so that the appellation of Saxons was quite obliterated: Yet after their first invasion and possession of the Island, it receiv'd a new name from the Saxons, and to distinguish it from its originall countrey of Saxony, it was call'd (*Transmarina Saxonia*) Saxony beyond sea, as appears in the Epistles of *S. Bonifacius* the Apostle of Germany, and else where.

3. The Saxons were a Nation derived from the *Saca* a powerfull people in *Asia*, which disburthening themselves by sending out colonies abroad, a great part of them

Bed. l. 1. c. 15

Reheved.
Chron. l. 1.

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settled themselves on the Coasts of Germany toward the Northern Sea, from the Rhene as far as the City Donia, now call'd Denmark, faith Ethelward an ancient and Trincey Grand-child to Ethelwulf a Saxon King in the year nine hundred and fifty. So that their Territory comprehended anciently, besides the now Dutchy of Saxony, the country of Holfaria, and some other adjoining Provinces.

Id. ibid.

4. The Angli, faith the same Author, came out of a Region call'd Anglia, situated between the Saxons and the Iutes (Gutes) Their Capitall City in the Saxon tongue is call'd Slefwic, and by the Danes, Hasty. Therefore Brittain is now call'd England, from these Conquerors: and from thence came their first Captains Hengist and Horsa. So that the ancient precise seat of these our Progenitors the Angli is a small Province in Denmark at this time also call'd Angli.

5. The Iutes (call'd by Ethelward, Gutes) whence soever they receiv'd their appellation, were anciently seated on the Northern coast of the Cimbric Cherisinsus, call'd by the Danes to this day Iutland. They were probably derived from the Gutes, placed by Ptolemy in Scandia, and their seat is still call'd Gothland. Yet these are not to be esteem'd the same Gutes or Gotes which with their victories anciently measured all Europe: for their habitation was near the Euxin Sea beyond the River Ister or Danubius, as the Roman Historians do unanimously affirm. Now in what special Provinces of Brittain these Iutes seated themselves, it does not by any marks appear: for we do not find any mention of any Principality of the Iutes in this Island, as we do of the Saxons and Angli: So that perhaps they were mingled up and down, as accessories to the other two. Though in the opinion of some they were Iutes which possessed themselves of the Kingdom of the South Saxons and the Isle of Wight.

6. As touching the disposition of these three Nations, which are all comprehended under the Title of Saxons, especially by Extern Writers, we have already declared from Symon and others, that they were esteem'd the most valiant, of the most robust bodies and most agile, of all the Germans; terrible for their sudden and violent incursions, &c. Therefore Witschindw the Monk treating of them faith, That the Franks wondred to see such men of tall stature, of invincible courage, of new habits, wearing their long haire spread over their shoulders and arms; but especially they admir'd the undauntedness of their courage. They were cloth'd in short coats, and arm'd with long lances, and their posture was to lean upon their shields, having great daggers behind upon their reins. Moreover to impartient they were of any scorn or dishonour, that when Symmachus being Consul at Rome had prepared great numbers of them to fight as Gladiators for

the entertainment and delight of the people, the night before they were to be produced into the Theater, twenty nine of them without any tops strangled themselves.

7. Their principal exercise and skill was in Piracy by sea: for which purpose they contented themselves with small flatboats, (Myperner) so agile and manageable that they did so torment the coasts of Gaul, Spain and Brittain, that the Romans were oblig'd to appoint for their guards in opportune places all along those shores soldiers and officers which they entitl'd (Comites litoris Saxonici per Britanniam, Galliam, &c.) Counts of the Saxon coasts through Brittain, Gaul, &c.

8. Concerning their Religion, Adam Bremenst thus describes it: In a Temple of theirs, call'd in their Native language Wolsa, ador'd with gold throughout, the people adore the Images of three Gods: The most powerfull of them, call'd Thor, is placed in a Chappell in the midst, and on each side are set the Statues of Wodan and Frisco. The signification of which Names is this: Thor, say they, presides in the aire, and sends thunder, lightning, showers and calm seasons: so that he governs the fruits of the Earth. Then Wodan, which signifies Valiant, disposes of wars, and administers courage to them against their Enemies. And the third Frisco is the God which bestows peace and pleasure on men, whose statue is fram'd with a huge Priapus. But Wodan they carve in arms, as the Romans did Mars: And Thor with a Scepter, answering to Jupiter.

9. From these three Deities they gave names to three days in the Week: For from Wodan, whom others interpret to be Mercury, Wednesday took its appellation: From Thor, Thursday: and from Frisco, or Frea suppos'd to be the Wife of Wodan, Friday. Tuesday had its name from Tuisko, the founder of the German Nation, who thence are nam'd Tuiskis, or Dutch. The month of April they call'd Easter Month, whence still remains the same Name for the solemnity of our Lords Resurrection, usually falling on that Month. Tacitus adds that generally the Nations worshipp'd Herthas, as their common mother the Earth, for the same name is still in use with us, whereas the Germans now call it Arden. To Wodan they usually offered human sacrifices, chosen from among their captives.

10. Yet among all these abominations, there were in those ancient Saxons some qualities very commendable, especially their Chastity. This was of old observ'd by Tacitus, who faith, Their Marriages are severe, and chastity exactly observ'd among them. For they are almost the only Barbarians who content themselves with single wives, unless a few of their Nobles, who not for lust, but honour are sought to and even woo'd by severall women, &c. Their wives are confin'd to their houses, free from the sights of impure spectacles, and provocations of intemperate Feasts, &c. And afterward Salvian

Adam. ibid.

Tacit. de mor. Germ.

Tacit. de mor. Germ.

gives

under British Kings. X. Book.

Salvan.

Giles. Epist. 19.

gives this character of some barbarous Nations in his time, The Alans, faith he, are an unchast Nation, yet given to hospitality; The Franks are lyars, yet given to hospitality; The Saxons are savage in their cruelty, but to be honour'd for their Chastity. And S. Bonifacius in times succeeding writes thus, In old Saxony where is no knowledge of Christ, if either a maid or wife be guilty of adultery, they force her to strangle her self, and then burn her body. Or else after they have cut her garments to the waist, the chaste Matrons whip her out of their confines, and there fresh women meet her with whips, or prick her with knives, and thus she is used till they have kill'd her.

11. Upon this foundation of Chastity the Saxon Churches among us continued stable for many ages. Hence were derived such numberlesse swarms of Virgins and men consecrated to God in a Religious Profession, despising and trampling under foot all carnal tentations and pleasures. In no other Nation or Church were afforded such frequent Examples of Princes voluntarily and by vow abstaining from lawfull matrimonial delectations, of Virgins willingly exposing their lives to preserve their purity, yea maiming and dishonouring themselves to appear odious to those who otherwise would have violated their Chastity. But now alas, it is call'd a Reformation of Gods Church, to forbid living in such hatred of the flesh, a Reformation becoming the grand incestuous Patriarch of Reformers, Luther.

II. CHAP.

1. s. c. Horrible crimes of the Britains.
2. Whether their Kings were annointed.
3. s. c. Shamefull depravation of the British Clergy: and generally through all Europe.
4. Christians justly punish'd by Barbarous Nations: so the benefit of Gods Church.

1. SVCH and so qualified were the Saxons, Angli and Iutes when they were first call'd in to fight for the cowardly Britains: but destin'd by Almighty God to root them from the Earth and possess their Provinces. In the next place therefore let us take a view of the same Britains in that age, that it may appear that God did not forsake them till they had fill'd up the measure of their sins by all manner of crimes and impieties. And hereof a more convincing witness cannot be found or desired than our British Historian Gildas, who liv'd in that age, and seems to have had his pen directed by God on purpose to write, like a Ge-

cond Jeremiah, the miseries of his country, the heavy judgments inflicted on it, and the more heavy crimes which exacted from heaven those judgments.

2. The whole Nation generally is by him acknowledg'd guilty of all manner of vices, joynd with extreme ingratitude to God. For whereas after the incursions of the Picts and Scots there succeeded such wonderfull plenty of all things, as no former age could parallel, the Britains turn'd this mercy into wantonnes, abounding more then ever in all manner of uncleannes and luxury: which filthines was attended with a hatred of truth and the professors of it: Infomuch as if any one in conversation shew'd any sign of a Christian life, presently the generall hatred of the Britains pursu'd and persecuted such an one as a subverter of his country.

3. After this contempt of Divine benignity, God sought to reclaim them by his scourges of pestilence and famine: by which such multitudes perish'd, as the living were not able to bury the dead. Yet with this severity they were nothing amended, for as Salomon faith, The stole is scourged, and scelles it not. God call'd to mourning and baldnes and wearing of sackcloth: When beheld killing of calves and rams; beheld nothing but eating and blasphemously saying, Let us eat and drink, for to morrow we shall dye.

4. Besides these enormous sins, the same Author describes a strange savage nature in the Britains of those times, saying, Princes were annointed, but not by our Lord: for those were made choice of to reign, who were most eminent for their cruelty: And presently after they were murdered by those who had annointed them: and in their places others more ferce and savage were elected.

5. From this testimony of Gildas it appears that even in those ancient times of the British Government the solemn Ceremony of annointing Kings in Brittain was in use. And this is confirm'd by S. Gregory who liv'd in the following age, who discouraging on that passage in the first Book of Kings, Samuel took a cruse of oyle, and pour'd it on his head, sayth, The same thing is express'd by this Passion which now in the Holy Church is materially exhibited: For what sever Prince is rais'd to the supreme height of Regall Dignity, receives the Sacrament of Passion. And the manner of administering this Passion in those ancient times is still extant in the Book call'd Ordo Romanus. True it is that our learned Selden will scarce allow this custom in Brittain to have been of so great antiquity: and therefore interprets that passage in Gildas, not literally, but metaphorically. However certain it is that the succeeding Saxon Kings were annointed with Holy Oyle, as all Writers testify of the famous King Alsfred. But to return to Gildas.

6. To shew the universall depravednes of the British Nation, and an utter despair of

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

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Excid.

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Excid.

Gildas de

Excid.

Gildas de

Excid.

Gildas de

Excid.

amendment, he further charges the Ecclesiasticks of those times, which should have been the correctors of others, to have been yet more corrupted than the Laity: For thus he writes, *These enormous sins were not only committed by secular men, but Gods own flock and the Pastors thereof. Those who ought to have been examples of piety to the people, were most of them dissolved with wine and all manner of excess: animosities, contentions, envy against one another tore them into factions and partialities, neither did they in their judgments discern between good and evil: so that according to the expression of the Psalmist, Contentions was poured forth on the Princes of the Clergy, who made the people wander out of the way.*

7. So desperate were the disorders of the Ecclesiasticks of that age that besides the sharp invectives which Gildas makes against them in his historical Discourse of the Destruction of Britanny, which he especially imputes to their crimes, he compild another Treatise purposely to reprove them, call'd *The Correction of the Clergy*, which begins thus, *Britanny thou Preist, but many of them impudent: In his Clergy-men, but great numbers of themavenous oppressors, deceitfull Pastors, and indeed Pastors, but who are rather wolves watchfull to destroy the flocks of their flock, having no regard to the spiritual good of the people, but seeking only to fill their own bellies: They possess the houses of the Church, but they come to them only for laicry sake: If they teach the people, yet by the ill example of their vicious lives they render their teaching fruitless. They glorne sacrifics, and more rarely approach to the Altar with pure hearts. They have not the confidence to reprove the people for their sins, being more guilty themselves &c.*

8. Such a Character Gildas gives of the Clergy in his times, which he enlarges by an addition in his Rhetorical way of almost all kinds of vices with which he charges them, particularly most horrible and open Simony publicly purchasing with money Ecclesiastical Cures and Bishopricks of the then ruling Tyrants: Which having done they were notwithstanding ordain'd by other Bishops, by which means Traytors like Judas were placed in *S. Peters chair*, and impure persons like *Nicholas*, were Successors of the Holy Martyr *Steven* &c.

9. Thus doth Gildas expose to his own age and to posterity likewise, the depraved condition of those times: Which Baronius having recited, elegantly and iustly adds these words, *Hence we may perceive and even with our hands feeble the iust and equall judgment of God upon the nation, why the inhabitants thereof for their crimes were deliver'd over to the sword, and the barbarous nations which punish'd them, were for a reward call'd to embracing of the Christian Faith.*

10. Neither was Britanny alone thus punish'd: But almost all the Provinces of Europe were overrun and desolated by innu-

merable Armies of Barbarous people from the Northern parts. By which means though the Church of God was then miserably afflicted, so that our Lord may seem to have cast off all care of his flock: yet if we reflect on the future effects and consequences of this divine judgment, we shall find that the Catholic Church did indeed receive thereby a great increase both in numbers of Professors and zeal of Christian Profession. For though those barbarous Nations for a while persecuted the Truth: yet ere long our Lord subdued their minds thereto: and then those strong naturall passions of theirs were employ'd in advancing Gods Church: Inasmuch as the Apostles time and Primitive age could scarce afford such Heroicall examples of Christian zeal, magnanimity and contempt of the earth, as these barbarous people once converted, manifested to the world: so healthfull is the severity of God toward his people.

III. CHAP.

1. 2. &c. *The Saxons invited by publick consent, as Auxiliaries against the Scots, &c.*

3. &c. *They land in Kent: encouraged by a Saxon-Prophecy.*

9. 10. *They fight prosperously against the Picts, &c.*

11. *Of Thong-Castle.*

1. HAVING shew'd how unworthy the Britains had rendered themselves of the Divine protection, and how fit scourges the Saxons, Angles, and Jutes were to punish such impieties, we will consequently declare briefly the occasion, order and manner how those barbarous Nations first enter'd this Island, invited by the Britains themselves as Auxiliaries, but shortly became the Tyrants and invaders.

2. Many Historians accuse the cowardly slouth of King *Portigern*, as if he weary of the exercises of war against the Picts and Scots, chose rather with his money to hire stipendiary strangers, then to train up his own subjects to resist them, and therefore invited the Saxons to fight for the Britains. But *S. Bede* shews that this was done by the common advice of the Nation, saying, *A Meeting was assembled in which it was consulted from whence they should seek assistance and defence for the avoiding and repelling these so frequent and cruel incursions of the Northern nations into Britanny. And it was thought best by all, as well as by King Portigern, to demand aid of the Saxons, a nation feared beyond the Sea. Which resolution of theirs was doubtless ordered by the Divine Providence, to the end that*

mischiefs should come against the impiou Britains, as the succeeding event of things did more evidently declare.

3. Gildas therefore reflecting on the madness of this consultation thus exclaims, *O the profound blindness of the Britains minds! O the desperate stupidity of their senses! These Saxons as whose names they trembled even when they were absent, are now by the foolish Princes of Zeon invited to live as it were in their own houses: so stoncelles a counsel they gave to their King Pharas. But how senseless soever this counsel was, it was approved by the Britains, faith Malmshurienfis, and thereupon Embassadors were sent into Germany, men of the highest repute, and such as might most worthily represent their country.*

4. *Witchindom* an ancient Saxon Writer doth thus describe the order of this Embassy: *Some loudly proclaiming the prosperous victories of the Saxons, the Britains sent an humble Embassy to beg their assistance: and the Messengers being publicly admitted, thus spake, O Noble Saxons, our miserable countrymen the Britains wearied and even consumed with the frequent incursions of their enemies, having heard of the glorious victories gained by you, have sent us to you humbly to implore your aid: in recompence of which they are ready to offer to you a Province spacious and abounding with all things. We have hitherto liv'd happily under the protection of the Romans: and after the Romans we know no nation better then your selves, to whom we may have recourse. Therefore our desire is to harbour our selves under the wings of your courage: And if by your assistance we can only be freed from the rage of our ancient Enemies, we will be ready to submit our selves to any service you shall impose on us.*

5. It may be this Historian in favour of his own country hath here putt into the British Ambassadors mouths a more humble Oration then they ever pronounced, for they were sent to hire the Saxons by promising a large stipend, not by submitting their country to them. However the success of this Treaty he thus declares, *The Saxon Senate, faith he, gave this short answer to the Britains demands: Be assured, O Britains, that we Saxons will be faithfull friends to you, ready always to assist you in all your necessities, and to do you all friendly kindness. With which answer the Ambassadors were much rejoiced, and presently returned to make their countrymen more joyfull with so desir'd a message.*

6. This Message was sent and return'd in the year of our Lord four hundred forty eight, and in compliance with it the year following an army of Saxons under their Chief Conductours *Hengist* and *Horst* landed in Britanny. Whose coming our Historian Gildas in his angry stile thus celebrates, recording withal a Prophecy concerning it among the Saxons: Then, faith he, a drove of wolves rushing out of the barbarous Yonnelles

den came hisher in three ships with full sailes and an ominous course, encouraged by a Prophecy certainly believ'd by them, that for the space of three hundred years they should possess the country toward which they directed the prow of their ships: and that half of that time they should often times lay it waste. They first fastned their terrible nayles, by order of the unhappy Tyrant (*Portigern*) on the Eastern part of the Island, with a pretence indeed to defend the country, but with an intention really to subdue it.

7. From whence soever this Prophecy came, there seems to be in it some shadow of truth: For three hundred years the Saxons possess'd the Island under the Title of Saxony-beyond-sea: but afterward the Nation of the Angles gave their own name to it. And again after one hundred and fifty years, the half of that time, by the coming of *S. Augustin* the Monk they became Christians, and being more civiliz'd began to surcease their rude and barbarous behaviour.

8. And whereas the said Author adds that the Saxons aborded in the Eastern part of the Island, he intends thereby the Isle of *Thanet* in Kent, where *Hengist* and *Horst* first took land: and where more happily after about one hundred and fifty years Divine Truth by the ministry of *S. Augustin* first visited this Island. The place of their landing, faith *Erchebored*, was anciently call'd *Hippwinces*: And was afterward nam'd *Wipped-fleet*, from *Wipped* a Saxon-commander there slain.

9. The good service which the Saxons after their first arrivall perform'd to King *Portigern* is thus declared by *Marbaw of Westminster*, in the year of Grace four hundred and fifty, faith he, the Scots together with the Picts invaded Britanny out of the Northern parts with a mighty army, wasting the Provinces through which they pass'd. Which being told to *Portigern*, he gather'd his soldiers together, and march'd beyond the River of *Humber*. When they came to a battell there was little need that the Britains should fight for the Saxons then present combat with such courage, that the Enemies were heretofore accustomed to victory, immediately turn'd their backs and fled. *Portigern* therefore having by their valour obtain'd the victory, increas'd his liberality to them, and gave to *Hengist* their captain great possessions in *Lincolns* (a region of *Lincolns*) sufficient to maintain him and his soldiers.

10. *Huntingdon* writes that this battell was fought at *Stanford* in the Southern parts of *Lincolns*, for so far the Picts and Scots had march'd without opposition: adding that they fought with darts and lances, but the Saxons with battell-axes and long swords: the weight and force of which weapons they being not able to bear, sought to save themselves by flight.

11. As touching the land given by *Portigern* to *Hengist* in the same province where

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A. D. 451.
Samden, in
Lutetian.

the battell was fought: Our Annals, faith Camden, relate it otherwise: for they declare that Hengist the Saxon having subdued the Brits, besides large possessions conferr'd on him in other places, requested Portigern to bestow on him in that Province so much ground as he could encompass with an oxen hide. Which having obtained, he cut it into things extremely thin, with which he encompass'd a great Territory: in the midst of which he built a Castle, which by the name (For it is call'd Theng-Castle) perpetuates the memory hereof and as Carthage remained many ages a witness of Dido's fraud, who by the same sleight obtain'd the feat where the bull's tattle City, So does this Castle still put us in mind of the simplicity of the Britains, and cunning of the Saxons.

IV. CHAP.

IV. CHAP.

1. Hengist sends for more forces: and his daughter.
2. King Portigern's unlawful marriage with her: He gives Kent to the Saxons.
3. The Saxons joy with the Picts.
4. The Britains desert Portigern: and set up his son Vortimer.

Hengist.
A. D. 451.

But the ambition of Hengist was not to be master of the whole Island without obligation to any. In order to the effecting of which intention, being a subtle man, faith Mathew of Westminster, he presuming on the King's friendship and cautions thus address'd himself to him, My Lord the King, you see how our enemies disquiet you on all sides. If you leave therefore we will send into our Country with order to increase our numbers with new recruits. The King approving his design command'd him to do so without delay, that so he might be freed from the fear of his enemies. Hereupon Hengist sending Messengers into Germany, they shortly return'd bringing with them eighteen ships laden with soldiers.

A. D. 451.

It had been happy for Brittain if Hengist had been strengthened by the accession of new soldiers only. But they brought with them a fair Lady the daughter of Hengist, whose beauty and flatteries so inveigled King Portigern, that to please her he betray'd both his faith and Kingdom too.

Malmibur.
Reg. l. 1. c. 1.

3. Malmiburiensis thus briefly relates this story: We have receiv'd from our ancestors, faith he, that at this second voyage of the Saxons they conducted into Brittain a Virgin, the daughter of Hengist (called Rowena) for beauty a miracle of Nature, admir'd by all that look'd on her. Hengist commands a magnificent feast to be provided for the entertainment of his soldiers newly arriv'd, to which the King was invit'd. He gave order likewise to his daughter to perform the Of-

fice of Cup-bearer to the King, on purpose that he might feed his eyes with her beauty. Which design had the effect which Hengist desired and expected. For the King naturally a slave to beauty, was presently wounded with the gracefulness of the maids looks, and elegance of her gestures: nourishing in his mind a hope to enjoy her. So that without any delay he demanded her of her Father for his wife. Hengist though inwardly more willing to bestow her than the King was to receive her, yet made show of an unwillingness, alledging that such a marriage was too mean for so great a Prince. But at last after much importunity he condescended: and for a reward or dowry to his daughter, he receiv'd in gift the whole Province of Kent. And this was suitable to the practice of the German Nation observ'd by Tacitus, among whom, faith he, it is the custom for the Husband to give a portion and dowry to purchase his wife, and not the wife to the husband.

A. D. 451.

Tact. de
Morib. Ger-
man.

4. Other Historians add that this Feast and marriage was celebrated at Theng-castle in Lincolnshire: and that the Virgin was instructed by her Father to drink a health to Portigern after the German manner. However certain it is that besides the infinite damage to the Island by alienating so considerable a member as Kent, and so opportune to the Saxons for pouring in new forces, this marriage was in a high degree criminal, both because the King had already a lawful wife living, and likewise for that being a Christian he join'd himself to a Pagan Idolatress.

A. D. 451.

5. Presently after this unhappy marriage, to consummate which the King repudiating his former wife, hapned the sending overseas of his Pissula and her glorious Companions in Virginity and Martyrdom: whole Heroical constancy related in the precedent Book, was sufficient to obliterate the stain which the Kings lusts and injustice had cast upon the Nation.

6. Hengist having thus prostituted his daughter to the King, who in recompence prostituted his Country to Hengist, the Saxon began to entertain thoughts of ambition more vast than before, and knowing that generally the Nation of Brittain highly disapproved their Kings marriage, for which and other vices his subjects much diminish'd their affections and duty to him, he began to condemn them, and sought occasions of quarrels with them.

7. The Archdeacon of Huntingdon thus describes the first breach between the Saxons and Britains: Hengist, faith he, and his army seeking an occasion of war against the Britains, ordain'd by God as a punishment of their crimes, boldly required of his Son in law King Portigern to supply them more plentifully with provisions: threatening that otherwise they would renounce the league between them, and lay waste the whole Island. Which threatnings were presently attended with dismal effects. For the Saxons entering into a new league with the Picts, gathered an

innumerable

under Brittain Kings. X. Book.

A. D. 451.

innumerable army which without any resistance spoiled the whole Country. Thus a flame kindled by the hands of those Pagans, consuming the Britains, took a just revenge of the crimes of that Nation, which crimes were the less pardonable, because the people which committed them professed themselves to be the people of the true God. This flame rag'd like that, which the Chaldeans kindled about Jerusalem, which utterly consumed all the walls and buildings of that City.

8. It was no wonder that the Saxons met not with any resistance from the Britains, because by occasion of the Kings late marriage with an infidel Lady, his divorce from his lawful Queen, and delivering up so considerable a part of his Kingdom to strangers, high discontents arose among his subjects against him. Whereupon by common consent persons were deputed to goe to him and beseech him to take pity of his Country now ready to sink into Ruine. Or if he had no care of his Kingdom and subjects, yet that he should not neglect the Church of God and his faith in danger to be destroy'd by heathen incursions. Which if it should arrive by his fault, and that the Diabolical worship of Idols should prevail against Gods true Religion, so horrid a crime would be punish'd both by his own and his peoples eternal misery.

9. But such remonstrances as these having made little or no impression in the mind of this sensual King: The Bishops and other Clergy afterward repeated with more earnestness the like admonitions to him: Which likewise producing no effect, King Portigern was desir'd generally by his subjects, and the Bishop by unanimous consents rais'd into the throne his son Vortimer, faith Florilegus.

Hengist.
A. D. 451.Malmibur.
Reg. l. 1. c. 1.Huntingdon.
l. 1.

A. D. 451.

10. There is not any of our Ancient Historians affirm that Portigern was deposed, but only deposed by his subjects, a Prince given up to his pleasures, and therefore incapable to resist the ambitious designs of Hengist, against whom they were resolv'd to joyn all their forces for the expelling him out of the Kingdom. Therefore Malmiburiensis relates this change in a more moderate stile, saying, Portigern was an earnest incourager of the war against the Saxons, whose ambition and boldness he was resolv'd to endure no longer: And for this reason most of the Britains follow'd him. And from hence we may take notice of the seditions and truly Calvinistical spirit of a late Historian, Bishop Parker, who thus expresses this passage of the Story: That expulsiion and complaints which with great vehemence the Britains us'd to their King Portigern for his marriage with the daughter of Hengist a Pagan, was a great argument of their perfect Faith in Christ. For which all of his Nobles were so incens'd, that having depriv'd Portigern of his Regall authority, they created his son Vortimer King.

11. But in what manner (soever this change was effected, it can not be doubted but that

it wrought great partialities and divisions in the kingdom. For Portigern having the space of sixteen years enjoy'd the quiet possession of it, could not want many adherents, who would disapprove the exalting of his son without his consent. So that the Saxons received great advantage by such disorders, which much facilitated the progress of their ambitious designs.

V. CHAP.

A. D. 455.

V. CHAP.

1. 2. &c. Vortimer fights doubtfully with the Saxons: in which battell Horsa, &c. are killed.
3. &c. Death of Vortimer: his virtues, &c.
4. A Battell between the Britains and Saxons, in which the Britains are overcome.

Vortimer being thus exalted either to an association with his Father in the Throne, or to the Office of General of the British forces, hastned to give a proof of the wisdom of his Country men in their Election of him: For as Malmiburiensis writes, judging it unfit and dangerous any longer to dissemble the taking notice of the ambitious designs of the Saxons, and how by craft they had almost ruin'd the Kingdom, he bent his mind earnestly how to drive them out of the Nation, vehemently urging his Father to attempt the same. By his instigation therefore an army was rais'd &c. This faith he, hapned in the seventh year after the first entrance of the Saxons into Brittain.

A. D. 455.

Malmibur.
Reg. l. 1. c. 1.

2. Great preparations there were on both sides, and at last they came to a battell, which was fought, faith Ethelwerd, in the feild of Egelesstirpe, now call'd Alestrev, a town in Kent wall'd by the River Medway. On the Britains side were three Chief Captains, who lead each a third part of the Army: Ambrosius Aurelianus lead the first division: Vortimer the second; and Carigern a younger Brother of Vortimer lead the third. The Saxon army was conducted by the two Brethren, Hengist and Horsa.

3. The order and successe of this battell is thus describ'd by Huntingdon, in the seventh year after the arrivall of the Saxons in Brittain, a Battell was fought at Alestrev. At the beginning whereof Horsa set upon the army of Carigern with such Pigue, that it was dispers'd like dust before the wind, and Carigern the Kings son was slain. But his Brother Vortimer a Prince of admirable courage, falling in sideways into Horsa's squadrons routed them, and kill'd Horsa, the most valorous of the Saxons, the remainder of his forces fled to Hengist, who then was fighting with invincible courage against Ambrosius. By this means the whole weight of the combat lay upon

Hengist.

Hengist who being assailed and brought into great straits by the accession of Portimer's forces, after he had a good while sustain'd the impression of the whole British army, was at last overcome, and compell'd to fly, which he had never done before. Yet this victory cost the Britains very dear, for great numbers of them were slain.

4. With this account given by Huntingdon agrees likewise Mathew of Westminster. Not Wigornensis expressly affirms that Hengist, after the death of his Brother Horsa, obtained the Victory. And with him Ethelwerd seems to agree.

Gildas in Cantab.

5. Horsa's body was buried in a place not much distant from that of the battell, which to this day continues a Monument of his Memory, being from him called Horsa. As for Carigern the Son of Portimer, his body is suppos'd to have been buried at Aylesford, by the Saxons call'd Eglesford, by Henry of Huntingdon Eglestere, and by the Britains Sassesteg-barbail, because the Saxons were over come there. To testify which victory there still remain four great stones standing upright, over which others are crosswise layd, after the manner of Stone-heng in Wiltshire, which from Carigern are vulgarly and imperfectly call'd Kith-cory-house. Thus writes Gildas.

6. Horsa being dead, the Saxons exalted Hengist to the Title of King of Kent, saith Marbon of Westminster. And the same year he is reported to have fought three battells against the Britains. But being unable to resist the valour of Portimer, he was forced to retire himself into the Isle of Thanet: where likewise he was daily assailed by the British ships. At last the Saxons leaving their wives and children in that Island, returned into Germany, to call in new and greater forces.

7. The year after Hengist's return into Germany, dyed the glorious King Portimer, in the fourth year after he was assumed to a participation of the regall authority. Some Writers affirm that he dyed a naturall death, by a discafe. Others say he dyed by poyson administered to him by the fraud of his late Mother-in-Law Rowena: to which effect this writes Sigebert (with whom agree Geoffrey of Monmouth, Mathew Westminster, Richard White, &c.) The Devil envying the goodness of Portimer suggested to the mind of his Step-mother to cause poyson to be given him by one of his servants. Which he having drunk, and perceiving that death approach'd, he divided his treasures among his soldiers, earnestly exhorting them to fight courageously for their country. Moreover he commanded a Pyramid of brass to be made, and placed in the Heaven where the Saxons usually landed: Upon which Pyramid his body was to be layd, so the end that the Enemies seeing the Monument of so great and valorous a Prince, might be frighted back into their own country.

8. But it is more probable that it was only his statue which he intended should be so

placed on the Pyramid. For being a Christian Prince, he was, no doubt, buried after the Christian manner with decent solemnity. Moreover the same Sigebert acknowledges that he was buried in the City of the Trinobantes, now called London. And with him, saith Henry Huntingdon, was buried the flower and glory of the British Nation.

9. Besides Portimer's courage, he is celebrated by ancient Writers for his Piety and other Vertues. Chamber, a Writer formerly cited by Richard White, affirms that in his war against the Saxons he bore in his Ensign, the Image of our Lord Jesus Christ, to which devotion of his we may impute his Victories. In like manner a few years after, the famous King Arthur yet more properly bore against the same Enemies the Image of our Blessed Lady. Sigebert likewise testifies of the same King Portimer, that he restored the Churches destroyed by the Saxons, and possessor wrested by them from his subjects.

10. The same year after Portimer's death Hengist return'd out of Germany with greater forces, and took a firmer possession of his Kingdom of Kent: and for the better establishment of his family therein hejoyn'd in his regall power his son Aescia. To oppose him therein the Britains invaded the country with a great army: the successe of which invasion is thus related by Henry of Huntingdon: Hengist and his son Aescia having received auxiliary forces from their own country, and being more confident of victory by reason of the death of the Young Prince (Portimer) prepar'd themselves for war at Organsford. The Britains army consisted of four great Bodies conducted by four valiant Captains. But when the conflict was begun, they found themselves too weak for the Saxons, whose numbers were much more increased then formerly. For those that came last were chosen robustest soldiers, who with their swords and battle-axes did horribly cleave asunder the bodies of the Britains. Yet did they not give ground, till they saw their four Captains slain. But after that they were so incredibly terrified, that they fled from the field of battell as far as London: and from that time never had the courage to bring an army into Kent again. So that Hengist and his son Aescia quietly enjoy'd that Kingdom, having their Palace fixed at Canterbury. Thus began this new Kingdom of Kent in the eighth year after the coming of the Saxons into Britanny.



Ed. Hengist. l. 1.

Rich. White l. 7. ad. 10. 11.

Sigebert. lib. 1. c. 1.

Huntingdon. l. 1.

VI. CHAP.

1. 2. Hengist persecutes Christians.
3. 4. The Martyrdom of Vadinus Arch-bishop of London.

IT is not probable that when Portimer was rais'd to the throne of Britanny, this was done by the deposition of his Father Vortiger: for we find that when Portimer was dead, his Father afterward continued King for some years: and for a while gave proofs of his courage in endeavouring to repress the ambition and violence of his Father-in-law Hengist: though afterward he returned to his former slothfull licentious manner of living.

2. Now during the wars between the Britains and Saxons in the third year of Portimer's reign, our Ecclesiastical monuments doe record extreme cruelty exercis'd by Hengist in all places where his armies came, principally in Kent, against Priests and Holy Virgins especially, great numbers of which he caused to be massacred: Always he profaned every where and demolish'd Churches.

3. But among the Victims of this barbarous Princes cruelty there onely remains the memory of one illustrious Bishop, Vadinus Arch-bishop of London who dyed a glorious Martyr in this tempest. The names of all the rest are onely written in heaven.

Meyrick. Agric. l. 1. c. 1.

4. Now concerning Saint Vadinus we read thus in our ancient English Martyrology: On the third of July, at London is the commemoration of Saint Vadinus Martyr, Arch-bishop of London; who being a man of great sanctity reproved Vortiger King of Britanny for repudiating his lawfull wife, and marrying an infidel. For which cause Hengist King of Kent, the father of Vortiger's second illegitimate wife, inflam'd with fury, commanded the said Holy Bishop, together with many other Priests and religious men to be slain. Whence may appear that all good men did execrate the Kings last and adulterous marriage.

Rich. White l. 7. in. 16.

5. Chamber in the life of Vortiger (as Richard White relates) affirms that Saint Vadinus his admonition to King Vortiger, had two heads: The first was his unlawfull dispossessing of part of the patrimony and crown of the Kingdom without the consent of the Clergy, Nobility and people. The other was his marrying a Pagan wife, his own being yet alive, against whom he could alledge no cause which might justify a divorce. This double repre-

hension did Hengist revenge by the death of the holy Bishop. Now though both these grounds of reprehension were very iust, yet it was the latter, proceeding from a reverence to the Sacrament of the Church vitiated by the new Bride, which principally regarded a Bishop to censure, and which for so doing, and suffering for his duty, gave him a sufficient title to Martyrdom.

6. Gildas and Saint Beda, though they mention not by name this Martyrdom of Saint Vadinus, yet deliver general expressions of the cruell persecution rais'd by Hengist especially against Ecclesiastical persons, that they afford sufficient grounds to render it unquestionable. For Gildas declares that great numbers of Bishops and Priests were massacred by that Saxon King. And Saint Beda relates the same in these words: The impious King after his victory, (almighty God the iust Judge so disposing,) layd wast the Cities and provinces adjoining, and without any resistance continued the flame from the Eastern to the Western sea, covering the whole surface of the miserable Island with ruine. Both publick and private buildings were demolish'd: And every where the Prelats of the Church together with the people, without any regard to their dignity, were consum'd with sword and fire: neither were there any who took care to bury their bodies after they were so cruelly slain.

Gildas in Eborac. l. 1. c. 15.

VII. CHAP.

1. 2. Hengist at a Feast perfidiously murders the British Nobles.
3. Stone-henge, a Monument of this.
6. 7. Vortiger being a Prisoner, redeems himself with surrendering severall Provinces to the Saxons.

FOR two or three years wee read nothing memorable perform'd between the Britains and Saxons: but the year of Grace four hundred sixty one is noted with an act of most horrible perfidious cruelty done by Hengist. For he having a resolution by any means to enlarge his bounds in Britanny, and finding that by exercise of war the British courages encreased, turn'd his thoughts to invent some stratagem by which without any hazard he might compass his end.

2. For this purpose insinuating himselfe into the minds of Vortiger and the British Nobility, as if he were desirous

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of amity and peace which if they would grant he would turn his arms against the *Picts* and *Scotts*, and drive them quite out of the *Island*. He quickly obtain'd beise from the easy nature of *Vortigern*, as if his intentions were sincere. Whereupon a Meeting is ordain'd between the *Britains* and *Saxons*, with this caution, that each King should be attended with only three hundred, and those unarm'd: at which Meeting they were to treat of the conditions of peace.

3. The place appointed for this fatal Assembly was a plain near *Sorbidunum* (or *Old Salisbury*) a City seated in the Province of the *Belge*, in which still remains a monument of a dismal Tragedy. For these being met on both sides, a great Feast was prepared for the *Britains*, at which the articles of agreement were to be ratified by mutual promises and oaths.

4. But toward the end of the Feast, when they were dissolv'd in wine, *Hengist* on a sudden call'd aloud, To arms: which was the watchword agreed on among the *Saxons*. Whereupon they immediately drew out short swords which they had conceal'd under their clothes, and quickly slew their unarmed guests the *Britains*. Yet in that Tragedy one memorable example of courage was perform'd by a *British* Noble man, it *Giffrey* of *Monmouth* may be believ'd. Of *Gloucester* (Claudiocestria) snatching up a stake by chance lying near, slew seventy of the *Saxons* with it.

5. A Monument, not long after rais'd by the *Britains*, continues to this day the memory of this most barbarous and perfidious Tragedy. This is that which is vulgarly call'd *Stone-henge* on *Salisbury* plains, where in a space of ground compas'd with a ditch, are placed as in a threelod crown, stones of an incredible vastness, some of them twenty eight feet in height, and seven in breadth, over many of which other great stones are placed a cross. The report is, saith *Camden*, that *Ambrosius Aurelianus*, or his brother *Vther Pendragon* by the help and art of *Merlin* the famous Magician, rais'd this Monument in memory of the *Britains* treacherously slain by the *Saxons* at a conference. Though others deliver that this was a magnificent Sepulcher rais'd to *Ambrosius Aurelianus* himself slain near this place: from whom likewise the town of *Ambresbury*, not far distant, took its name.

6. In this slaughter the *Saxons* took *Vortigern* prisoner, and the year following, saith *Mathew* of *Westminster*, threatening him with death they bound him in chains, and for his life requir'd of him to deliver up severall of his Cities and munitions. *Vther* quickly granted whatsoever they demanded, so he might scape with his life. This being confirm'd by oath, they gave him his liberty:

and first of all they say'd on the City of *London*: then *Tork* and *Lincoln*, likewise *Winchester*: all which Provinces they wasted, killing the miserable *Britains* like Sheep. They destroy'd to the ground all Churches and buildings belonging to Ecclesiastical persons: they kill'd the Priests near the Altars: they burnt with fire all Books of Holy Scripture: and heap'd earth on the sepulchers of *Martyrs*. Such religious men as could scape their fury repaired to deserts, woods and rocks, carrying with them the Relicks of *Saints*. *Vortigern* therefore seeing so horrible destruction, retir'd into the parts of *Wales* (*Cambria*) and there inclin'd himself in a town call'd *Genorium*.

7. But the three Provinces with which *Vortigern* redeem'd his life, are thus better sett down by *Mamlwburienfis*, of old time, saith he, the *Eastern* and *Southern* *Saxons*, and the *Eastern Angles* were subjects to the King of *Kent*. For those Provinces *Hengist* who first reign'd in *Kent* obtain'd of *Vortigern* King of the *Britains*, not by open war but treachery. These Provinces contain *Essex*, *Suffex*, *Surrey*, *Norfolk* and *Suffolk*, inhabited by the people which in the *Romans* time were call'd *Trinobantes*, *Regni* and *Iceni*.

VIII. CHAP.

1. 2. *Of the Birth of the glorious Saint David: His Child hood &c. Prophecies of his Sanctity by S. Patrick, and Gildas Badonicus.*

1. THE same year in which *Brittany* was thus dismembred, God recompenc'd that losse to the *British* Church by the Birth of *Saint David*, afterward Bishop of *Menevia*, one of the greatest lights that ever that Church enjoyed, both in regard of the Sanctity of his life, the vigour of his authority, and zeale in repressing Herefy, and exalting Ecclesiastical Discipline.

2. His nativity was attended and prevented by severall wonders denoting the eminency of his future Sanctity. For *Saint Patrick* a little before his going into *Ireland*, being in the Province of the *Demetra* (or North-West *Wales*, in a valley call'd *Refina*) meditating on his Mission thither, had a revelation by an Angel, that after thirty yers a child should be born in that country, which should give a great lustre thereto. To which Prophecy regard was had in this Collect of the ancient Church of *Sarum* repeated

anniversary

A.D. 461.

A.D. 461.

under British Kings. X. Book.

A.D. 464.

anniversary on *S. David's* Feast, O God, who by an Angel didst foretell the Nativity of thy Blessed Confessor, *Saint David*, thirty yers before he was born; Grant unto us, we beseech thee, that celebrating his Memory, we may by his intercession attain to joyes everlasting.

3. The manner of his Birth is thus consequently related by the Author of his Life in *Capgrave*: Thirty yers being finish'd after the foresaid prediction, saith he, the King of the region call'd *Ceretica* travelling to *Demetra*, mett by the way a Religious Virgin nam'd *Nonnita*, of great beauty, which he loving after, by violence desir'd her. Hereby she conceiv'd a son, and neither before nor after ever had knowledge of mind and body, and sustaining her self only with bread and water from the time of her Conception, she lead a most holy life. The King who was father to *S. David*, is by our ancient Writers call'd *Xanthus*: and his Mother *Nonnita* is by some named *Melanura*.

4. The eminent sanctity of this holy Child, the fruit of his holy Mothers fasting, chastity and prayer, was by a new divine Oracle a little before his birth, foretold: For when *Gildas*, *Albanus* was from the pulpit teaching a great congregation, on a sudden he became dumb and unable to speak. But afterward broke forth into these words, related by *Ceraide* of *Lancaster*, A holy woman call'd *Nonnita* now present in this Church, is great with Child, and shall shortly be brought to bed of a son full replenish'd with Grace. It was with regard to him that I was hinder'd from speaking by a divine Power restraining my tongue. This Child shall be of so eminent sanctity that none in these our parts shall be comparable to him. I will foreteller this Region to him: who will from his infancy by degrees increase in Sanctity and Grace. An Angel God messenger hath reveal'd this to mee.

5. He was baptis'd, saith *Piers* from *Giraldus Cambrensis*, by *Relvius* Bishop of *Menevia*, in a place call'd *Perleuon*: which Bishop by Divine Providence arriv'd there the same hower. And during his childhood, he was educated in a place call'd the *Old Bush*, by the *Cambrians*, *Hennemen*, and by the *Latins*, *Menevia*. His grave every day more replenish'd with Grace, and being of a perspicacious wit he made progress in the study of learning far beyond all other children of his age. This is that *S. David*, afterwards the most Holy Bishop of *Menevia*, call'd from him *S. David's* for his learning, Sanctity and miracles so celebrated in all future ages by the *British* Churches. His admirable Gifts shall in their due place be declared hereafter.

6. Burthens in this forecited passage out of *Giraldus Cambrensis* he is say'd to have been baptis'd by an Irish Bishop call'd *Relvius* Bishop of *Menevia*: it is certain there is an error in the Copy. For *S. David* himself was the first

Bishop of *Menevia*, to which place he translated the Bishoprick of *Cairleon*. Therefore instead of *Relvius Menevensium Episcopus* it is not to be doubted but the Author wrote *Albanus Mamonensium Episcopus*: and this is that *S. Alban* Bishop of *Munster*, or *Cajelan* in *Ireland*, of whose Gifts we treat in the foregoing Book of this History, concerning whom we related from Bishop *Vther*, that he went to *Rome*, and there was instructed in the knowledge of Holy Scriptures by *S. Hilary* the famous Bishop of *Poitiers*.

7. As touching *Gildas Albanus* mentioned in this Chapter, who in a Sermon foretold the Sanctity of *S. David* a little before his birth, and who was a holy person distinct from the well known *Historian Gildas*, surnam'd *Badonicus*, who liv'd likewise in this same age, though younger then the other; Of both these we shall hereafter treat in their due Season.

IX. CHAP.

IX. CH.

1. 2. *Vortigern fortifies himself in Wales.*
3. 4. *Of the Aur. Ambrosius sent for to be General.*
7. His terrible battell against Hengist.

1. W Hilst *Vortigern* lurk'd ingloriously among the steep inaccessible Mountains of the country now call'd *Cambria* and *Walls*, busy in building a Castle for his greater security, the middle Provinces of *Brittany* being left without any Defender, were expos'd to the fury of the *Saxons*.

2. The Castle built by *Vortigern* was call'd *Genorium*, and afterward *Caer-Vortigern*. It is plac'd, saith *Camden*, in a vast solitude, fearfull for the horrow of mountains, and narrow turnings of the passages to it. To that place, *Vortigern*, the plague of his country, withdrew himself, to seek a refuge for his own person. And there, saith *Richard White*, he spent his time in consulting Sooth-sayers, and especially the Magician *Merlin*.

3. Hereupon the *Britains* being deserted by their King, were compell'd to seek one abroad. And therefore, saith *Mathew* of *Westminster*, they directed messengers into lesser *Brittany* beyond sea to *Aurelius Ambrosius* and his Brother *Vther-pendragon*, who for feare of *Vortigern* were retir'd thither, beseeching them with all speed to quire that country, and repair into their own: to the end that expelling both the *Saxons* and their hated King *Vortigern*, they might receive the crown of *Brittany*.

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They therefore being now of ripe age prosecuted their journey, attended with ships and armed soldiers.

4. Concerning this Ambrosius, sometimes call'd Aurelius, sometimes Aurelianus, and his extraction, Gildas and from him s. Beda speak briefly and in general terms, that he was a modest prince, and who alone of the Roman race had remained alive after so great a tempest of wars and changes, in which his parents, who had worn the Royal Purple, were slain. Now though in these two ancient Authors the name of his parents be not extant, it may be probably affirm'd that he was the Son of Constantine, who fifty years before had pretended to the Roman Empire, and in the attempt was slain in Gaul. For that Constantine, besides his Son Constant also slain, had other children, appears by the expression of s. Gildas, who calls the said Constant, surnam'd also Julianus, the Elder Son of Constantine.

5. That he was born and bred up in Brittany seems to appear, because, as several Writers affirm, in the competition for the Crown when Vortigern was chosen, Ambrosius being a pretender, was compell'd to quit both his right and the country, and to retire himself into Ilesse Brittany. From whence notwithstanding, during the reign of the generous King Vortigern, he return'd, and assisted him courageously against the Saxons, as hath been relat'd: and, it seems, after his death retir'd again to his former refuge.

6. The return of these two Princes was more formidable to Vortigern, then any thing he could apprehend from the Saxons: who therefore fortified himself more carefully in his new Castle. I will not here trouble the reader with any large description of that prodigious omen of two dragons, one red and the other white, which issuing out of a lake whilst Vortigern sat on the bank, began a terrible combat, in which at last the white was conquerour. By which two Dragons, according to Merlin's interpretation, were meant the Britains and Saxons: and the success of their fight was the flight and destruction of the Britains. These seem to be inventions of the old Bards easily composed after the event, and foolishly collected by Geoffrey of Monmouth, to signalize the expiring of the British Kingdom.

7. Hengist being inform'd of the coming of Aurelius Ambrosius with considerable forces in aid of the Britains, endeavoured to come to a battell with him, before the uniting of their Armies: but was not able to effect his intention. So that a main battell was fought by the two Nations in Kent near the ancient famous port of Rich barrow: which is thus describ'd by Henry of Huntingdon: A while after that auxiliary forces were come, King Hengist and his Son Esca gathered an invincible army, in the seventeenth year

after the coming of the Saxons into Brittany, which was the year of Grace four hundred sixty five. On the other side the Britains uniting all their forces oppos'd them with an Army gallantly ranged into twelve Bodies. The fight continued long, and with little advantage. But at last Hengist having slain the twelve Leaders, and cast down their Ensigns, forc'd the Britains to fly. By himself likewise lost great numbers of his soldiers and principal Officers, and particularly a certain great Prince of his Nation call'd Wipped: in whose memory the place of the battell was call'd Wipped-Bede. So that this Victory was much bewail'd by the Saxons themselves: and therefore after that time neither did he take the confidence to enter into the Britains Borders, nor the Britains into Kent.

X. CHAP.

1. King Vortigern consumed by fire.
2. A. Ambrosius, King: his Character.
3. 6. 7. Death of S. Patrick and place of his buriall.

THE year following was free from an extern war against the Saxons: which gave Aurelius Ambrosius an opportunity to convert his arms against the principal Author of all the miseries of Britanny, the unhappy King Vortigern. Therefore he march'd to the Castle Genowium, which he besieged, but found him so strongly fortified there, that by no force or cunning he could expugn it. At last by fire, whether cast by Ambrosius, or coming from heaven, is uncertain, both the King and his Castle were consumed: so as, saith Huntingdon, his body never appear'd.

2. Vortigern being thus removed, the whole power and authority of the Kingdom was devolv'd on Ambrosius, not after a tumultuary manner, or by the factious suffrages of the Army: but by an unanimous Election of the Clergy, Nobility and Commons of the Nation: For which purpose, saith s. H. Spelman, a Council or Assembly was call'd in Cambria, about the Mountains of Ebor in the Province of the Ordovices, or Northwales, in which he was exalted to the Regal Dignity: This he says was done in the year four hundred sixty five, following the account of Matthew of Westminster: But other Historians, as Stow, speed, &c. more probably place this Election the year following, after the death of Vortigern.

3. How happy an exchange the Britains made of their King, will appear from this Character given to Aurelius Ambrosius by Matthew of Westminster, far unlike that which all writers ascribe to Vortigern: Ambrosius, saith he, as soon as he was placed on the throne

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of Brittany employed himself to the utmost of his power in repairing Churches which had been ruin'd. He was a Prince magnificent in his gifts, sedulous in the worship of God, modest, averse from flattery, a valiant soldier on foot, yet more valiant on horse-back, and very skilful in conducting an army. For which virtues and endowments his fame was spread through far distant regions.

4. Being so worthy a Prince, it is not altogether unlikely that this is the same Ambrosius mention'd by Eusebius in the life of s. Severin, who writes thus. Odoacer King of the Bruls having subdued Italy wrote kind and familiar letters to s. Severin, desiring him to ask of him what favour he pleas'd. Thus he did in consideration that the same holy Bishop had foretold him that he should reign there. The Holy man encouraged with so kind an offer, requested him to free from banishment a certain person call'd Ambrosius, who had been thereto condemn'd by the said King. Which passage being cited by Baroni, he thus adds, As concerning this Ambrosius, my opinion is that he is the same who afterward going into Britanny, with great courage attempted, and in some degree effected the freeing of that Island from the oppression of the barbarous Saxons. Thus writes the learned Cardinal, though he erroneously places the beginning of Odoacer's reign in Italy too late.

5. Several years pass'd, after the Election of Ambrosius, either in peace, or not considerable war between the Britains and Saxons: The occurrence of which time is thus describ'd by s. Beda: The Britains, under the conduct of Ambrosius Aurelianus a modest Prince, and who alone of the Roman race had remain'd after the slaughter made by the Saxons, in which his parents who had worn the Regal Purple were slain, provoking at last that Villanous Nation to combat, gave them an overthrow: And from that time now the Britains, and now the Saxons got the better in small encounters, till at last new forces of strangers arriving the Saxons got possession of the whole Island.

6. During this less disturbed time it was that s. Patrick, many years before return'd out of Ireland, dyed in his solitary retreat at Glasnebury, as already hath been declared before the proper time, because we would not too dilatedly set down the Gists of that glorious Apostolical saint. Concerning whom thus we read in the antiquities of Glasnebury: In these days after the death of Vortigern, Aurelius Ambrosius reigned over the Britains: and the Saxons grew strong, multiplying exceedingly. Then it was that s. Patrick the Apostle of Ireland, and first Abbot in the Isle Avalonia, after he had sufficiently instructed the foresaid Brethren in Regular Discipline, and competently enrich'd that Monastery with possessions procured from Kings and Princes, at last yielded to nature in the thirty ninth year after his return to the said Island: And was buried in the Old Church on the right hand of the Altar by

Euseb. in vita s. Severini.

Baron. A. D. 476.

Beda in his ecclesiastical History.

A. D. 472.

Ibid. cap.

Antiq. Glou. in Parish.

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direction of an Angel, a great flame likewise in the sight of all breaking forth in the same place.

7. The Irish Writers eagerly contend against this and other British testimonies concerning s. Patrick's being buried in Britanny: confidently affirming that his Body reposes in the Church of Downpatrick in Ireland: Whole assertion likewise seems to be confirm'd by s. Bernard, who in the life of s. Malachias a Holy Irish Bishop writes that s. Patrick's body rests in the See of Armagh: accompanied with those of s. Colombanus and s. Brigid. But this controversy may be commodiously enough compos'd, as many of the like nature have been, by replying, that some considerable Relicks of his Sacred Body have been requested by the Irish from the Britains and deposited at Down: Which Relicks have after by mistake been reputed his entire Body: a world of examples of the like error being extant in Ecclesiastical History.

XI. CHAP.

1. Hengist's victory.
2. 3. &c. Ella a Saxon invades Suffex: where he creates the Kingdom of the South-Saxons.
6. 7. &c. King Ambrosius marches Northward against Hengist: Huspium van: and Victory.
10. 11. &c. Hengist a Prisoner: sentenced to death by the cruel sentence of a Bishop.
13. Hengist son Esca succeeds in the Kingdom of Kent.

AFTER some years cessation, or at least a slight incursions occasionally exercis'd between the Britains and Saxons, in the year four hundred seventy three Hengist obtain'd an important Victory against the Britains, for thus we read in Ethelwerd a Noble Saxon Writer: The space of eight years being compleat (after the Battell at Wipped-Bede) Hengist together with his son Esca took up arms against the Britains once more: whose army they discomfited, and carried away immense spoyle. This Victory is not expressly mention'd by any other Historians: but may be conceiv'd to be in general words intended by Gildas and s. Beda in this expression, from that time sometimes the Britains, and sometimes their Enemies had the Victory, till the year wherein the Mountain of Bath (Mons Badonicus) was besieg'd: which was ten years after this combat.

2. In the year of Christ four hundred seventy seven, Hengist perceiving that with his present forces he could make no progres

A. D. 473.

Ethelward. l. 4.

Beda l. 1. c. 16.

A. D. 477.

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XII. CHAP.

1. S. Brigie comes out of Ireland into Britanny, for Relicks: and returns.

THE same year in which Hengist was slain the Holy Virgin S. Brigie came out of Ireland into Britanny, as we find recorded in the Antiquities of Glastonbury, and her business was to obtain some Relicks of her most dear and honour'd Patron S. Patrick: for she had been his Disciple, and a great admirer of his sanctity, which she zealously imitated. Being in Britanny, she pass'd some years in a certain small Island near Glastonbury, where there was an Oratory consecrated to the honour of S. Mary Magdalen: The Island was called Bekery, or the Little Island. Afterward, having left behind her scripp, chain, bell, and other vestments of her own weaving, which for the memory of her Sanctity are there expos'd, she return'd into Ireland, where not long after she rested in our Lord, and was buried in the City of Down.

2. This is that famous Virgin for her Sanctity and miracles venerated by Gods Church on the first day of February: On which day we read in the Martyrologies of Rome, S. Beda and Ado these words, This day is celebrated the Memory of S. Brigida Virgin, who in testimony of her virginity having touch'd the Wood of an Altar, it became presently green. Her death is frequently assign'd by writers to the eighteenth year of the following Century. But true Chronology, saith Bishop Fisher, makes her to out live S. Patrick, only thirty years.

XIII. CHAP.

1. S. S. Sophia a British Martyr, and Bishop of Beneventum.

IN our English Martyrologie on the four and twentieth of January there is a commemoration of a British Saint and Martyr call'd S. Sophia: whose death is assign'd to the four hundred and ninetieth year of our Lord.

2. This S. Sophia was the Son of Guilelmus Prince of the Ordovices, or Northwales. He undertook a Monastical Profession in a Monastery built by himself in the same Province. It is written of him that he had such devotion to our Lords Passion, that he made three pilgrimages to Jerusalem to visit the marks and footsteps of it. He had likewise a great Veneration to Rome, and thence

place

against so valiant a Captain as Ambrosius, nor yet maintain the Province lately given him by Porrigern for his redemption, sent for new and greater supplies out of Germany. Whereupon a famous Saxon Captain call'd Ella, with his three sons Cymen, Plecting and Strong fleet took sea, and by Hengist's directions banded their course to the Southern shore of Suffex.

Hanningd. l. c.

3. The order and success of this expedition is thus describ'd by Henry of Huntingdon: The great Saxon Commander Ella with his Sons and navy furnish'd with a strong and well order'd army landed in Britanny at a place call'd Cymen-shore (from the name of Ella's eldest Son:) And while the Saxons were landing from their ships, the Britains rais'd a loud cry, at which a world of people repaired to them from the places adjacent: And freights a combat began. The Saxons men of high stature and courage receiv'd them pollicely, and the Britains most imprudently set upon their enemies, for coming in loose companies, one after another, they were easily slain by the Saxons who kept them selves together in close bodies. Thus the Britains, which still came in to aid their countrymen, were suddenly discouraged by the noise they heard of the defeat of the former. They were all therefore put to flight as far as the next wood call'd Andredeshege. And the Saxons press'd them selves of the coast of Suffex lying toward the sea, every day by little and little enlarging their limits, till the ninth year after their coming.

Id. ibid.
A.D. 489.

4. In which ninth year, whilst Ella and his sons boldly enter'd further into the country: The Princes and Nobles of the Britains met in arms together at a place call'd Mervredeburn, and fought against the Saxons. The Victory was doubtful: for on both sides the Armies were much impaired and broken: So that each of them retir'd back to their own quarters.

5. Marthew of Westmister adds that Ella with his Sons were forced to forsake the field. So that perceiving that he had not strength enough to make good his present conquests, much less to enlarge them, he sent into Germany for new supplies: till the coming of which he lay still upon the defensive. But after their arrivall he courageously continued his progresse in gaining more territories, till he establish'd a new Kingdom of the South-Saxons in those parts.

A.D. 490.

6. Whilst King Ambrosius employ'd his forces to repress the Saxons in these Southern regions, Hengist having well fortified his Kingdom of Kent, took a journey into the Northern Provinces: where joyning himself with the Picts and Scots, he took many Cities and towns, before the Britains could oppose him: and for the security of his new Conquests he built many Castles and strong holds: and wheresoever he came he demolish'd all Churches. Of which King Ambrosius being informed, he with great courage, as in Gods cause, march'd after

him: And, saith Richard White, whilst he pass'd on his journey, beholding the towns layd waste, the lamentable ruines of Churches, and miseries of the poor people, he could not refrain weeping: Of the poor people, he was inform'd Almighty God, whereupon by Pow he promis'd Almighty God, that if he would grant him the Victory over the impious Saxons, he would repair and rebuild all the Churches destroyed.

7. How his pious Vow was approved by God the successe demonstrates, thus related by Marthew of Westmister: In the year of Grace four hundred eighty seven Aurelius Ambrosius having gathered a great Army of Britains resolv'd to provoke the Saxons to a combat. Marching therefore with his army to the North, he surpris'd Hengist with his forces beyond Humber. Who being inform'd of his approaching, boldly went to meet him, with an intention to sett upon his army unawares, in a field call'd Maubely through which Ambrosius was to pass, whom he hoped to find unprovided. But the British King had notice of his design, which hinder'd him to march in the same field. At last the two Armies meeting in good military order, a fierce battell was begun, and much blood shed on both sides. But at last Hengist perceiving his army to give ground, and that the Britains began to prevail, he presently fled to a town call'd Cair-coman, near Camingway. But considering the weakness of the town to resist, he knew his only safety consisted in the swords and stricts of his followers. Ambrosius pursued him, and by the way put to the sword all the Saxons he found. Thus having obtain'd the Victory, he with great Zeale and devotion gave praise to the God of heaven.

8. As for Hengist, he fortified his camp as well as he could near the said town: But after a few days, saith Camden, he was forc'd to come to a battell before his camp, which was fatal to him and his: for the greatest part of his army was cut in peeces, and himself being taken prisoner, was beheaded by the Britains.

9. This battell, saith Florilegus, was fought on the banks of the River Den. And the manner how Hengist was taken prisoner was this: The valiant Eldad Duke or Consul of Gloucester (Clau-diafrie) had an earnest desire to cope with Hengist. Therefore with the forces under his command furiously piercing through the Enemies Squadrons, he at last found him: and laying hold on the fore part of his helmet, with main force he drew him in among his own troops: saying, God at last hath fulfill'd my desire: It is he who hath given us the Victory. Presently after thus the Saxons fled, every one his own way: whom Ambrosius pursuing, manfully slew. Of the Son of Hengist with the greatest numbers fled to York: But Ella and not a few with him betook themselves to another City call'd Aclud. After this Victory Ambrosius took the City Cair-coman, which he enter'd triumphantly, staying there only three days.

10. The same Author consequently relates the manner how Hengist was sentenced and executed after the fight. After

this



Offic. Eusebii
and in f. 8.
S. Richard.

161d.

161d.

been the first of that Nation recorded in our Ecclesiasticall Monuments to have been gained to Christ, not long after their entrance into Britanny, before, an open hostility broke forth between the Nations.

3. Concerning him we read thus in the Ecclesiasticall Office of his Solemnity in the Church of Andria: Richard, by Nation an Englishman, was born in that Island of illustrious parents in the year of Grace four hundred fifty five, at which time S. Leo the first governed the Church, and Marcan the Roman Empire, when Aetila infested Italy. He is here improperly call'd an Englishman: for though the Angli were at that time in Britanny, and probably S. Richard was descended of a family of that particular Nation, yet many yeares pass'd before the Island received from them the appellation of England.

4. The said Office further prosecutes the Narration of the piety and innocence expressed by this Saint even in his tender years: how averse he was from wantonnes and luxury incident to that age, wholly giving himself to reading of Holy Scripture, conversing with men of learning and vertue, &c. inasmuch as he gained not only fervent love from his parents, but veneration from his companions and strangers.

5. But because the following wars, and especially the Idolatrous Rites of his countrymen the Saxons, furious enemies of the Religion to which our Lord had call'd him, were a hindrance to his free progress in piety, there we further read how he was miraculously invited to forsake his country, and to depart into Italy: For thus it follows in the said Office, Whilst the blessed S. Richard was assiduously intent on his devotions and prayers to God, there appear'd to him in sleep the glorious Apostle S. Peter, commanding him in the name of Almighty God to take a journey into Apulia, and there to preach the word of God to the Andrians: That he should not apprehend the length of the way, or the threatnings of Infidels, because our Lord would be present to assist him. Having said this, the Apostle vanish'd. And S. Richard being awak'd from sleep immediately rose, and casting himself before a Crucifix gave humble thanks to God and S. Peter for this Visitation. The day following he sought his Brethren, who were persons of power and eminence, and taking leave of his dearest friends, began his journey notwithstanding their importunity to detain him. Being arriv'd at Rome, he address'd himself to the Holy Pope Gelasius, and declar'd what commands had been in a Vision impos'd on him by the Holy Apostle; whereupon beseeching him that with his permission and blessing, he might goe to Andria, there to fulfill the Ministry enjoy'd him. Gelasius hearing this did greatly rejoyce, and observing the venerable aspect of S. Richard, together with his gravity, ordain'd him Bishop of the Church of Andria, and commanded him that whither soever he went, he should preach the Gospel of Christ: and this done, kiss-

ing the holy man, he gave him his benediction.

6. Through the whole course of his journey S. Richard accordingly preach'd the word of God, and by many miracles and cures wrought on the sick converted many to the Faith and worship of the true God: till at length he arriv'd at Andria. There before the gate of the City he saw a blind man, and a woman bow'd and contraited together, both which begg'd an Alms of him. Whereupon he began to expound to them the word of God, &c. and perceiving the blind man to be devoutly attentive to his speeches, he said to him: If thou wilt believe in Iesum Christ and be baptiz'd, thou shalt receive thy sight. Who answer'd, I believe in Iesum Christ whom thou preachest, and I beg that I may be baptiz'd. As soon as this was said, the Holy man with his hands making the sign of the Crosse upon the blind mans eyes, he immediately recover'd his sight, and casting away the rags which had fasten'd on him in walking, he gave due thanks to God and to S. Richard, by whom he had been enlighten'd. As for the woman, when she saw this miracle, she likewise was converted: and S. Richard seeing her faith, took her by the hand, whereupon she presently rose up straight, and walking cryed with a loud voice. There is only one most high God, who by his good servants hath made mee whole. At these clamours of the woman the greatest part of the City met together, and attending to the Holy Bishops preaching were in a short time converted, God working many other Miracles by him: and having broken down all their Idols, were baptiz'd by him.

7. Not long after this there follow'd the forelayd Apparition of S. Michael to the people of Siponto, who commanded them to erect a Chapel there to his name: This they signified to their Bishop Laurentius, and he to Pope Gelasius, desiring his advice, what was to be done. His answer was, that such being the will of the blessed Arc'angel, a Church should forthwith be built. And that this should be executed by the Holy Bishops, Laurentius of Siponto, Sabinius of Canusium, Pelagius of Salapia, Roger of Canne, and Richard of Andria.

8. Then follows a Narration how the two Holy Bishops Roger of Canne, and Richard of Andria performed their journey to Siponto on foot with dayly fasting, toylsome labour, and incommodity from the burning heat of the sun. Which incommodity on their prayers was miraculously remedied by the flying of a mighty Eagle over their heads, which shadow'd them during all their journey to Siponto. At their arrivall they executed what had been enjoyn'd them, as we read in the publick Office of the Church. To conclude, no more doe we find recorded of this Holy Bishop, but his holy and happy death, commemorated in our Martyrologe on the Ninth of April.

Huntingd. 11.

161d.

161d.

Martyrolog.
April 9. 493.

XIX. CHAP.

1. 2. 3. The coming of Cerdic the Saxon, founder of the West-Saxon Kingdom.

IN the year of Grace four hundred ninety four a third Noble German call'd Cerdic arriv'd in Britanny. For having heard how by the valour of the Saxons two Kingdoms had been there erected, he resolv'd to pretend likewise for a share in the spoiles; being a man of high spirits, and noble descent, as having proceeded from the stock of Woden, one of the German Gods.

2. His coming is thus describ'd by Henry of Huntingdon: In the forty seventh year after the first coming of the Angli, Cerdic and his Son Caric, attended with five ships arriv'd in Britanny, and landed at a place afterward call'd Cerdic-shore. The same day great multitudes of the Britains meeting, fought with them. The Saxons having ranged their forces in order stood immovable before their ships. The Britains boldly set on them, and then retired, but were not pursued by the enemy, who resolv'd not to quit their place. Thus was continued the fight, the Britains sometimes charging, and then retreating, till the nights darkness sever'd them. After which the Britains having experience of the fierceness of these new-come strangers, departed: so that neither side could boast of a Victory. Yet this advantage the Saxons had, that they took possession of their enemies shore, and by little and little enlarg'd their conquests along the Sea coast.

3. Their landing was in the Province of the Iceni, comprehending Suffolke and Norfolk: yet there they settled not. But marching through the Island, they came into the Western parts, where in time they erected the New powerfull Kingdom of the West-Saxons.

XX. CHAP.

1. 2. 3. C. Pascensius a Son of K. Vortigern comes with forces into Britanny: And contrives the murder of K. A. Ambrosius. But is slain by K. Viber. 6. Viber overcomes the Saxons.

THE Britains though they had seen their Island thus dismembred, and on all sides oppress'd by barbarous enemies, yet sustained a greater damage by civill dissensions, rais'd by a Son of the late King Vortigern call'd Pascensius, who in the end treacherously depriv'd them of their Noble King Ambrosius.

2. This Pascensius after the death of his Father Vortigern (seeing the minds of the Britains, out of hatred to his Father, inclin'd to Ambrosius, fled into Germany: where he remained severall yeares endeavouring to gather forces sufficient to place himself in the throne of his Ancestors. At length in the year four hundred ninety six he came, faith Florilegus, with a powerfull and well furnish'd Army, and landed in the Northern parts of the Island, intending to revenge his own and his fathers injuries upon Ambrosius. Who upon news hereof gathered likewise an Army, and march'd speedily to meet him. Shortly they came to a battell: in which Pascensius was overcom and forc'd to fly.

3. His refuge was into the country of the Scotts, where again recruiting his army, he return'd to try his fortune once more against the Britains. But hearing that Ambrosius lay sick in the City of Winchester, he thought it best to work his revenge by treason, rather then open force. Therefore by gifts and promises he hired a certain Saxon, call'd Eopa, to faine himself a Physician and a Brittain, and by that means to attempt the murder. Who under this feigned shew, and with a pretence of great piety and affection to the King being admitted, mingled poison in a potion admittit to him, of which Ambrosius presently dyed in the one and thirtieth year of his reign.

4. But Pascensius did not long enjoy the fruit of his Treason: For Vther-pendragon the Brother of Ambrosius, who during his Sicknes was General of the Brittain forces, marching against Pascensius, in a battell slew him and all his Captains that came along with him, over whom he obtain'd a signal Victory.

5. The year following, faith Florilegus, Vther the Brother of the late King Ambrosius came with host to Winchester, and calling an Assembly of the people and Clergy of the Kingdom, took on him the Crown of Britanny, which is said to have been set on his head by the Holy Bishop Dubritius. And calling to mind how the year before a Comet had appear'd of a wonderfull magnitude, darting forth onely one beam, at the end whereof was seen a globe of fire shaped like a dragon, out of whose mouth proceeded two beames, one reaching to Gaule, and the other shooting towards Ireland, which ended in seven lesser beames: For this reason he commanded two Dragons to be made of gold like to that which had appear'd. One of them he gave in oblation to the Church of Winchester: the other he carried with him, placing it in every combat in his Ensign: And from that time he was call'd in the Brittain language Vther-pendragon. And hence it is that to this day our Kings in their warlike expeditions carry the like Ensign.

6. But Vther had no sooner put on his crown, but he was forc'd to exchange it for a Head-peace: for as the same Author relates, Eska the Successor of Hengist and his

San Olla attended with a mighty army of Saxons invaded the Northern Provinces of Brittain, and destroyed all the Munitions between Albany and York. At last when they attempted the siege of a City call'd Alclud, Pther-pendragon came upon them with all the strength of the country, and entered battell against them. The Saxons manfully resisted, and in the end compell'd the Brittain to fly as far as to a mountain call'd Daner, which they sett upon, as a place of refuge, being so dismay'd, that they scarce knew what they did. But as last they resolv'd upon a prudent exploit, which was to sett courageously upon the enemies by night. This design they executed prosperously. For the Saxons being thus unexpectedly invaded, scarce rendered any combat at all, but were utterly routed: and Olla and Eke were taken prisoners, whom the King carried with him to London, where he caus'd them to be kept safe.

7. That which follows in *Flarilegm* touching King Pther's love to Igerne wife to Gwile Duke of Cornwall, on whom he is sayd to have begott Arthur, with many other Fables repugnant to all order of time, are not worth the excribing: In the narration of the Gift of Arthur we shall follow William of Malmshury, a far more authentick Guide, then Geoffrey of Monmouth. By him we are informed that Arthur at this time was of a full ripe age, and by his alliance King Ambrosius had repreis'd the Saxons.

1. 2. Of S. Gunlew, a British Prince and Hermite: and of his Son S. Cadoc, and his Tutor S. Tathai.

9. Of S. Dogmael: and S. Bernach, British Saints.

10. Of S. Finguar, an Irish Saint in Cornwall.

THE year of Grace five hundred is in our Ecclesiastick monuments mark'd with the death of S. Cadoc, not the Martyr surnamed *Sophias*, but the holy Abbot, Son of Gunlew Prince of the Southern Brittain, and of Gladus, or Gundalus a daughter of Braghan who gave the name to the Province of Brecknock, of whom we have already treated.

1. His Father Gunlew by divine vocation, growing weary of the world, built a Church, call'd *Capgrave*, where he began to live in great abstinence and purity of conversation. His cloathing was sack-cloth, his dyes barley bread mingled with ashes, and his drink water. He usually rose at midnight, and to abate carnal desires, cast himself into cold water. He received nothing from any, but sustained himself with the labour of his hands.

2. This retirement of his Father begun during the child-hood of S. Cadoc: who

when he came to years of understanding chose rather to imitate his Fathers devotion, then enjoying his Principality to be expos'd to the rentations and vicissitudes of the world.

4. He had for his Master and director in the way of Piety a learned and holy man, famous in that age, call'd Tathai, who liv'd a solitary life in all austerity among the mountains in Southwales, till he was invited by Caradoc Prince of that Province to live coenobitically, and to institute young men in learning and piety, at a City call'd *Penta Silurum* in the Province of Monmouth: Which Region, call'd Camden, from that City *Penta* was by the Brittain call'd *Guent*: And as we read in the life of Tathai a British Saint, it was as an Academy, dedicated to the studies of literature, over which was President the said Tathai, invited from his solitude to that employment by King Caradoc the Son of Iuirius. This Office Tathai executed with great commendation, and there built a Church.

5. Under to worthy a Master S. Cadoc made wonderfull progresse in vertue and piety: and himself became a Guide in a spiritual life and Father of Monks. For which purpose he also built a Monastery, which was call'd *Lancaran*, from an admirable accident in the building of it, in which (saith Harpsfield) he employ'd wild Hares, which became familiar, obedient and serviceable to him.

6. Thus both the Father and Son contemplating the world, liv'd in it to God only, and dyed happily, And as touching the death of S. Gunlew the Father, we read thus in *Capgrave*: When the end of his dayes approach'd, he sent to S. Dubricius who had been Bishop of Landaff, (but now had translated the Bishoprick to another place) and to his Son Cadoc, desiring the charity of a visit from them. Who came and comforted him: and after he had receiv'd the Holy Communion for a Viaticum and defence of his soule, he departed to our Lord the fourth day before the Calends of April. He was honourably buried: and at his sepulcher Angels were often seen. Sick persons of all infirmities coming thither, and imploring his intercession, were healed, and glorified God in his Saint. The day of his conflagration is celebrated in our Martyrologe on the twenty ninth of March.

7. Concerning his Son S. Cadoc, it is further related there, That he dayly sustain'd a hundred Ecclesiastick persons, as many Widows, and as many other poor people, besides strangers which frequently visited him. For though he was an Abbot, and had many Monks under his Government, yet he reserv'd a portion of his Fathers Principality, to be charitably distributed to such as had need. Now we are not to iudge that hereby this Holy Abbot did transgress a Monastick Profession, which forbids Propriety in temporall goods: for in the distribution of them he only exercised a pious Procuration, as he did in other Goods of his Monastery.

1. *Esca* King of Kent, escapes out of prison
2. New forces arrive from Germany to Cerdic at Portsmouth.
3. The Scottish Kingdom of Albania erected.

1. *Esca* the Son of Hengist who had been taken prisoner by Pther-pendragon, was confin'd at London: Who yet shortly after escap'd out of prison, and return'd to his kingdom of Kent: Where being not like his Father, of a stirring spirit, he contented himself with what his Father had conquer'd, enjoying quietly the fruits of his labours.

2. As for Cerdic who landed in North-folk, after some years stay in those parts, he in the year five hundred fought a more commodious Seat in the Western parts of Brittain. And being with his present forces unable to establish a kingdom there, he sent into

Germany for new supplies: so the year following there arriv'd a German captain call'd *Pert*, with his two sons *Bleda* and *Magla* in two great ships furnish'd with fouldiers: who landed at a haven from him call'd *Portemouth*, though *Ptolemy* affirms that the ancient Name of it, was (*Alpula ugar*) the Great haven or port. Thus writes *Mathew* of *Westminster*. And *Henry* of *Huntingdon* adds, that this hapned in the seventh year after Cerdic's first coming. Moreover that upon his landing, a great clamour fill'd the whole Province: Inasmuch as the British Governour and the whole multitude with great boldness, but without order set upon the Saxons, and were presently dispers'd by them.

3. This year likewise whilst the Saxons daily made a progresse in the Southern and more fertile Provinces of Brittain, the Scots in the North layd a foundation of their New kingdom at the foot of the Mountain *Grampius*, which was call'd the Kingdom of *Albany*. For so we read in the *Annals* of *Tigernach* an Irish Writer, cited by *Bishop Pther*, where it is sayd, that *Fergus* the Son of *Eric*, with a Nation call'd *Dalraids* (or *Dalreudini*) possess'd themselves of a part of Brittain. And Camden likewise writes, That *Fergus* the Son of *Eric* of the seed of *Chonare* was the first who took on him the Title of King of *Albany* from *Brun Alban* to the Irish Sea. And the following Kings of the seed of *Fergus* to *Alpin* the Son of *Eubhal* reign'd in *Brun Alban*. This Nation, saith S. Beda, were call'd *Dalreudini*, from *Reuda*, a und whose whole conduct they first came out of Ireland.

1. 2. Of S. Petroc: His Gifts: And of S. Coemgen.
3. 9 Translation of the Relicks of S. Petroc of S. Meven.

1. AS from Ireland many Holy men sought a retreat for their devotions in Brittain: so there were not wanting some who from the same motives were induced, especially in these tumultuous times, to retire out of Brittain into Ireland. Among which Bishop Pther exemplifies in S. Petroc, who being a stranger born in Brittain lived in Ireland, where there was recommended to his care and instruction a youth of seaven years old call'd *Coemgen* or *Keggen*, to be by him educated in learning and piety. Which *Coemgen* was afterward Abbot of *Glendalac*.

2. S. Petroc was by Nation a Cambrian (not a Cimbrian, as by mistake is set down in the *Gallikan Martyrologe*.) He was born of Princel parentage in Wales: and saith the authour of his life in *Capgrave*, from his infancy he did so well imitate the Faith and vertues of Saint Peter the Prince of the Apostles, that his name

A. D. 505

may seem to have been given him by Divine inspiration, as if God had destin'd him also to be a Rock (Petrus) upon which Truth would build the Church of Britanny. When the Prince his Father was dead, the Nobles of the Countrey with the consent of the whole people were desirous he should succeed in the Royalty. But he neglecting worldly pomp, assum'd with him sixty companions and with them entered into a Monastery, there undertaking a Monasticall Profession. After some years spent there, he went into Ireland, where for the space of twenty years he addit'd himself to the studies of literature and the holy Scriptures (There and then it was that the foresaid S. Caelogen was recommended by his parents to be instructed by him.)

ap. V. ff.
1504.

3. Having in this space, saith Leland, heap'd a great treasure of learning under the most perfect Teachers of that Island, he return'd into Britanny, and in the Province of Cornia, or Cornwall intended to employ for the benefit of others also that treasure. And to shew that he had not all this while forgotten, much leile deferred his Religious profession, he built there a Monastery, not many miles distant from the Severn shore near a town in those days call'd Loderic, and Laffenac, and afterwards from his name Petrocchus, at this day more contractedly Padjlov.

controv. in
Pet. 200.

4. At this time the Saxons under Cerdic had possess'd themselves of that Province: And hence it is that the Narration of his gets follows thus in Capgrave: *Asson as S. Petroc with his Disciples had left their ship and were landed there, certain Reapers then at work spoke rudely and bitterly to them: and among other conumeliuous speeches requir'd them that their conductor S. Petroc should for the affraging of their thirst cause a spring of fresh water to issue out of a rock there adjoining. This they said either in derision of them being strangers, or for a tryall whether their sanctity was answerable to their profession. Hereupon S. Petroc, who never refused those that ask'd any thing in his power, address'd his prayers to our Mercifull Lord, and with his staffe smiting the rock, immediatly there gush'd forth a spring of clear sweet water, which flows there to this day.*

5. Those barbarous Pagans, utterly ignorant of Christian Religion, were astonish'd at this Miracle. And when the Holy servant of God ask'd them whether there were in that Province any one who profess'd the Christian Faith, they directed him to a certain Holy man call'd Samson, concerning whom they acquainted him, that he lead a solitary life, and exercis'd himself in corporall labours, fasting, watching and Prayers: and that he sustain'd life with no other thing but a small portion daily of barley bread. This it that Samson who first succeeded S. David in the See of Menevia, and afterward was Bishop of Dole in Lesser Britanny: concerning whom we shall treat in due place.

V. ff. 1. Ind.
Cronol. ad
A. D. 548.

6. After thirty years abroad in this solitude, in which he is say'd to have instructed Credan, Medan and Daban three of his principal Dis-

ples illustrious for their learning and piety, he left his Monastery of Loderic, and undertook a forraign pilgrimage, visiting Rome, and after that Hierusalem: From whence he is said to have proceeded as far as India, and to have spent seven years in the exercises of a contemplative life in a certain unknown Island of the Eastern Ocean. From which tedious voyage he at last return'd home: and with twelve companions retir'd himself into a dry and barren solitude. The Prince of that part of Cornwall was called Tendur, a man of a fierce and savage nature.

7. His death in our Ecclesiasticall monuments is refer'd to the year of Grace five hundred sixty four: And he was buried in the place now call'd Petrocchus or Padjlov. In which town anciently was placed an Episcopall See: which was afterward transferr'd to another town call'd Bodmin. The reason wherof seems to have been because the Body of S. Petroc which had first been simply and merely buried at Padjlov, was afterward transfer'd and honourably reposit'd at Bodmin. To which purpose the Bishops of Cornwall Mathew of Westminister, The Bishops of Cornwall had their See at S. Petroc's of Bodmin (apud sanctum Petrocum de Bodmin) for so the words are to be corrected, saith Bishop Vher. And the same place was meant by Harpfield thus writing: The Monument of S. Petroc is in the City Bismenna, the most noted town of Merchandise (Emporium) of Cornwall.

8. But the Relicks of S. Petroc did not always rest at Bodmin: for from thence they were stoln, convey'd over sea into Lesser Britanny, and reverently plac'd in the Monastery of Menevia: but in the time of King Henry the second restor'd. Thus writes Roger Hoveden: *Martin a Canon Regular of the Church of Bodmin by stealth took away the Body of S. Petroc, and fled with it into Britanny to the Abbey of Menevia. Which theft having been discovered, Roger Prior of that Cathedral Church with the more ancient Canons of the Chapter address'd more earnestly to King Henry the Father. (for at that time he had made his son likewise King:) And from him they obtained a strict command to the Abbot and Convent of saint Menevia that without delay they should restore to Roger Prior of Bodmin the said Body of S. Petroc: Which if they refus'd, the King gave order to Roland of Dinant the Governour of Britanny to take away the sacred Body by force, and give it to the said Roger. Asson as the Abbot and Monks of S. Menevia heard of these things, to prevent any damage to their Church, they restor'd the said Body entire and without any diminution to the foresaid Prior swearing withall upon the Holy Gospels and upon the Relicks of certain Saints there, that it was the very same Body, unchanged and unimpaired.*

9. The reason why the Convent of S. Menevia in Lesser Britanny were so desirous of the Relicks of S. Petroc, was because S. Menevia himself the Patron of that Monastery was

born

born in our Britanny, as many other Saints besides from hence had fled thither, and were with great veneration honour'd in the territory of S. Mals. Where likewise Iudicael Prince of the Armorici (or Lesser Britanny) who was descended from our Britanny, built the said Monastery.

XXV. CHAP.

1. 2. *Of the battell between the Saxons and Britains: and death of King Vher-pendragon, or Natanleod.*

THE five hundred and eighth year of our Lord was fatal to the Britains by the death of their valiant King, slain in a battell against the West-Saxons. For thus writes the Noble Historian Ethelwerd, In the seventh year after their arrivall Cerdic and his son Cenric slew Natan-leod King of the Britains, and with him five thousand of his soldiers.

2. Mathew of Westminister relates the same somewhat more expressly, and withall signifies who this Natan-leod was: for thus he writes, In the year of Grace five hundred and eight Cerdic and Kenric provok'd the Britains to a battell. At that time Vher King of the Britains was sick in such extremity that he could not turn himself from one side to another in his bed. Wherefore he ordain'd Nathanleod to be General of the British Army. Hence we may observe that Natanleod whom Ethelwerd calls King of the Britains (and Henry of Huntingdon the great King (maximum Regem) is by Mathew of Westminister stiled a General only, in the present exigency sett over the Army.

3. In this uncertainty it seems most reasonable to prefer the authority of Ethelwerd, a more ancient Historian, who liv'd near these times, before that of Mathew of Westminister, grounded probably on the partiality of former British Writers, who were loath that posterity should know that their valiant King was slain by the Saxons, and therefore make him to overlive this battell eight years, and then to have dyed by poison.

4. The Conjecture therefore of the learned Bishop Vher deserves to be subscrib'd unto, who conceives this Natanleod to be no other then Vher-pendragon: For thus he frames his discourse upon this subject: *If in clearing the perplex'd accounts of these ancient times, it may be permitted us to give our conjecture, since the Natanleod is by Fabius, Ethelwerd, Florentius of Worcester, and all the Saxon Annals stiled a King, it deserves to be considered whether any other can be meant here besides the then King of the Britains Vher: whose proper British name*

was Natanleod, but afterward for his valiant exploits obtain'd the surname Vher, which in the British tongue signifies terrible or admirable. To like manner in the Annotations added to Nennius we read concerning his son and successor Arthur that he was call'd Mab-Vher, which signifies the son of the terrible Prince, because from his childhood he was fierce and cruel. And the name Arthur being out of the British language interpreted, imports a terrible Bear, or, an iron mall, the which breaks the Lyons laves.

5. And herewith well agrees the narration given by Henry of Huntingdon of this great battell: which he thus describes: *I am now to relate the battell fought by Natanleod (to he calls Natanleod) the greatest King of the Britains against Cerdic and Cenric his son, in the sixtieth year after the first coming of the Saxons. Natanleod was a Prince of great fame, and withall of great pride: from whom that Province was call'd Natanleod, which afterward had the name of Cerdicsh-ford. Natanleod then gather'd an Army out of all Britanny: and Cerdic with his son to enable themselves to encounter him had in so great danger obtain'd aid from Efta King of Kent, and Ella the potent King of the South-Saxons, as likewise from Port and his son lately arriv'd: all which forces they divided into two main bodies, one of which was lead by Cerdic, and the other by his son Cenric.*

6. When the Armies were join'd in battell, King Natanleod perceiving that the right wing of the Enemies army conducted by Cerdic was much stronger then the other, he turn'd all his forces against it, conceiving it safest to destroy that which was strongest. He set upon them therefore with such violence, that he broke quite through them, threw down their Ensigns, forc'd Cerdic to fly, and made a great slaughter of his army: all which was done in a very short time. But Cenric who conducted the left wing, seeing his Fathers army routed, rushed vehemently on the backs of the Britains whilst they pursued their enemies flying. By this means the combat became furious, inasmuch as King Natanleod was slain, and the Britains forc'd to fly, of whom there fell five thousand: the rest saving themselves with their swiftness. Thus the Saxons obtain'd a great victory: so that for some years they were not disturb'd by the Britains. And moreover great multitudes of valiant soldiers came out of Germany to join with them.

7. This famous battell, as it were by agreement, fought between the entire forces of all the Saxons and Britains for the Mastery, had utterly ruin'd the British state, had Natanleod or Vher-pendragon left behind him the Successor of a courage lesse Heroicall then his Son the famous King Arthur was: whose glorious Exploits we shall successively relate. The place of this combat was in the Province of the Belge, now called Hampshire.

Huntingdon.



THE
ELEAVENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
BRITISH KINGS.

I. CHAP.

I. CHAPTER.

1. 2. &c. *British fables of K. Arthur.*

4. B. 508.



BEING to treat of the Successour of *Nantaleud*, or *Vther-pendragon*, such mists are raised by the *Writers* of those times, such diversity of conjectures are found in succeeding *Historians* concerning not the *Gests* only, but even the person of *King Arthur*, that I find my self unable to deliver any thing touching him which may satisfy my self, much lesse an intelligent and wary *Reader*. Now this difficulty and perplexity proceeds not for want, but excess of matter recorded of him, but recorded by *Writers* so impudently addicted to lying, and moved thereto out of a desire to perpetuate his fame, that they have almost extinguish'd his memory, and obliged posterity to consider him as a meer phantome, created by the brainick imaginations of ignorant *British Bards*, who endeavoured to recreate the minds of their miserable countrymen with singing the exploits of their famous

Ancestours, not considering that those very songs cast a lasting blot upon the *Heavens*, shewing the *Brittains* of those times to have been of so mean and lost spirits, that being conducted by such *Heroes*, they were yet unable to resist their *Enemies*.

2. That there was such a *Prince* as *Arthur*, cannot reasonably be questioned, as neither that in defence of his country he became illustrious by many victories against the *Saxons*: But as touching his *Exploits* pretended to be perform'd by him out of *Brittany*, his conquering of *Provinces* and *Kingdoms* abroad, his *Round Table*, and faigned *Knights* belonging to it, these and the like impossible fables we leave to the dreaming *Bards*, the inventours, and their credulous believers the ignorant *Brittains*.

3. But that this *Arthur* was not successful of *Vther*, a learned *French Antiquary Malbranc* confidently enough affirms, and from a wrong transcribed passage of *Gildas*, will needs confound him with *Aurelius Ambrosius*, whose *Father*, not *Brother*, according to him was *Vther-pendragon*.

4. Notwithstanding the consent of our ancient *Historians*, and those the most

*Malbranc. in
Morin. l. 6.
c. 36.*

II. Part.

F f ij prudent

pendent and faithfull in their Narrations puts it out of question that *Arthur* was the Son of *Fisher* and Nephew of *Ambrosius*, and that after the death of his Father slain by the *West-Saxons* he succeeded his Father in the Throne of Britanny.

5. As touching his Birth and descent, some *Writers* report that his Father *Fisher* falling in love with the Wife of *Garlos Duke of Cornwall* call'd *Igerma*, and by flatteries and subtilty having gain'd her affection, for say they, by *Merlins* Magicall skill he was transform'd into the shape of her husband, of her he begot *Arthur*. But his virtues, piety and courage, wonderfully prosper'd by Almighty God, are strong proofs that his birth was not so infamous.

6. A more sober account is given of him in the *Antiquities of Glasbury* written by *John a Monk* and *Adam of Domesham*, where we read this passage, *Fisher* Pen-dragon the Brother of *Ambrosius* dying by poison in the tenth year after the coming of *Cerdic* the West-Saxon, his son *Arthur*, a youth of fifteen years began to rule over the Britains. His Mothers name was *Igerma*, and he was born in a Castle of Cornwall call'd *Tintrel*. In which Narration we find no asperion cast on his Birth: Though it be not very credible: which follows in the same *Antiquities* that by his Mother he was descended from a Nephew of *Saint Ioseph of Arimathea* call'd *Helianus*. And whereas he is sayd to be no more then fifteen years of age when his Father dyed, that suits not with what was before related from *Malms-buriensis*, That *Ambrosius* repress'd the insolence of the Saxons by the courageous exploits of Warlick Prince *Arthur*. So that he could be no less then twenty years old at the year of *Grace* four hundred ninety three: By which account since generally our *Writers* assign twenty six years to his Reign, and agree that he dyed in the year five hundred forty two, his death will happen when he was seaventy years old.

II. CHAP.

1. 2. 3. Prince *Arthur* fights against the *Pills*: and kills *Huel*.

A *Arthur* was not present in the Army when his Father *Fisher* was slain: For at the same time he had employment enough to oppose the irruptions of the *Pills* in the Northern parts of Britanny. And for this reason probably it is that in the *Annals* of the Saxons there is no mention of him: the design of which *Annals* being to relate the encounters between them and the Britains, and their own almost uninterrupted conquests, they neglected the affairs interve-

ning between the Britains and *Pills*.

Now at that time liv'd a King of the *Pills*, by some writers call'd *Namus*, by others *Can*, happy in a fruitfull offspring, for he had four and twenty children. Of which the Eldest was call'd *Hovel* or *Huel*, a Prince of invincible courage, who would by no means acknowledge any subjection to Britanny into which faction he drew all the rest of his Brethren, excepting only *S. Gildas* surnam'd *Albanus*, who was one of them, and bore a particular affection to Prince *Arthur*.

1. The sayd *Huel* being of a restless spirit, made frequent inroads into Britanny, as we read in the life of *S. Gildas*, written by *Caradoc* a considerable British Historian: And so cruelly did he waste the Country that the British King sent Prince *Arthur* with a numerous Army, who began a most furious war against the bold young man: And after many defeats given him, he never left pursuing him till at last compelling him to fight in a certain Island call'd *Mydun*, he slew him.

III. CHAP.

1. 2. 3. Of *S. Gildas Albanus*: and his Writings.
7. 6. *Melwas* a British Prince scales away *K. Arthurs* wife.

HAVING upon occasion of King *Arthurs* war against the *Pills* made mention of *S. Gildas Albanus*, it will be seasonable in this place to relate briefly his Gifts, as we find them sprinkled in severall ancient Monuments. We have already signified that he is to be distinguisht from another of that name, call'd *Gildas sapiens*, and *Gildas Historicus*, who was younger then he, though contemporary to him, of whom we shall treat hereafter. Yet their agreement in the same name, and in severall good qualities hath been the cause that in some *Writers* they are confounded together, and the titles of *sapiens* and *Historicus* have been attributed also to this elder *Saint Gildas*, who likewise by the testimony of *Pits* did write the life and Gifts of *S. German* and *S. Lupus*, and also a History of the British Kings, and other Treatises besides, which are now lost.

2. This Elder *S. Gildas*, as we read in his life conscribed by *Capgrave*, was the Son of *Can* King of *Albania*. In his childhood being of an excellent disposition, he was carefully instructed in literature, wherein he profited wonderfully. Afterward he was sent into *Gaul*, that there having greater advantages for encreasing in knowledge, he might attain to higher perfection. There he aboad seaven years, after which he returned into Britanny, furnisht not only with

learning,

Caradoc in
viti. S. Gildas.

III. CHA.

Capgrave in
c. Gild.

learning, but abundance of Books also, a rare treasure in his rude country. And the report of his eminent learning being spread abroad, many flock'd to him from all quarters, to be instructed by him.

3. But he was more diligent to enrich himself with virtue and piety, then knowledge: So that none could be found in all those regions comparable to him, in alliduous prayers, mortifications, fasting and wearing sack-cloath. He wholly abstin'd from flesh, contenting himself with barley bread and herbes, with which he mix'd ashes to abate the pleasure which his salt might take in his food: and his drink was pure water from the fountain. He would ordinarily at midnight plunge himself in the river for mortification, and spend the rest of the night in Prayer. By these austerities he became so lean, that he look'd as if he had been in a fever. Whatsoever was bestowed on him by rich men, he presently distributed to the poore.

4. Being thus qualified his Charity drew him out of his own country into Ireland, where the Gospel of Christ was not so well settled. There he spent many years in instructing that Nation. But being informed that in the more Northern parts of his own country Gentilism was generally profess'd, and those few Christians which lived there were poison'd with many Heresies, he return'd thither. And being thoroughly furnisht with the spiritual Armour of God, he demonstrated to the Pagans that the supposed Deities worship'd by them were nothing but the inventions of impious men: and to the Hereticks, that what they believ'd was contrary to Divine Truth revealed to Gods Church. By these means he brought the Pagans to destroy their Idols and prophane Temples, to receive Baptism, and erect Churches to the Honour of the true God: and the Hereticks he reduced into the bosom of the Catholick Church. Now to make his preaching more effectual, our Lord gave him a plentiful Grace to heale the sick, to give sight to the blind, to cure the deaf, to cleanse the leprous and such as were possess'd by the Devil, and to make the lame to walk, &c. Thus by his preaching confirmed with frequent miracles the true Faith was spread through all those Provinces, to the unexpressible joy of *S. Gildas*, who ceased not to give thanks to our Lord for his infinite mercies to those poor people.

5. The Authour of his life in *Capgrave* relates how after this he travelled to Rome. But such a journey not suiting with his old age, it is more probable that it was undertaken in his younger years when he lived in *Gaul*. Others write more reasonably that after this employment he was invited by the Holy Abbot *Saint Cadoc* to take care and preside over the Studies of many young Schollars in the Academy of *Lancarvan*,

where he continued only one year, leaving there, saith *Bishop Fisher*, a Book of the four Evangelists transcrib'd by himself.

6. *Saint Gildas* having ended the year of his President-ship, when his Schollars also retired from their studies, withdrew himself into a certain Island, as the Holy Abbot *Cadoc* likewise did into another: the Islands names were *Ronech* and *Echini*. Whilst *Saint Gildas* there attended to Prayer and Mortification, certain Pirates from the Isles of *Orkney* rob'd him of his Vestments, and caried captive away those which attended him. For which cause in great affliction he pass'd over to *Glasbury*.

7. At this time *Melwas* a British Prince reigned in the Province of *Somerset* (in *Brittania* regions) called by the Britains *Glada-bas*. This *Melwas* had stolln away *Guinevera*, wife to King *Arthur*, concealing her in the Isle of *Glasbury*, esteemed most secure, both for the fenny situation and Religion alio of the place. Hereupon King *Arthur* assembled a mighty army out of *Cornwall* and *Dorsetshire* (Dibuenum) and encompass'd the Island. The two Kings being ready to a battell, the Abbot of *Glasbury*, attended by *S. Gildas* and all the Clergy came between the two Armies, and by persuasions induced *Melwas* to restore Queen *Guinevera* to her husband. Which being performed, peace ensued, and both the Kings bestowed great immunities and possissions on the Monastery.

8. After this *Saint Gildas*, with the Abbots permission, retired again to an Eremitical solitude on the bank of the River *Axis*, near *Glasbury*, where he built a Church, consecrating it to the Blessed Trinity, and there spent his time in Prayer, Fasting and other austerities. Whose Sanctity was so exemplar, that many came from the farthest parts of Britanny to visit him, and take spiritual counsel from him.

9. Two years being thus devoutly employed, he fell into a sickness (saith *Iohn of Tinmouth*) and knowing that his death approached, he called to him the Abbot of *Glasbury*, and requested of him that his body might be buried in the Church of his Monastery. To which the Abbot readily consented. So the Holy man dying on the fourth day before the Calends of February, many saw an Angelicall splendour about his Sacred Body, which yielded a most pleasant odour. And after a solemn recommendation of his soule with many rears of the Religious, his Sacred body was caried with great honour to the Church, and there buried in the midst of the pavement of the ancient Church, in the year of *Grace* five hundred and twelve.

10. What is here related, agrees to the Ancient Monuments alio of *Glasbury*, where he is fill'd *Historicus* neque infusus neque infacetus, for the causes before declared. And most of these particulars of his life are confirm'd by a large Character given

A. D. 512.
Chronolog.
1. D. 508.
A. D. 509.
1. d. 1. d. d.
Caradoc in
viti. S. Gildas.

A. D. 510.

A. D. 511.
Ap. Capgrave.
in S. Gild.

of

A. D. 514.
Martyr. Gal.
19. Jan.

of him in the *Gallican Martyrology*: Where is declared that being during his childhood sent into France, he was recommended to the instructions of S. Iltutus, a Disciple of S. German of Paris (or rather of Auxerre). And again that his voyage into Ireland was to root out many heresies sprung up among the late converted Christians, and to reform many vices and unlawfull customs. Also that the Heresy oppos'd by him in the most Northern parts of Brittany was that of Pelagianism especially. But whereas it is there added, that in his old age he went over into *Leffer Brittany*, and dyed there in the territory of *Ruy*, and was honourably buried in the Church of *Vannes*: this contradicts generally our *Brittish Antiquities*. Most probable it is, that when the Saxons intell'd our Western Provinces, his Sacred Relicks were translated into *Leffer Brittany*, and reposed in the Great Church of the City of *Vannes*, where he is to this day venerated as Patron of that City.

11. There seems to be an Errour in our *English Martyrology*, which on the same day with that of the *Gallican*, commemorates S. Gildas Confessor and Abbot of Bangor in North-wales: whose Character exactly agrees with the same here describ'd: and therefore probably by mistake is confounded with this S. Gildas Albanus. But whereas that pretended *Gildas Abbot of Bangor* is said to have dyed in the year of our Lord five-hundred eighty and one; which is likewise affirm'd of the younger *Gildas the Historian*, signified *Badenus*: this argues a second errour and confusion. The like whereof is found in the Authour of S. Gildas his life, late publish'd out of ancient Manuscripts belonging to the Monastery of Fleury in France, by *James A. B. Esq.*

12. To conclude, out of the same ancient Manuscripts we may collect the precise Territory in which S. Gildas Albanus was born. For as they are quoted by Bishop Fisher, we there read this passage, Blessed S. Gildas was born in the most fruitful Region call'd *Arctuta*. His Father was named *Cann*, a most Noble and Catholick person. From his very childhood he desired with the whole affection of his mind to follow Christ. Now this Region *Arctuta* being a part of Brittany, took its name from a certain River named *Clut*, by which the greatest part of it is watered. By which description it appears that the Region dignified with the birth of S. Gildas is the same which is call'd *Argyle* (*Argathella*), and that the River *Clut* is that which anciently was called *Gloza* and *Cluida*, which Northward was the bound of the *Brittish Province* under the *Roman Jurisdiction*, beyond which lived the *Caledonians*, &c.

IV. CHAP.

1. New supplies of Saxons: their Victory over the Britains.
2. 3. Ella King of the South-Saxons dying: his Son Cissa Succeeds: the founder of Chichester, &c.

IN the sixth year after the battell, wherein *Nazled*, or *Fiber*, was slain, faith *Henry of Huntingdon*, new supplies out of Germany came to the Saxons in Brittany, for *Stuff* and *Whitgar* Nephews of *Cerdic*, with three ships landed at *Cerwic-shore*. And very early in the morning the Britains ranged their armies in very good order against them. The sun then arising cast its beams upon their armour, and reflecting science partly from the mountains, and partly from below in the valleys, strook a great terror into the Saxons. But when they came to fight, the Britains were quickly put to flight, because God despit'd them. By this victory the Saxons gained a great extent of land, and *Cerdic* became terrible to them, inasmuch as he marched whither he pleased without controule.

1. The year following *Ella* King of the South-Saxons dying, his Son *Cissa* succeeded. *Ella* whilst he lived, though his territories were narrow, yet was for his courage esteemed the most potent of all the Saxon Princes, inasmuch as according to *Huntingdon*, he held in his power all the rights of the Angles and their Princes, Nobles and Military officers had a dependance on him. But this lasted no long time, for it was shortly after transfer'd on *Cerdic* the West-Saxon, whose Kingdom though not yet begun, yet the foundations of it were layd by his last Victory.

3. *Cissa* the Son of *Ella*, being of a milder spirit, contented himself with enjoying his own little Kingdom, without extending his power abroad. He employ'd his time in exercises of peace, especially building and fortifying of Cities. In two of which he left the memory and footsteps of his own name, *Chichester* and *Cisbury* in the Province of *Suffex*. Concerning which *Camden* thus writes, *Chichester* is a large City compass'd with walls by *Cissa* the second Saxon Prince of that Province, who succeeded his Father *Ella*. From this *Cissa* it takes its name. So likewise did another town call'd *Cisbury*. Now this *Cissa* together with his Father *Ella* and Brother *Cimen*, landed in a part of that Province call'd therefore *Cimenes-shore*.

V. CHAP.

IV. CHAP.

A. D. 514.
Huntingdon.

A. D. 514.

Id. id.

Camden in
Insula

A. D. 514.

V. CHAP.

1. 2. 3. S. Kentigern, his Birth, &c.

A. D. 514.

Fisher in Ind.
Chronolog.ap. Capgrave
in vita R.
K. 109.

THE same year in which *Cerdic* obtained an illustrious Victory against the Britains, was yet more signalized with the Birth of the famous *Brittish Bishop Saint Kentigern*. Whole Nativty, admittable for the strangeness of it, since it is celebrated by many ancient Writers, must not here be omitted. This year is assigned thereto by Bishop Fisher in his *Chronological Index*, where his Mother is said to have been *Thenis* the daughter of *Luth* King of *Pitt-land*, and of *Anna* the daughter of *Viber* Pendragon: Whence it follows that he was Nephew to King *Arthur* by his Sister. It is not known who was his Father: yet some suppose *Engenius* the third of that name King of the Scots.

2. John of Tinnmouth an Ancient Historian cited by *Capgrave* thus relates his original. A certain King in the Northern parts of *Brittany*, who was a Pagan, begot of his wife a very beautifull daughter. She having frequently been a bearer of Sermons preached by the servants of God, obtain'd the Grace to believe his Truth, and renounce the worshipping of Idols. And though she had not yet been purified with the sacrament of Baptism, yet she was diligent in observing Gods commandments with an humble and devout mind, being much addicted to prayer and Almsgiving, and other Duties of Ecclesiastical Discipline, as much as the fear of incensing her Father would permit. She bore so great devotion to the fruitfull virginity and integrity of the Blessed Virgin Mary, that mov'd with a womanish presumption she beg'd of our Lord that she might in some measure imitate her in her Conception and birth. At length as she thought she obtain'd her desire for she found her self with child. Now it is not to be conceiv'd that she happen'd without the embrace of a man: nor withstanding who that man was, or in what manner and when this was done, she oft protested, and with oaths confirmed it that she was utterly ignorant.

3. Her Father perceiving this, and not being able either by fair speeches or threatnings to wrest from her who was the Father of the Child, for she seriously protested that she had never suffered the unlawfull embraces of any man: hereupon in a great rage he determined to execute upon her the law establish'd by his ancestors, by which it was enacted that whatsoever young maid should be with child by fornication in her fathers house should be thrown down headlong from the top of a high mountain, and the person corrupting her, should loose his head.

4. In conformity therefore to this Law the young woman was placed on the highest point of a Mountain in that country called *Dunpelder*,

A. D. 515

from thence to be thrown down and torn in pieces. She therefore with deep sighs, looking up to heaven implored the mercy and help of her Redeemer, holding up her hands and shedding many tears. After this she was cast down: but by the fall was neither bruised, nor received the least harm: but sliding down easily and slowly came safe to the bottom.

5. The Pagans who were present ascribed this deliverance to the magicall enchantments of Christians, and therefore with the Kings consent they carried her severall miles into the Sea, and there left her destitute of all human help in a small Boat made of leather and without any oars. But he who commands the winds and the Sea was her Protector: for by his power the Boat was carried straight to a far distant haven with greater swiftness, then either rowers or sayles could have driven her. Being arrived there, the young Lady went out of the Boat, and presently after in a place called *Colenrus* her throne of child-birth coming upon her, she without the assistance of a Midwife was safely delivered of a Son. Now the place here called *Colenrus* is probably the same which *Saint Beda* calls *Coludi*, and *Prologus* *Colania* in the Province of *London*. So that *Pits*, from I know not what Authour, erroneously makes the place of S. Kentigern's birth to have been S. Asaph's in *Flintshire*, formerly called *Elgwa*. The ground of which Errour seems to have been, because afterward he was Bishop and built a Monastery there, from whence he is by the Centurators of *Magdeburg* called *Elicius*.

6. But whatsoever his surname was, his proper name was given him by S. Servanus: For thus it follows in *Tinnmouth's* narration: The next morning *Saint Servanus* came to the place, and seeing the desolate Mother with her infant, he said in his country language, *Macabhe, Macabhe*, that is, my beloved child, my beloved child, Blessed art thou who art come in the name of our Lord. He took them therefore into his care, nourish'd and baptis'd them, calling the Mother *Thanen*, and the child *Kentigern*, that is, Chief Lord. The child being of a towardsly disposition profic'd much in learning and vertue, and was beloved by S. Servanus beyond all his companions, inasmuch as usually he call'd him *Mungib*, which signifies one dearly beloved. By which name to this day, faith Bishop Fisher, the Scots call S. Kentigern. Thus far the Narraty and Name of this Holy man. After five and twenty years, when he was consecrated Bishop of *Glasgo*, more will be sayd of him.



VI. CHAP.

1. King Arthur crowned.
2. 3. Of the Isle of Berdesey.
4. 5. Etc. Twelve Victories gained by K. Arthur.

1. THE continuall troubles caused by the Saxons through all the quarters of Brittany, would not allow King Arthur to solemnize his Coronation till eight years after his Father's death. Which Ceremony was magnificently perform'd in the year of Grace five hundred and sixteen in a generall Assembly of the Bishops and Nobles at the City Caerleon. And S. Dubricius Bishop of that City let the Crown on his head.

Camden. de
Insula Brit.
in Brit. f. 52.P. f. in Tri-
mond. f. 527.Florileg. ad
A. D. 516.

2. After this the said Holy Bishop being very aged retired into a certain Island in Northwalles call'd by Ptolomy, Edris, by Pliny, Adrus, by the Britains, Enlily, and by the English, Berdesey. Which Island, faith Camden, was inhabited by so many Saints, that besides Dubricius and Merlin the Caledonians, no fewer then twenty thousand holy men were buried there, as ancient Records inform us.

3. Concerning this Island we read in the Life of Aldgar, faith Bishop Fisher, that it was call'd by the Britains the Keme of Brittany, for the distance of it, the difficulty of the passage, likewise the Sanctity and security of it: the Sanctity, since twenty thousand bodies of Saints are there venerated as Martyrs: And the security, it being on all sides compass'd with the Sea. Whence appears the esteem that the Britains had then of Rome, which argues that between them there was an agreement in Religion.

4. The Exploits of King Arthur after his Coronation are thus recorded by Florilegus: At that time, faith he, the Saxons invited more of their Countrymen out of Germany: And under the Conduct of Colgrin they subdued all that part which of Brittany which from Humber (as Mare Cantuariensis) to the Sea of Cathanes. Whereof as soon as King Arthur was inform'd he march'd with an Army toward York, which was then held by the Saxons. Colgrin as soon as he heard of King Arthur's approach met him with a great multitude near the River Duglum (in Lancashire) and coming to a battell, Colgrin was put to flight, and was pursued by King Arthur to York. Now Baldulph the Brother of Colgrin at the same time lay with some forces toward the Sea, expecting the coming of the Saxons. He intended to make an irruption by night upon King Arthur's Army. But the King, being admonish'd hereof by spies, sent Cadur Duke of Cornwall with six hundred horse and three thousand foot to intercept the Saxons: Who setting on them unexpectedly, kill'd great numbers of them, and compell'd the rest to fly.

5. Whilst King Arthur diligently pursued the Siege of York, there arriv'd the next year in the Northern parts a famous German Captain call'd Cheldric with seven hundred boats, who landed in Albania. The Britains therefore were afraid to encounter such great multitudes. Whereupon King Arthur was compell'd to leave the Siege of York, and retired with his army to London. Where taking counsell of his friends, he sent messengers into Lesser Britanny to King Hael to inform him of the calamity of this Island. Now Hael was Nephew of King Arthur by his sister. Therefore hearing of his Nieces danger, he commanded a great Army to be gathered, and with fifteen thousand men, having a prosperous wind, he landed safely in the haven of Hamon: where with great honour and joy he was receiv'd by King Arthur.

Huntingd. l.

Westmon. l.

6. With these new forces encourag'd he gain'd the next year two famous victories against the Saxons. The former, faith Huntingdon, near the River call'd Bassus: The latter in the wood of Chelidon. Both these battells were fought in Lincolnshire, near to the cheit City whereof Ninus places the wood call'd Cathcus Caledon. And Matthew of Westminster writing of this second victory, faith that the Britains made near Lincoln a great slaughter of the Saxons, of whom no fewer then six thousand were slain: And the remainders flying to the forest of Caledon were pursued by King Arthur, who commanded the trees to be heiv'd down, and layd athwart to hinder their escape: By which means the Saxons being enclosed, and reduced to extreme famine, begg'd leave to depart the Kingdom, leaving all their spoyle behind them. By this Exploit of King Arthur the Saxons were expell'd out of the middle Provinces of Britanny: Whereas in the Western parts they grew more powerfull, inasmuch as the year following Cerdicus fram'd there an establish'd Kingdom.

7. Those Historians who relate the Heroicall Gest of King Arthur, to equall him with Hercules, mention principally twelve great battells fought, and as many victories gain'd by him upon the Saxons: Of which these two last are accounted the sixth and seventh. It suffices as to my present design, though I be not curiously exact in adhering to that computation, and assigning the proper time and manner of each in order.

Huntingd. l.

8. Another Victory, call'd by Huntingdon the eighth, though the year be not mention'd, was gain'd against those barbarous Enemies near the Castle call'd Guisnion. In that battell King Arthur carried upon his shoulders the Image of the Blessed Virgin-Mother of God: and all that day by the vertue and power of our Lord Jesus Christ and S. Mary his Mother the Saxons were compell'd to fly, and perish'd with a great slaughter. The succeeding exploits of this famous King I shall briefly follow in their due place.

1. 2. Etc. Of Saints in Wales: of S. Daniel Bishop of Bangor.

1. W Hilst most of the Provinces of that part of Britanny afterward call'd England, were thus miserably disquietted, the Western parts, since call'd Wales, enjoy'd great repose, and were illustrated by far more glorious Exploits of great numbers of Saints who flourish'd there: Such were S. Dubricius, S. Sampson, S. David, S. Thelias, S. Kined, S. Paternus, S. Daniel, S. Iustinian, &c. Some of these have been already mention'd, and more of their Gest's will follow.

P. f. in Ind.
Chronol.
A. D. 516.

2. As touching S. Daniel he is reported by Bishop Fisher from Bale to have instituted a Colledge or Monastery of the Apostolick order for the sacred Exercises of learned and pious men. The place where this Colledge was founded was in Arvonie the country of the Venedati, not far from the streit where men passe into the Isle of Anglesey out of Wales: which Colledge he call'd the Port or Haven. And the time of this new Erection was the year of our Lord five hundred and sixteen. In the same place not long after Malgo Conan built a City, which for the beauty of its situation he call'd Bancor, or Bangor, where likewise was the seat of a Bishop, in which this S. Daniel was the first who sat. So that it is a mistake in B. Godwin affirming that before the times of the Normans there had been no Bishop there.

3. This City of Bangor was a place distinct from the famous Monastery of that name, though Malmsburienfis confounds them together. True it is that in both places there was a Monastery: But this was seated in the Province call'd Arvonie, now Caernarvon upon the River Menai dividing it from Anglesey: Whereas the other was in Flunthshire. Again this Monastery was first erected by S. Daniel: whereas the other was extant even in the infancy of Christianity under King Lucius, as hath been shewn. In both of them there lived Monks, call'd by Bale (Apostolici ordinis viri) men of the Order Apostolick, because in imitation of the Apostles they practis'd self-abnegation and a renouncing of temporal possessions.

Martyr.
Aug. 10.
Decemb.

4. This Holy man Daniel, faith Piers from Leland, was joynd with S. Dubricius and David in confuting and condemning the Pelagian Heresy, for which purpose he was present at the Synod of Brevis. He dyed in the same year of Grace five hundred forty four in which the holy Bishop S. David dyed. And he was buried in the Isle of Berdesey, call'd the Keme of Britanny, for the multitude of Saints there flouing and buried in which regard, faith B. Fisher, it is still in the Welsh language call'd Tr ugain mil Sainr. He is commemorated in our ancient Martyrologe on the tenth of De-

cember. Who succeeded him in that Bishoprick it does not appeare.

1. 2. Etc. Of S. Iustinian: his Gest's:

1. T Here were at this time two other Saints, which though by birth strangers, yet challenge a place in this History, because they illustrated Britanny with their miracles and Sanctity: those were S. Iustinian, ad S. Patern.

M. Capgrave.
in Iustinian.

2. As touching S. Iustinian, Iohn of Tinmouth who wrote his life extant in Capgrave, relates that he took his Original from a Noble family in Lesser Britanny, where having spent his youth in the study of Learning, he received the Order of Priesthood: and by a divine Oracle was commanded to forsake his country, when upon taking with him certain companions they adventured to sea in a boat covered with leather, praying earnestly to God that he would direct their course that they might come to a safe land commodious for the Exercises of a Spiritual life. At length they landed in a Province call'd Cormer, where they abode a certain time, during which many began to repair to the Holy man, desirous to partake of his Instructions. Not long after he received a second command from God to relinquish that place. Whereupon entering his boat and committing himself to the Sea and winds, he landed in an Island then call'd Lemency, in which Honorius a devout son of King Theodoric then lived a mortified holy life, having prefer'd poverty, and a free attendance on God before all worldly contentments. By him S. Iustinian was received with great benignity, who seeing the fervour of his piety, offered the same mansion to him, to the end he might without any distraction be vigilant in gaining saints to our Lord. But this offer S. Iustinian would not accept, but upon this condition, that S. Honorius his sister and a mayd attending on her might no longer abide in the same Island. This scrupulousness of the holy man was derided by certain unbelievers there, but S. Honorius to enjoy his devout instructions and conversation complied with his desire, and sent his Sister away into a remote region.

3. After this very many repaired to him to be instructed in the Christian Faith and piety, who return'd sufficiently enlightened both to find the way of salvation themselves, and to teach it to others. Now when the fame of so great a Saint came to the knowledge of S. David, he sent Messengers to him, earnestly and humbly entreating him to come to him. To whom he condescended without delay, and was with great honour received by him. Being come S. David cho'st him for his Confessor, and under God the chief director of his soule: and withall granted to him and the devout Brethren who lived with him the manfion which he had chosen both in the Island and adjoining continent.

4. In consequence hereto the Author of his life relates at large the envy and malice

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<p>with which the Enemy of mankind impugn'd the devout and mortified life of this Holy man seeking to interrupt it by severall and frequent illusions, & by suggesting scandalous lies concerning him. But in conclusion, faith he, when the Devil saw himself every way vanquish'd by the Holy man, and that neither by violent assaults, nor malicious suggestions he could withdraw him from the service of God: he attempted other arts and guilefull machinations: For he insu'd the poison of his malice into the hearts of three of the Holy mans servants. Inasmuch as they having been reprov'd by him for their idleness and mispending the time, they were stand'd with fury against him, inasmuch as when upon him they threw him to the ground, and most cruelly cut off his head. But in the place where the sacred steed fell to the ground a fountain of pure water presently flow'd, by drinking of which in following times many were miraculously restore'd to health.</p> <p>5. But Miracles greater then these immediately succeeded his death. For the Body of the blessed Martyr presently rose, and taking the head between the two arms, went down to the sea-side, and walking thence on the sea pass'd over to the port call'd by his name: and being arriv'd in the place where a Church is now built to his Memory, it fell down, and was there buried by Saint David with spiritual Hymns and Canticles. In which Church our Lord vouchsafes frequently to attest the sanctity of his servant by many miracles. His Commemoration is on the three and twentieth of August.</p> <p>6. The Island in this Narration call'd Lemeny in the same, faith Camden, which Pliny call'd Salernum, and Ptolemy Lemus: and which in English hath obtain'd a new Name being call'd Ramsey. It lies opposite and in sight of Menuevia the Episcopall seat of Saint David: and it was in former ages famous by the death of a Holy man call'd Iustiman, who arriving thence from Lesser Britanny in this age abounding with Saints, lived many years a solitary life continually united to God: but was at last murdered by his servants, and interri'd in the Catalogue of Martyrs.</p>	<p>which he placed the Monks under an Oeconomus, a Provost and a Deane: Thus we read in the life of S. Paternus extant in Capgrave.</p> <p>2. But in what part of Britanny may we find a place call'd Mauritanie? In all probability that name proceeds from the Writers mistake, being put for that Church which in the Province of the Dimeira, or West Wales was dedicated to the honour of Saint Paternus, and is call'd Llan Patern Fawr, or as the Britains pronounce it, Llan Patern Maur, from which last word seems to be deriv'd the Name Mauritanie.</p> <p>3. The Monastery planted there by S. Paternus seems to have sent abroad many Colonies of Religious men into the Province: for we read in Capgrave that S. Paternus built Monasteries and Churches through all the Region call'd Cere-tica, now Cardigan-shire. As for the Church here call'd Mauritanie, it was also an Episcopall see, in which S. Paternus himself first sat, as we find in the life of S. Sulgen born there, and describ'd in verse, cited by B. Fisher. Venantius Fortunatus likewise a famous Poet of this age celebrates the memory of S. Paternus in both qualities, both as an Abbot and a Bishop.</p> <p>4. After one and twenty years spent by S. Paternus in governing the see erected by himself, and from him named Paternensis, he was by Prince Caradoc recall'd into his own Native country of Lesser Britanny, where he was made Bishop of the Church of Paines, having left his Succellour in his former Bishoprick one named Kinos. There was also another Saint Paternus Bishop of Auxanches in France (Abrincæ Ecclesie) many of whose Gests are by our Historians ascribed to this S. Paternus. The Memory the former is celebrated in the Gallican Martyrologe on the sixteenth of May: whereas that of our present Saint is commemorated the day preceding. Some doubt may be made whether this were the same Paternus who subscribed the Synod of Paris assembled in the year of Grace five hundred fifty nine.</p>	<p>IX. CHAP.</p> <p>1. 2. &c. Of Sains Paternus, Abbot and Bishop.</p> <p>A. D. 516.</p> <p>1. THE sanctity of S. Dubricius and S. David, &c. drew into Britanny from foreign parts also Saint Paternus a devout young man in the year of Grace five hundred and sixteen, faith B. Fisher, together with eight hundred forty seven Monks, which accompanied him: These fix'd themselves in a place call'd Mauritanie: and there S. Patern built a Church and Monastery, in which he placed the Monks under an Oeconomus, a Provost and a Deane: Thus we read in the life of S. Paternus extant in Capgrave.</p> <p>2. But in what part of Britanny may we find a place call'd Mauritanie? In all probability that name proceeds from the Writers mistake, being put for that Church which in the Province of the Dimeira, or West Wales was dedicated to the honour of Saint Paternus, and is call'd Llan Patern Fawr, or as the Britains pronounce it, Llan Patern Maur, from which last word seems to be deriv'd the Name Mauritanie.</p> <p>3. The Monastery planted there by S. Paternus seems to have sent abroad many Colonies of Religious men into the Province: for we read in Capgrave that S. Paternus built Monasteries and Churches through all the Region call'd Cere-tica, now Cardigan-shire. As for the Church here call'd Mauritanie, it was also an Episcopall see, in which S. Paternus himself first sat, as we find in the life of S. Sulgen born there, and describ'd in verse, cited by B. Fisher. Venantius Fortunatus likewise a famous Poet of this age celebrates the memory of S. Paternus in both qualities, both as an Abbot and a Bishop.</p> <p>4. After one and twenty years spent by S. Paternus in governing the see erected by himself, and from him named Paternensis, he was by Prince Caradoc recall'd into his own Native country of Lesser Britanny, where he was made Bishop of the Church of Paines, having left his Succellour in his former Bishoprick one named Kinos. There was also another Saint Paternus Bishop of Auxanches in France (Abrincæ Ecclesie) many of whose Gests are by our Historians ascribed to this S. Paternus. The Memory the former is celebrated in the Gallican Martyrologe on the sixteenth of May: whereas that of our present Saint is commemorated the day preceding. Some doubt may be made whether this were the same Paternus who subscribed the Synod of Paris assembled in the year of Grace five hundred fifty nine.</p>	<p>X. CHAP.</p> <p>1. &c. Of S. Daverca Sister to S. Patrick: And her children S. Riach, S. Menni, S. Sechnal, and S. Auxilius.</p> <p>A. D. 518.</p> <p>1. THE Irish Historians refer to the year of Grace five hundred and eighteen the death of S. Daverca sister of S. Patrick, and born likewise in Britanny, from whence she repai'd to her Brother in Ireland. She was by another name call'd Monnena, and erroneously conjoind by some Writers with S. Moduenna a Holy Virgin, of whom hereafter.</p>

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<p>Ap. V. ff. in Prim. 535.</p> <p>1. S. Daverca was a married woman, and by two husbands enrich'd the Church with a numerous and holy offspring. By her husband named Conic she is said to have brought forth three children, Ate, Riach and Menni, all which accompanied S. Patrick in his journeys and preaching: and in several places were exalted to the Episcopall function.</p> <p>2. Concerning S. Riach we read in Keelin, that he was by Nation a Brittain, near kin was to the Holy Bishop S. Patrick: that he was a Deacon (when he attended S. Patrick into Ireland) and that in beauty and comeliness of body he excell'd all others of that Nation. But the beauty of his soule was much more valuable. He seems to have been ordain'd Bishop by S. Patrick, and to have fix'd his seat in a small Island, which according to S. Bede's description is situated at some good distance from the Western coasts of Ireland, and in the Scotch (that is, Irish) tongue is call'd Inis-buaid, or The Isle of the White Calf. In this Island S. Colum in succeeding times built a Monastery, inhabited in common both by English and Scots: and vainly fought for in modern Scotland by Dempster.</p> <p>3. In the Ecclesiasticall Annals of Ireland many things are related touching other Sons of S. Daverca famous for their Sanctity. But in this place we will only take notice of two, more illustrious then the rest. The former is vulgarly call'd Sechnal, in Latin Secundinus: And he it was who wrote the Alphabetical Hymn in praise of S. Patrick. The others name was Auxilius, who was by S. Patrick ordain'd Bishop of the Province of Leinster (Lagenium): and who, (as we read in the Tripartite Work quoted by B. Fisher) after many miracles wrought by him, ended his holy life in his own City, call'd Ceall-uais, seated in the plains of Leinster.</p>	<p>XI. CHAP.</p> <p>1. 2. &c. A Welsh Synod: to which S. David is brought: who preaches.</p> <p>3. &c. S. Davids Monasteries: his Monastical Institutions.</p> <p>1. IN the year of Grace five hundred and nineteen there was assembled a British Synod: the occasion and order whereof is thus describ'd by Giraldus Cambrensis in the life of Saint David: The respectable Hierarchy of the Religion which by S. Germanus Bishop of Auxerre and Saint Lupus Bishop of Troyes had been extinguish'd, now again being revived to the ruin of the Catholick Faith, gave occasion of collecting a generall Synod of all Cambria. An Assembly therefore being gathered at Breu in the Province of Cardigan (in Cereica Regione) of Bishops, Abbots, and other Religious men of several Orders, at which were pre-</p>	<p>sent likewise diverse Noble men and other Lay persons out of the whole country, many Exhortations and Sermons were made by several persons in the publick audience to confute the error there. But the people were so deeply and innumably possess'd generally there with that no reason or persuasions could reduce them to the right path of Catholick Faith. At length therefore Daniel a Bishop, with whom S. David had in his youth studied the Liberal Sciences, earnestly perswaded the Fathers then present that some persons should be sent in the name of the Synod to the said Saint David lately reconverted. Bishop by the Parke, a holy, discreet and eloquent man, to desire him to defend his prelate and Religion to Gods Church, now in danger to be corrupted by Heresy. He, upon Messengers sent just according to come. For the Holy man was so wisely taken up with contemplation, that he could not attend to external or secular matters, unless some very urgent necessity compell'd him. At last therefore there were sent to him two Holy men of greatest authority, to wit, Daniel and Dubricius.</p> <p>2. By the entreaties or command of the two Holy Bishops S. David was at last brought to the Synod. And what follow'd is thus related by Capgrave, when all the Fathers assembled enjoyed S. David to preach, he commanded a child which attended him and had lately been restore'd to life by him, to spread a Napkin under his feet: And standing upon it, he began to expound the Gospel and the Law to the Auditory. All the while that his oration continued, a snow-white Dove descending from heaven sat upon his shoulders: and moreover the earth on which he stood rais'd it self under him, till it became a hill, from whence his voice like a trumpet was clearly heard and understood by all, both near and far off. On the top of which said a Church was afterwards built, which remains to this day.</p> <p>3. Now what effect his Sermon, accompanied with these Miracles, had is thus declared by the forementioned Giraldus Cambrensis: When the Sermon was finish'd, so pure full was the Divine Grace cooperating, that it was and Heres presently vanish'd, and was extirpated. And the Holy Bishop David by the general election and acclamation both of the Clergy and people was exalted to be the Archbishop of all Cambria.</p> <p>4. It is much to be lamented that by reason of the injuries and contentions of those times the Decrees of that and other Synods are lost: for by them we might have been more perfectly informed of the then State of the Church in Britanny. By reason of which defect the summe of what may be judg'd of that age is contain'd in these general words of the Author of S. Davids life in Capgrave. Heres being thus expell'd, all the Churches of Britanny receiv'd their order and rule from the authority of the Roman Church, whence appears how great the Error of some late Protestant Writers is, who will needs affirm that</p>	<p>Ap. Capgrave in vita S. David.</p> <p>40. Capgrave in S. Davids.</p>

A. D. 519.

Ibid.

Ibid.

the *British Churches* before the *Conversion* of the *Saxons* in their *Faith* and *Discipline* were framed according to the Model of the *Eastern Church*.

Moreover to secure and establish the whole *Roman Order* settled by this *Synod* (which *spelman* calls *Pan-britannicam*) the forefayd *Author* adds immediately, *Then were Monasteries built in severall places, and the Holy Bishop David became the chief Protector and Preacher, from whom all men receiv'd a rule and form of holy living.* This expedient the *Holy Spirit* suggested to the ancient *Fathers*, whereby to fortify and promote the *Catholic Faith* once established, namely to build *Monasteries*, out of which did proceed *Lights* to instruct believers in *Faith* and *Holiness of Life*: And consequently we may judge what *spirit* it was that suggested to *Discretian*, to the *Infidel Saxons*, and of late to *Luther* and *Calvin* the destroying of *Monasteries*, as an allured means to destroy true *Faith* also.

6. It will not be unprofitable to describe on this occasion the form of a *Monastick* life instituted by *S. David*, as we find in the forefayd *Author*: *S. David*, faith he, having built a *Monastery* near *Menevia* in a place call the *Refey-valley* (*Vallis Refina*) gave the strict rule of *Monastick* Profession: viz. That every *Monk* should labour dayly with his hands, for the common good of the *Monastery*, according to the *Apollles* saying, *He that doth not labour, let him not eat.* For those who spend their time in idleness, debate their minds, which become unstable, and bring forth impure thoughts, which restlessly disquiet them. The *Monks* there refus'd all *estates* or *possessions* offered by *unjust men*: they detest'd riches: they had no care to ease their labours by the use of oxen or other *Cattell*, for every one was instead of riches and oxen to himself and his brethren. They never convers'd together by talkin', but when necessity required: but each one perform'd the labour assign'd him, owning thereto prayer or holy *Meditations* on *Divine things*. And having finish'd their country-work, they return'd to the *Monastery*, where they spent the remainder of the day till even in reading or writing. At even, upon the sounding of a bell they all leave their work, and immediately repair to the Church: where they remain till the stars appear, and goe all together to their *Refection*, eating sparingly, though it be only of bread, generating *Luxury*. Their food is bread together with roots or herbs (sajnd with salt: and their thirst they quenched with a mixture of water and milk. Supper being ended, they continued about three hours in watching, prayers and *pen-siveness*. As long as they were in the Church as was not permitted in any either to slumber, or sneeze or call forth pittle. After this they went to rest: and at cock-crowing they rose and continued at prayers till day appeared. All their inward temptations and thoughts they discovered to their Superior: and from him they demanded permission in all things, even when they were

urged to the necessities of Nature. Their cloathing was of skins of beasts. Whosoever was desirous to adioyn himself to their holy conversation, he was obliged to remain ten days at the door of the *Monastery*, as a reprobate, unworthy to be admitted to their society, and there he was expos'd to rude and opprobrious scorns. But if all that time he patiently suffred all mortifications, he was received by the Religious *Seniour* who had care of the gate, in whom he serv'd, and was by him instructed. In which condition he remain'd a long time, exercising in painfull labours, and grievous mortifications, and at last was admitted to the fellowship of the Brethren.

7. Our learned *Camden* makes mention of the forefayd *Synod*, the place where it was celebrated, and the miracle wrought in it, laying *San-Deus River Brevis* (that is the Church of *S. David* near the River *Brevis*) was built to the memory of *S. David* Bishop of *Menevia* in the place where he, during the sitting of a full *Synod*, confuted and repref'd the *Pelagian* tiercy reviving in *Britanny*, by the *Holy Scriptures* and *Miracles* likewise, for, as the same is, the earth on which he preach'd, swell'd up under his feet till it became a hill. And from hence it appears that this *Synod* was celebrated, not in any house or town, but in the open fields: as after ward *S. Augustin* the *Monk* held a *Council* in a place from thence call'd *S. Augustins Oake*: And anciently *Theophilus* assembled a *Synod* in the caule of *S. Anathasim*, which for the like reason was call'd (*Ad quereum*) At the Oake.

XII. CHAP.

1. 2. &c. Of *S. Dubricius*: his Gifts.

WHENAS in this *Synod* there were present many great *saints*, and *Holy Bishops*, the *Lights* of the *British Churches*, as *S. Dubricius*, *S. Daniel*, *S. David*, *S. Teliaw*, *S. Paulin* and others: Of most of whom (some mention hath been already made, and some of their actions related: It will be reasonable and expedient to adioyn in this place and occasion a summary of their respective Gifts. For if they should be sett down particularly and severally in the times when they hapned, they would be found so scattered and intermix'd, that the Readers memory would thereby be too much confounded, especially considering the wonderfull length of time that most of them lived.

2. Concerning *S. Daniel* we have already treated sufficiently. We will therefore here begin with *S. Dubricius*. Of whom the *Centuriators* of *Magdeburg* afford us this malicious Character, *Dubricius* *Gavinus* of *Vaga*, so call'd from his Native soyle, was the son perhaps of a *Monke* by *Euedila* a Noble young maid: He became very famous among the *English*. But the folly of these *Historians* is too apparent, for

Luther

A. D. 519.

Camden in Card. geu.

XII. Ch.

Magdeburg. l. i. c. 1. in Brit.

A. D. 519.

Phisio Dubricius. B. i. h. d. d. record in Brit. in l. i. c. 1. in. Cambr.

Capgrave in Dubricius.

Hulig. A. D. 490.

Goffid. l. 9. c. 11.

Luther had not yet by writing and his example taught *Monks* to get children on young women.

3. More credit ought therefore to be given to our ancient *Authors* who generally agree that *S. Dubricius* was a *Brittain* taking his originall in the Province of the *Demere*, or *West-wales*; and was surnam'd *Gavinus* from the River *Gavin* near which he was born. The name of his Father is not mention'd by our *Writers*, but his Mother was call'd *Euedila*, a woman of wonderfull vertue and piety. Thus much is testified by *Pier*, *Bale*, *David Powel*, and the *Author* of his life in *Capgrave*, from the ancient *British Monuments*.

4. During his child hood he was committed to the care of Teachers: to be instructed in learning suitable to that age: and coming to a more ripe age he made such progress in science that very many, not only among the ignorant, but more skillfull also repaired to him to receive instructions. Among which was *S. Thelias*, *S. Sampson*, *S. Aidan* and many others. He made choice of a place in his own Country near the River *Vaga* proper to receive the great Number of Scholars which came to him: and there for severall years he directed their studies. In the same place having built a Church by command of an Angel he there taught the people, and by imposing his hands cured frequently the sick of divers infirmities: so that those who came to him feeble and full of anguish returned joyful and in perfect health.

5. The year of his birth is not declared by any: But he was taken from his employment of Teaching by *S. Germanus* Bishop of *Auxerre* in his second voyage to *Britanny*, and with the consent of King *Mauricus*, and all the Clergy consecrated Bishop of *Landaff* (as hath been said) in the year of *Grace* four hundred thirty six: By which account since he out lived the time of the forefayd *Synod* of *Breut*, it is manifest that the length of his life was wonderfull, for at that time he had continued a Bishop more then fourscore years.

6. Afterward in the year four hundred ninety six, faith *Florilegus*, King *Aurelius Ambrosius* coming to the mountain of *Ambri*, near to *Caer-caroc* (now call'd *Salisbury*) where the *British Princes*, treacherously murdered by *Hengist*, lay, he there appointed *Pastours* over two *Metropolitan Churches*, granting *Tork* to *S. Sampson* an illustrious person, and *Caer-leon* to *Dubricius*: Which last See was now become vacant by the death of *Threminius*. *Geffrey* of *Monmouth* adds, That he was *Primas* of *Britanny*, and *Legat* of the *Apollstlick See*: which dignity it seems was annexed to that Church by *S. Germanus* by vertue of the authority, in his Mission hither, received from *Rome*.

7. In the year five hundred and sixteen he solemnly crowned King *Arthur*: After which, being very aged, he is sayd to have relinquish'd his See and retir'd into the Isle of *Enby* or *Berdesy*, there to attend to his De-

votions, and more perfectly to prepare himself for death. From which quiet repose and solitude notwithstanding his zeale to the *Catholic Faith* drew him to the *Synod* of *Breut*, there to defend it against the renew'd *Herety* of the *Pelagians*, in which *Synod* he obtained that *S. David* should be placed governour of the Church which a little before he had relinquish'd.

8. At last three years after, full of sanctity and age he gave up his soule into the hands of his Creator in the forefayd Isle of *Berdesy*, where among a great multitude of *saints* he chose his place of buriall. And there his sacred Body reposed till the year of *Grace* one thousand one hundred and twenty: at which time it was translated from thence on the *Nones* of *May*, and on the fourth before the *Calends* of *June* by *Erbanus* Bishop of *Landaff* with great honour buried in the *Cathedral Church* on the Northside of the Altar of our Blessed Lady, faith *B. Godwin*. At which time, faith the *Author* of his life in *Capgrave*, the whole country of *Glamorgan* was afflited with a great drought, for for many weeks before no rain had fallen there: But at the time when these sacred Relicks were transported great store of rain fell to the comfort of the inhabitants.

XIII. CHAP.

XIII. Ch.

1. 2. &c. Of *S. Thelias*: his Gifts.
6. &c. Of *S. Paulens*.

ONE of the most illustrious Disciples of *S. Dubricius* was *S. Thelias*, call'd by the *Centuriators* of *Magdeburg* *Theophilus Helius*, against whom they in like manner vomit their poyson, saying that he was (*Anglicus Vates ex genere Baraburum*) an *English Sooth-sayer* of the stock of the *Bards*: & he was neither was an *English* man, nor *Bard*: but descended from a Noble *British* family, as the *Author* of his Life declares: Adding further, that from his infancy he was addicted to *Devotion*, Prayer and contempt of secular pleasures. And being come to a ripper age he was for his piety and wisdom by wise men surnam'd *Helios*, because with his doctrine he enlightened the hearts of the faithfull, as the sun doth the world. He was instructed in holy scriptures by *S. Dubricius*, till he was enabled to clear the most difficult places therein. Then having heard the fame of a certain wise man call'd *Paulinus*, he went to him, to confer with him of the most abstruse Mysteries of Gods Word. There he contracted friendship with *S. David*, a man of great perfection in sanctity, inasmuch as their hearts were so firmly knit together by charity and the Grace of Gods holy Spirit, that in all things they had but one will.

Godwin. in Euseb. Monens.

Ap. Capgrave in Dubricius.

Ap. capgrave in Thelias.

2. When

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2. When *S. Dubricius* was translated from the See of *Landaff* to the Metropolitan Church of *Caerleon*, *S. Paulinus* succeeded him in that of *Landaff*, in which he late very many years, and in the authority of the *English Martyrology* lay not, he dyed not till the coming of *S. Augustin* the Monk into *Britany*, by whom his succellour *S. Oudecun* was consecrated.

3. When a certain plague call'd the Yellow plague infected *Britany*, raging both against men and beasts, by a divine admonition he departed into a far remote country accompanied with many Disciples, where he abode till by the same authority he was recalled. Neither did he cease his daily prayers and fasting to pacify Gods wrath. At last gathering together all his devout companions he returned, and all his life after exercised in severe mortification over all the Churches of *Wessex* *Britany*. At last *S. Thelma* being replenish'd with all virtues dyed in a good old age on the fifth day before the Ides of February. Thus wrote the *Author* of his life. Therefore it is difficult to find out the grounds upon which in our *Martyrology* he is commemorated on the twenty sixth of November by the Title of a Martyr, murdered by a certain Briton named *Gueddant*: since all our Writers, *Pres. Topfield*, *Capgrave*, *B. Godwin* and *B. Pher* make no mention that he dyed a violent death.

4. Many Miracles are recorded as done by him both before and after his death, which I willingly omit. Once only, which *B. Godwin* thought good not to pass over in silence. His life is related, and the rather because as he says, there is mention of it in the Prayer offered in the Liturgy of his Feast: which was this. After he was dead the inhabitants of three several places contended earnestly which of them should enjoy his Body: those of *Penmon* where his Ancestors had been buried; those of *Lantelo-vaur*, where he dyed, and those of *Landaff*, among whom he had been Bishop. When therefore no agreement could be made among them, there appeared presently three Bachelors like to one another, that three eggs could not more perfectly resemble. So each of these people took one of them, and by that means the controversy ended. Thus writes that *Author*, and in conclusion for his own Church of *Landaff* he adds. That by frequent miracles at his Tomb it appear'd that the inhabitants of *Landaff* possess'd the true Body.

5. Now whereas both in the life of *S. Paulinus* there is mention of *Paulinus*, said to be his Father, and likewise in the Acts of the Synod of *Breky*, *Paulinus* was the man by whose exhortation Messengers were deputed by the Synod to call thither *S. David*. It may deserve our inquiry who this *Paulinus* was, who was a Bishop before *S. David*, considering that in the Catalogue of our Bishops none is found of that name before the time of the 11th Monk *S. Augustin*. Most probable therefore it is that this is the same

which in the life of *S. David* is said to have been a Disciple of *Saint Germanus* Bishop of *Auxerre*, and is sometimes said to have been *S. Davids Teacher*, and elsewhere to have studied together with him, and whose true name seems to have been *Paulus*.

6. Concerning this *Paulus* we find this passage related by the *Author* of *S. Davids* life in *Capgrave*: *S. David* often as he was promoted to *Preihood* went to *Paulus* a Disciple of *S. Germanus*, who in a certain Island lead a holy life acceptable to God. With him *S. David* lived many years, and in his practise fulfilled the Instructions which he met with in reading. Now it fell out that his Master *Paulus* with extreme pains falling on his eyes lost the use of them. Here upon calling his Disciples together he desired that one after another they would look upon his eyes, and say a prayer or benediction on them. When they had done this, and that he receiv'd no ease or remedy. *David* said thus to him: Father, I pray you, do not command mee to look you in the face for ten years are pass'd since I studied the Scripture with you, and in all that time I never had the boldness to look you in the face. *Paulus* admiring his humility, said, since it is so, it will suffice if by touching my eyes thou pronounce a benediction on them. Presently therefore assen as he touched them, sight was restored to them.

XIV. CHAP.

1. 2. The Westsaxon Kingdom founded.
3. 4. Privileges given to Cornwall, &c.
5. 6. A second combat at Mons Badonicus.
7. 8. Fables of King Arthurs conquests.

THE same year in which the Synod of *Breky* was celebrated, *Cerdic* began the Kingdom of the West-Saxons, that is, faith *Huntingdon*, in the seventy first year after the first coming of the Saxons, and in the reign of the Emperor *Iustin* the Elder of that name. With him agrees *Ethelwerd*, *Malmibury* and others. And *Thomas Rudburn* in his greater Chronicle adds, that he was crowned with Pagan Ceremonies at *Winchester* in the place which once had been the Church of the true God, but which those barbarous heathens had changed into a Temple of *Dagon*, having slain all the Monks who served God there.

2. The raising of this New Kingdom sufficiently disproves the Fables of *Monmouth*, who reports great and frequent Victories of King *Arthur* in these days. Whereas *Huntingdon* expressly declares that this year a terrible battell was fought between *Cerdic* and the Britains, and that on both sides the Captains fought magnanimously till even, but then the Saxons got the victory, which would

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A.D. 59.

Ap. Capgrave
in v. d. d. d. d.

XIV. Ch.

A.D. 59.
Huntingdon

Rudburn, 13
c. 1.

Huntingdon

have

K. AR-
THUR.

A.D. 50.

Thomas Rudburn

Thomas Rudburn

A.D. 50.
W. Hamond

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THUR.

A.D. 50.

have been more bloody to the Britains, had not the darkness hindered the pursuit. After this the same of *Cerdic* and his son *Kimric* was largely spread through the whole land. For from that day began the Kingdom of the West-Saxons, which remains to our times, having allowed all the other Principalities. And *Rudolph* of *Cheser* relates how after many battells fought between King *Arthur* and *Cerdic*, wherein sometimes one, some times the other had the better, at last King *Arthur* grew weary, and consenting himself with an oath of fidelity received from *Cerdic*, he gave to him the Provinces of *Hampshire* and *Somerset*.

3. But *Thomas Rudburn*, taking no notice of any Oath of Fidelity, declares that King *Arthur* growing weary of renewing war against *Cerdic*, entered into league with him: by which *Cerdic* obliged himself to the inhabitants of *Cornwall*, to permit them, paying an annual tribute, to enjoy the exercise of Christian Religion. And that such a special indulgence was allowed to that Province, appears by the great numbers of Saints which in these and the following times flourished there, whereas scarce any were to be found in other parts of *Britany* subject to the Saxons. Now the ground of this Privilege afforded particularly to them of *Cornwall* no doubt was, because great multitudes of Britains flying from the Saxons into those most distant and more defensible parts, as likewise into *Wales*, rendered them more capable to resist new Masters, who therefore were forced to give them better conditions.

4. Notwithstanding we are not to suppose that the two Provinces of *Hampshire* and *Somerset*, mentioned by *Rudolph*, and *Cornwall* by *Rudburn*, were all the Provinces which made up the new Kingdom of the West-Saxons: for besides them *Cerdic* had subdued the *Danmenij* in *Devonshire*, the *Durotriges* in *Dorsetshire*, the *Atrebatij* in *Barkshire*, and the *Belge* in *Wiltshire*. And to these shortly after was added the Isle of *Wight*, which he bestowed on his late arriv'd kinsmen *Stuffa* and *Whitgar*, who, faith *Camden*, utterly destroy'd the British inhabitants there at *Whitgar-burg*, from *Whitgar* so call'd, but now more correctly *Caresburg*.

5. Whilst *Cerdic* was busy establishing his new Kingdom, fresh enemies to the Britains arriv'd: For, as *Marthw* of *Westminster* relates, in the year five hundred and twenty the Saxon Captains *Colgrim*, *Baldulf* and *Cheldric* lately subdued by King *Arthur* at *Tork*, and forced to abjure the Island, repented themselves of the Overtures made, and returning took land at *Teintem*, from whence passing through *Cerdic*'s dominions, they came to the City of *Bath*, which they besieged. The same whereof coming to King *Arthur*, he caused the hostages left by them to be hang'd. And gathering a mighty army came to raise the siege: where the armies being joyn'd, he calling in the name of the blessed Virgin *Mary* whose Image he wore over his armour, he slew

great numbers of them, and among the rest *Colgrim* and his Brother *Baldulf*. Which (childe being fled, and by the Kings command was pursued by *Colgrim* Duke of *Conwall*, who rested not till he overtook them in the Isle of *Thane*, where he slew *Cheldric*, and forced the rest to yield.

6. Though some particulars in this Narration may deserve to be excepted against, as the place, which is said to have been the City of *Bath*, near which is the Mountain called *Badonicus*, where *Arthur* before he was King is said to have defeated the Saxons, long before the time mentioned by this Historian: Besides, *Bath* being a part of *Cerdic*'s new Kingdom, how come the new arriv'd Saxons to besiege it? Notwithstanding it may probably be answered, that there might have been, and comparing our Writers, it is likely there were two battles fought by *Arthur* at this Mount *Badonicus*. And again the City of *Bath* being seated in the utmost extremity Westward of *Cerdic*'s Principality, it might perhaps at this time have been in the possession of the Britains.

7. As touching King *Arthur* invoking our blessed Lady's assistance in the fight, it was a devotion generally practis'd by the Church in this age; for two years before this there having been assembled two Councils in the East, one at *Jerusalem* and another at *Constantinople*: the Synod of *Jerusalem* thus wrote to the Bishops of the other Council, O most holy Bishops, we beseech you to pray with us to our Lord for these same things: for the necessities of all Gods Preests ought to be common. Make your supplications likewise together with us to the most holy and glorious Virgin *Mary* Mother of God, that she would intercede for the peace of the holy Church, and for the victory and long life of our most pious and most Excellent Emperor. The like practice we find elsewhere, of which many Examples may be given.

8. The year following King *Arthur* was called into the Northern parts to assist Prince *Havel*, who three years before was come out of *Liffey* *Britany* to his aid, and was now besieged by the Picts and Scots in the City called *Acland*, in which he lay sick. Upon King *Arthur*'s approach, faith *Marthw* of *Westminster*, the Enemies retired to a place called *Muref*, whither he pursued them. But they escaping by night fled to a Lake named *Lumorey*. Whereupon *Arthur* gathering many ships together, encompassed the Island, and in fifteen days brought them to such extreme famine, that many thousands of them perish'd. In which utmost danger the Bishops of that Region came bare-foot to the King, with tears beseeching him to take pity of that miserable people, and to give them some small portion of that country to inhabit, under the Token of perpetual servitude. The King mov'd with the tears of the Bishops, both pardon'd his Enemies, and granted their request.

9. Here it is that some of our British and Saxon Writers ground the subjection of Scot-

land

A. D. 521.
Walsingham
p. 101.
Nennius
c. 49.

land to the Crown of Brittany. Particularly Walsingham relates how King Arthur having subdued Scotland, placed over it a King a certain person named Angulf, who at a publick Feast in Cair-leon carried King Arthur's sword before him, and did homage to him for his Kingdom. And that successively all the Kings of Scotland were subject to the crown of Brittany. But it seems very improbable that King Arthur, at a time when his own country was peevish, meane tending from him, should be at leisure to conquer forrain Nations. And however, if the Scots were indeed now subdued, certain it is that they shortly shook off that yoke.

XV. CH.

XV. CHAP.

1. 2. 3 Of the Holy Bishop Nennion: And of S. Finanus.

1. **W**HILEAS in the last recited exploit of King Arthur it is sayd, that certain *Pistors* or *Scottish Bishops* were supplants to him in behalf of their distressed countrymen: our inquiry must be what *Bishops* those probably were. That the Province of the *Pistors* where the *Citty of Aulud* was seated, had many years since received the *Christian Faith* by the preaching of S. *Ninanus*, hath been already demonstrated. But who were his Successors till this time, we can only find by conjecture. In the *Annals of Ireland* there is mention of a certain *Bishop* call'd *Nennion*, who is sayd to have flourished in *Brittany* about the year five hundred and twenty, and to have had his seat in a place called the *great Monastery*. This man probably was the Successor of S. *Ninanus*, and this *Great Monastery* the same with *Candida Casā*, where was the Monument of that *Apollinick Bishop*, which by reason of frequent miracles wrought there invited great numbers of devout men to embrace a *Canonicall Life*, as hath been shewd from *Aleuinus*. Of this *Bishop Nennion* we read in the life of S. *Finanus* this passage, That the said S. *Finanus* having in his childhood been instructed by S. *Colman* a *Bishop*, was afterward recommended to the care of *Nennion*. The words of *Tinmouth* extant in *Capgrave* are these: Behold certain ships out of *Brittany* entered the said haven in *Ireland*, in which ships was the Holy *Bishop Nennion* and severall others accompanying him. These men being received with great joy and honour, *Colanus Abbot of Noendrum* (or as *Iacelin* writes, of *Edrum*) very diligently recommended young *Finanus* to the Venerable *Bishop*. Thereupon *Finanus* presently after returned with him into his country, and for severall years learned from him the Rules of a *Monasticall life* at his See called the *great Monastery*: Moreover with great proficiency he studied the Holy Scriptures: and by invoking the name of *Christ*, wrought many Miracles.

ap. Capgrave.
in S. Finanus.

2. Concerning the same *Finanus* it is further added, Having been more then ordinarily instructed in *Monastick instructions* and holy Scripture by S. *Nennion*, *Finanus* determined to take a journey to the See *Apollinick*, to the end he might there supply whatsoever was defective in his knowledge. At Rome therefore he continued the space of seven years, daily studying and advancing in *Sacred Science*. And after that he ascended to the degree of *Priesthood*.

3. Thus much by the way concerning the holy *Bishop Nennion*, who probably was one of those who interceded with King Arthur in behalfe of their country. And it was about this time that S. *Finanus* lived under his Discipline: For thus B. *Nier* in his *Chronological Index* writes in the year five hundred and twenty; *Nennion Bishop of the See called the great Monastery flourish'd at this time in Brittany*.

XVI. CHAP.

1. 2. Fables concerning King Arthur censured.

1. **I**N the year of *Grace* five hundred twenty three King Arthur, after the death of his wife *Guenevere*, married a Noble Lady called *Guenehumara*: By occasion of which marriage his fame was spread through all countries. This is thus declared by *Florus*: In the forenamed year, saith he, King Arthur having reduced the Isle of *Brittany* to its former state, married a wife named *Guenehumara* descended from the Noble stock of the *Romans*. She had been brought up in the Court of the Duke of *Cornwall*, and in beauty excelled all the women of *Brittany*. To this marriage he invited all Princes and Noble persons in the Regions adjacent, and during the celebration of it such sports, and such magnificence both in feasting and military exploits were shewn by him, that Nations far removed did admire and emulate him. By this means from some transmarine Kings he gained love, and in others he imprinted a fear and terror.

2. Within little more then a year after this marriage he is sayd to have passed into *Ireland*, and there to have taken Prisoners the King *Gilamur* and his Nobles, and subdued the whole Island. From thence to have sayled into *Holland*, *Gottland* and the Isles of *Orkney*, all which Regions he brought under Tribute.

3. Such Fables as these, invented by idle and ignorant Bards, and with addition published in a Latin stile by *Geoffrey of Monmouth*, have passed for true stories not only among the *Brittains* in succeeding times, who might be pardoned if in their poverty and miseries they recreated their minds with the imagined past glory of their Ancestors: but they have imposed on forrain

Writers.

A. D. 535.
Ibid.U. s. r. in la
Chronol. g.
A. D. 530.

XVI. CH.

A. D. 535.

Walsingham
p. 101.A. D. 535.
Ibid.A. D. 535.
Malbran de
Morini l. 1.
c. 14.
p. 114. 45.Flor. g. ad
A. D. 535.Malbran de
Morini l. 1.
c. 14.A. D. 535.
Ibid.A. D. 535.
Malbran de
Morini l. 1.
c. 14.
p. 114. 45.Flor. g. ad
A. D. 535.Malbran de
Morini l. 1.
c. 14.A. D. 535.
Ibid.

Writers, and some of them otherwise not unlearned. Hence it is that *Malbranque* a diligent French Antiquary has been induced to acknowledge that King Arthur after having forced *Brittany* from the Saxons, subdued afterward that part of *France* which was inhabited by his own countrymen the *Armorians*.

4. Neither hath the *British Fables* ended here: They have sent King Arthur into *Norway*: and his exploits there are thus recorded by *Mathew of Westminster*: In the year of *Grace* five hundred thirty three King Arthur having a design to subdue all Europe, passed with a Navy into *Norway*. Where being arrived he found *Sichelin* King of that country dead: who had bequeathed that Kingdom to *Loth* sister son to King Arthur's Prince of great virtue and magnificence. The said *Loth* had at that time a son called *Walwan*, a youth twelve years old, who was recommended to *Pope Vigilius* to be by him brought up: from whom likewise he received the Order of *Knight hood*. In the end King Arthur having conquered the *Norwegians*, placed his Nephew *Loth* in the throne, and then with his returned into *Brittany*.

5. Acts of Chivalry yet more prodigious have been in a seeming sober manner recounted especially by *Geoffrey of Monmouth*, which in a general manner shall be here set down in the expression, and with the Censure of *Ranulphus of Chester*. As touching the King Arthur, saith he, among all Historians only thus extolled by *Geoffrey of Monmouth*, many do wonder how any one can believe those things to be true which are reported of him. For if there were any probability that he conquered thirty Kingdoms, if he subdued the King of the Franks, if he slew *Lucius* the Emperours Governour in Italy, how comes it to pass that all Historians, *Romans*, *French*, & *Saxons* should make no mention at all of such Heroicall Exploits of so great a Prince, whereas they have related far less acts of persons much inferior? *Geoffrey* tells us that his Arthur conquered *Erola* King of the Franks: whereas among the French Writers such a Name as *Erola* cannot be found. He says likewise that during the reign of the Emperour *Leo* King Arthur kill'd *Lucius* an Italian General of the Empire: and yet according to all the Roman Historians there was no *Lucius* Governour in Italy: Neither did King Arthur reign, nor was so much as born in the time of *Leo*, but of *Iustinian* the fifth Emperour after *Leo*. To conclude, *Geoffrey* says he much wonders that *Isidore* and S. *Beda* should make no mention of King Arthur in their Writings. Whereas we may much rather wonder that this *Geoffrey* should so highly extoll a man whose actions have scarce been mentioned by any ancient Historians of high esteem for their truth & sincerity. But perhaps this is the custom of envy nation to exalt some one of their Princes with excessive praises: as the *Grecians* have enormously magnified their Alexander, the *Romans* their *Octavian*, the English their *Richard*, the French their *Charles*: and in like manner the

Brittains their Arthur. Thus often happens, saith *Iosephus*, either for the beautifying of their Histories, or the delighting their Readers, or extolling their own blood.

6. That there was such a King of the *Brittains* as Arthur, and that he was a Prince of a most magnanimous and Heroicall Spirit we are assured by Monuments of such unquestioned authority, that *Geoffrey* lyes cannot disparage them. And had it not been that Almighty God had given up the *Brittains* to destruction, no hand could have been more proper & able to rescue them then King Arthur, and no doubt it was to his valour that we ought to ascribe the security of the remains of them among the Mountains of *Wales*. But as for his conquering so many Kingdoms, and driving the Saxons out of his own, these are inventions so impudently false, that in the very same years to which these Victories are assigned, our unquestioned Histories inform us that the Saxons made some notable progress in their conquests, and some new kingdom of theirs became established.

7. It may notwithstanding be allowed to *Malbranque*, since he will needs entitle King Arthur to the subduing his *Armorians*, that being weary of contending in vain with the Saxons, and a succession of arms being agreed between them, King Arthur to avoid idleness might transport some forces over Sea into that Province of *France*, and there settle in the Principality his kinman *Leodegarius*, bestowing on him the Strong City of *Bouluz* (*Bononia*) with the territory adjoining, with the condition that he and his Successors should hold it with acknowledgment and dependance of the Blessed Virgin, to whom we have seen before that King Arthur bore so particular devotion. All which, saith that *Author*, is extracted out of the ancient Archives of that City.

8. Thus much may be judged expedient to be said concerning King Arthur, of whom nothing will remain more to be related for the space of many years till we come to treat of his death: The intercurrent time being to be supplied by a few passages touching Ecclesiasticall affaires occurring in *Brittany*.

XVII. CHAP.

1. 2. 3 The Kingdoms of the East-angles, and East-Saxons erected.

4 The Isle of wight conquered: whence the name.

1. **A**BOUT the year of *Grace* five hundred twenty seven two new Kingdoms were erected in *Brittany* without any disturbance from King Arthur. The seat of them was in the Eastern parts of the Island. The Province of the *Scoti*, containing *Norfolk*, *Suffolk* and *Cambridgeshire*, was possessed by

A. D. 537.

Malbran de
Morini l. 1.
c. 14.

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A. D. 537.

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they would desire to enjoy the conversation of the Holy Bishop David, whose name like a precious fragrant Oymenz was spread all abroad.

8. B. Fisher has publish'd a Catalogue of Irish Saints, sort'd into severall Orders according to the times wherein they liv'd. The first Order was of such as liv'd either contemporaries to S. Patrick, or presently after him. The second Order contain'd such Saints as lived about this age, such as were S. Finian and S. Aidan, &c. In which Catalogue this observation is express'd, The Saints of the second Order received the Rite of celebrating Mass out of Britanny from holy men living there, such as were S. David, S. Gildas and S. Dac.

9. Moreover S. David sent over some of his Disciples into Ireland, who grew famous there for their learning and sanctity. Among which one of the most illustrious was Saint Aidan, concerning whom Giraldus thus writes, S. Aidan, call'd by the Irish S. Aidan, famous for his virtues and learning in Divine things, received permission from his Father, S. David, and his Brethren, with their benediction, to go into Ireland. Where after he had lived some time, he came by his piety and miracles, at length he built a Monastery near the City of Down, where having collected a good number of Disciples, he consecrated himself to the service of God, living according to the form and rule which he had received from his Pious Father S. David at Menevia. Which Rule was the same that was observed by the Monks in Egypt, as we read in the Antiquities of Josephus.

10. This S. Aidan was afterward Bishop of Ferns, and Metropolitan of Leinster, whilst S. David was yet alive, whom he us'd to consult in affairs of difficulty, as we read in the Names of the Author of the life of S. Leger, call'd also S. Maluca, in these terms, S. Leger, nam'd otherwise S. Aidan the most Holy Bishop of Leinster would needs go beyond Seas into Britanny to his Master S. David. Bishop there, to demand of him whom he would recommend for his spiritual Father to hear his Confession in Ireland. The life of this S. Aidan is extant in Capgrave: where notwithstanding he is stiled only Abbot, and not Bishop.



XX. CHAP.

1. 2. Of S. David's death, and buriall: The Time, and Place: and of his Successour.

1. A Fter many years spent by the Holy Bishop David at Menevia in the exercise of all Christian virtues, it pleas'd almighty God in love to him, and just anger to the ungrateful Britains to translate this burning and shining Light from earth to heaven, where it now shines most gloriously to all eternity.

2. As touching the year of his death, considering the great diversity in Historians about his age, it must needs be involved in great uncertainty. For Giraldus Cambrensis, and John of Tinsbury affirm S. David to have lived one hundred forty seven years, having been born in the year of Grace four hundred sixty two, and dying in the year six hundred and nine, when S. Gregory the Great was Pope. Pitt likewise allows one hundred forty six years to his age, and places his death in the year of Grace five hundred forty four: By which account his birth would fall in the year of Christ three hundred ninety eight. But both these assertions seem exorbitant: the former placing his Death much too late: and the latter his Birth as much too early.

3. It is therefore more consonant to the order of British affairs and story, saith learned B. Fisher, and better agrees with the Character of the time assign'd by Giraldus to affirm with Pitt, that he dyed in the year of Grace five hundred forty four, and that at his death he was fourscore and two years old: and no more: For in that year the Calends of March fell on the third Feria, as Giraldus says they did when he dyed.

4. Let us now view what things are reported to have occur'd before his death. When the hour of his dissolution approach'd, saith the Authour of his life in Capgrave, the Angel of our Lord appear'd to him, and said, The day so much desir'd by thee is now at hand: Prepare thy selfe, for on the Calends of March our Lord Iesus Christ attended with a multitude of Angels will come to meet thee. Whereupon he answer'd, O Lord, dismiss now thy servant in peace. The Brethren who assist'd him, having heard the sound of these words, but not well understanding the sense, fell prostrate to the ground in great feare. Then the Holy Bishop cryed with a loud voice, Lord Iesus Christ, receive my Spirit. Whereupon when the Brethren made loud complaints, he assuag'd their sorrow with mild and comfortable words, saying, My Brethren, be constant in your good Profession, and beare unanimously

unanimously

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ously to the end that ye which you have undergone: Observe and finish whatsoever things you have seen and heard from mee. And from that hour to the day of his death, the week following, he remained in the Church exhorting and encouraging them.

5. When the hour of his departure was come, our Lord Iesus Christ vouch-safed his presence, as he had promis'd by his Angel, to the infinite consolation of our Holy Father. Who at the sight of him exulted wholly in spirit, saying to him, O my Lord, Take mee after thee. And with these words in our Lords company he gave up his spirit to God, on the Calends of March, which being affixed to a Troop of Angels, with them mounted up to heaven, in the year of his age one hundred forty seven.

6. The same Authour further adds, That the Holy Bishops death, by an Angel divulging it, instantly was spread through all Britanny and Ireland. Suitable whereto is this passage in the life of S. Kentigern: Whilst the servant of God Kentigern one day continued his prayers with more then ordinary attention and devotion, his face seem'd as on fire: the sight whereof fill'd the by standers with great amazement. When Prayers were ended, he began bitterly to lament: And when his Disciples humbly ask'd him the reason of his sorrow, he saie a while silent: at last he said, My dear children, know for certain that the Holy Bishop David, the glory of Britanny, the Father of his country is this day dead, he has escap'd out of the prison of his body, and is flown to heaven. Believe me, I myself have seen a multitude of Angels conducting him in to the joy of his Lord: and our Lord himself at the entrance of Paradise hath crown'd him with glory and honour. Know also that Britanny which is depriv'd of so great a light, will a long time mourn the absence of so powerfull a Patron. He it was who oppos'd himself to the sword of our Lord which was half drawn out for the destruction of that nation in revenge of their sins and impenitence. Now will God deliver up Britanny to strange Nations which know him not, and Pagans shall empty the Island of its inhabitants. Christian Religion shall be utterly disappear'd in it, till the time prefix'd by God be ended: But after that, it shall through the mercies of our Lord be restor'd to its former state, yea to a far better and happier. How true this Prophecy of S. Kentigern was the following story will demonstrate.

7. S. David was buried in his own Church of Menevia, which, saith Geoffrey of Monmouth, he had loved above all other Monasteries of his Diocese: because S. Patrick who had prophesied of his Nativity, had been the founder of it. He adds, that it was by the command of Malgo King of the Penedota that he was there buried: And that after five hundred years he was solemnly canoniz'd by Pope Calixtus the second of that name. The Church in which he was buried was dedicated to S. Andrew, but in succeeding times took S. David for the Patron, by whose name it and the whole Diocese was call'd S. David.

8. The Memory of his sanctity was so precious, that within a few years after his death the visiting of his Church was a great devotion of those times. S. Oudace, Successour of S. Thelias in the Bishoprick of Landaff after a Pilgrimage to visit the Monuments of the Holy Apostles at Rome, made another to the Church of S. David. And afterward when any one had a desire to goe in devotion to Rome and was hinder'd either by the difficulties or dangers of the journey, he might equall the merit of such a pilgrimage by twice visiting the Church of S. David, as appears by a Distick common in those times expressing so much. Such was either the pious credulity of that age, or perhaps that compensation was allow'd by Popes.

9. The Successour of S. David in the Bishoprick of Menevia was called Kincor or Cenas, who was translated thither from the See of S. Patern. But his and many of his Successours Gests have been buried in obcurity, for the Name of Saint David did to fill the Church of Menevia for severall ages, that the mention of his Successours has been omitted.

XXI. CHAP.

XXI. CH.

1. 2. 3. Death of King Ota, and K. Cerdic.

1. B Ecause we would not discontinue the Gests of the famous Bishop S. David we have pursued them severall years beyond the date and season whereto we are arriv'd in the General History of the Ecclesiastical State of Britanny. Which disorder, hereafter also oft to be committed, especially in the lives of particular Saints, we expect will find pardon, because thereby a greater disorder will be avoyd'd of delivering their actions peccameale and by shreds to the Readers prejudice. We will therefore return to the place from which we made this diversion.

2. In the year of Grace five hundred thirty two Ota King of Kent dyed, leaving his Son Irmeric Successour in his Kingdom: who was illustrious for nothing more then in that he was Father to the glorious and happy King Ethelbert the first Christian King among the Saxons.

3. Two years after dyed also Cerdic King of the West-Saxons in the sixteenth year of his Reign, to whom succeeded his Son Kenic in all his Dominions, except the Isle of Wight, which he left to his Sisters Son Wiger, whom he dearly lov'd, both for propinquity of blood and military skill.

A. D. 529

XXII. C.

XXII. CHAP.

1. 2. &c. Of S. Iohn a British Saint, in France.

4. 5. &c. Of S. Mochta a British Saint in Ireland.

IN our ancient English Martyrologe the death of a Holy British Priest is assigned to the year five hundred thirty seven. His name was Iohn: and his fame was more celebrated in forrain Nations then his own. The great commotions of Britanny and barbarous cruelty of the Saxons compelled great numbers to seek means of serving God abroad, which they could not find at home. Among whom this Holy Priest Iohn was one who retir'd himself into France, and there he spent his life in solitude and prayer in the Province of Tours, yet it pleas'd God by a miracle after his death to make known his sanctity. Which miracle I should scarce have mention'd in this History, were it not that I find it related by a famous Bishop S. Gregory of Tours, in whose Province this Holy Priest liv'd, and who might himself have been an eye-witness of it. The relation given by him is as followeth:

Greg. Turon
degl. in Con-
fess. c. 43.

1. Not far from the Church of Caen rests the sacred body of a certain Priest named Iohn. He was by Nation a Brittain, and living here with great devotion and piety, our Lord was pleas'd by some miraculously to restore health to many. He the better to attend to divine love, avoided the sight of men, confining himself to a little Cell and oratory over against the Church of Caen: where is a little Orchard cultivated by himself: he had planted a few laurel-trees, which now are so increased, that the boughs of them being drawn together arch-wise doe afford a very pleasing shade. Under these laurels, his custom was to sit, reading or writing, as he thought fit. After his death among the said trees whose wide-spread'd branches made a very commodious shade, there was one which through age was quite withered. Then he to whom the care of the place was committed digg'd up the roots of the said dry tree, and of the body of it heaved out a seat or bench, upon which when he was weary, or would seriously meditate on business, he was us'd to sit. After he had made such use of the said seat the space of two years or more, a thought of remorse came into his heart, I believe by divine Inspiration, which forc'd him to say, Alas, sinner that I am, why doe I for mine own convenience make use of a seat fram'd of the tree which so holy a Priest planted with his own hands. Having said thus, he presently took a spade and digging a deepe hole in the ground presently, he put the seat in it: after he had cut off the roots which supported it: and then cover'd it with earth. Now behold a great wonder!

The very next spring this dry bench, thus buried as hath been said, sprouted forth into green branches, as the other trees did: which prosper'd so well that at this day there are proceeded from it severall young trees five or six feet high, and some higher, which every year by our Lords blessing doe more and more flourish.

3. The Centurions of Magdeburg take notice of this Saint and of the Orchard planted by him, but conceal this wonder. He is likewise commemorated in the Gall can Martyrologe on the seaven and twentieth of June.

4. And as the French Church doth celebrate the memory of this holy British Priest Iohn, so doth the Irish that of S. Molua, who by B. Fishers supputation dyed also this year. He in the beginning of the Saxon troubles forsook his country, and pass'd over into Ireland: And according to the narration of of Iacelinus, coming to a certain place near the sea call'd Lough (or Lough) very pleasant and delicious: there he resolv'd to repose himself. In the same place S. Patrick had formerly had a resolution to build a Church: but was commanded by an Angel to consign that place to a certain Brittain named Molua, or Mochta, who would shortly come thither and end his days with great sanctity: which he accordingly did. He was oftentimes there visited by S. Patrick, whose Disciple he became: and withall took the care of twelve lepers recommended to him by S. Patrick. He prophesied of the Holy min Columba. And was afterward consecrated Bishop of Lough by S. Patrick. As touching the censure inflicted on him by S. Patrick, that because he wav'd in his Faith touching the long lives attributed to the ancient Patriarchs in Genesis, he himself should live three hundred years: so long a delay of his happiness being to be his punishment; this is deservedly reiect'd by the learned Bishop Fisher: As likewise, that S. Patrick before his death recommended to him the care of his see of Armagh. For Records of good authority doe leaveit out of doubt that S. Benignus was design'd by S. Patrick in his lifetime his Succellour in that see. The memory of S. Molua is celebrated in the Annals of Ulster on the thirteenth day before the Calends of September.



XXIII. CHAP.

XXIII. C.

A. D. 539.

XXIII. CHAP.

1. 2. &c. S. Kentigern made Bishop, being nearly five and twenty years old.

5. 6. &c. Certain defects in his Ordination: Dispensed with by S. Gregory the Great.

A. D. 539.

IN the year five hundred thirty nine S. Kentigern being then no more then five and twenty years old, was consecrated Bishop of Glasce. Concerning his birth in the year of Grace five hundred and fourteen, and how his Mother in his conception was deluded by some unknown person, inasmuch as he was vulgarly esteem'd to have been the Son of a Pagan, as likewise how great severity was us'd to her by her Father when she was known to be with child, how she was fust cast headlong from a high Mountain, and miraculously escaping that danger, was expos'd to the sea alone in a boat without Oares, and by a wonderfull Providence landed safely in the Northern parts among the Scots, and there immediately deliver'd of her child, and lastly how both the Mother and Infant were nourish'd by a Holy man call'd Servanus, hath already been declared.

1. When he was capable of learning, the same S. Servanus took great care to instruct him in knowledge and piety, wherein he profited admirably, so that he was beloved by his Master beyond all his companions: who therefore gave him the surname of Munghu, which signifies Dearly beloved: By which name the Scots vulgarly call him to this day, saith B. Fisher.

Pr. in Pri-
m. f. 614.

As expre-
ss'd in Kenigern.

3. How he came afterward to be elected Bishop, Iohn of Tinmouth thus relates: When he was come to an age wherein he might dispose his own affairs, the man of God Kentigern went from his Master to a place call'd Glashu, where he liv'd alone in great abstinence, until the King and Clergy of that Region, call'd then Cumbria (now Galloway) together with the other Christians, who were but few chose him for their Pastor and Bishop, notwithstanding the utmost resistance he could make. And sending for one single Bishop out of Ireland they caus'd him to be consecrated after the then usual custome among the Britains and Scots: For at that time a practice had gotte footing to use no other Ceremonies in the Consecration of a Bishop but only the infusion of Sacred Chrism on their heads with invocation of the Holy Spirit, benediction and imposition of hands. For those Islanders, remov'd as it were out of the world, by means of their continual infusions by Pagans, were become ignorant in the Ecclesiasticall Canons. For which reason the Law of the Church condescended to them, and admitted an excuse in

thus regard, so that Ecclesiasticall censors did not touch them. Notwithstanding S. Kentigern, as we shall declare presently, did make full satisfaction for the defect and error committed in his Consecration.

4. His Diocese extended it self according to the limits of the Kingdom of Cumbria, from that famous Wall from Sea to Sea which had formerly been built to hinder the Enemies incursions into the Provinces of the Britains, as far as to the River Ford, or Scottish Sea, Northward. It was in the five and twentieth year of his age that he was consecrated Bishop.

5. In this Episcopall Consecration there were more then one defect, and transgression of the Canons: 1. First his age, that he was made Bishop being no more then five and twenty years old, whereas in the Council of Agde (Agathensi) assembled not above three and thirty years before this time, and in which probably severall British Bishops were present, a Decree was made, That no Metropolitan should presume to ordain any one Bishop before he was arriv'd to thirty years, that is, the age of a perfect man: least by reason of his youth he should, as it sometimes happens, incur some fault and error.

Council Agath.

Council 1. 70.
can. 1. 6.

2. Again the Fathers of the first Nicene Council order'd: That if any one were made a Bishop without the iudgment and consent of the Metropolitan, he was forbidden to exercise his Episcopall jurisdiction. Now in this Ordination of S. Kentigern there was no consent of any Metropolitan, nor to much as concurrence of any Bishop of the neighbouring Diocese. 3. Thirdly the first Canon of the Apostles, confirm'd by many Councils, enjoyn'd that every Bishop should be ordain'd by at least two or three Bishops: Whereas S. Kentigern was consecrated by one single Bishop, and him a stranger of a forrain Nation. 4. Fourthly in the consecration of Bishops the Ancient Fathers for the dignity of that Degree ordain'd many Rites to be observ'd, besides such as belong'd to the essence of that Sacrament: as announcing the Head with Chrism with invocation of the Holy Spirit, signing the person with the sign of the Cross, imposition of hands, together with severall other Rites adjoyn'd for the adorning the house of God, a defect whereof did not vitiate the Sacrament, but person only.

Council 1.
Apst.

6. Now in all these points some defects there were in the Ordination of S. Kentigern, which defects when afterward he call'd them to mind, caus'd great unequities and remorse in him. But whereas the forecited Author says, That by a custome introduced among the Britains this Sacrament of Ordination of Bishops was practic'd thus imperfectly: it appears that such a deficiency was crept in among them, and this only because the Saxons entering caus'd to great disturbances in the Island, that the Ecclesiasticall Canons were either forgotten, or if remembered, could hardly be practic'd. Either there were no Metropolitans, or they were so far distant, that in those dangerous times, no access could be had to

them:

A. D. 539.

them: Most places wanted Bishops, and even inhabitants; so that it was a wonder that even the Holy Chrism could be supplied, which no doubt was furnish'd out of Ireland.

7. Hence it is manifest that these disorders and neglect of Ecclesiastical Canons were an Errour venial, because unavoidable: that in former peaceable times the practise was otherwise, and the Canons were duly observed: So that the purity of the Britains Faith was hereby nothing prejudiced. Therefore some Protestant Controversists doe unreasonably collect from hence that the Britains before S. Gregorys time did not in their Ordinations conform themselves to the Roman Church, but received their Rites from I know not which Eastern Churches: Whereas no Eastern Churches can be found which neglected any of these Ceremonies: and as for the Roman, it is evident by what hath been formerly declared, that the Britains in their Discipline establish'd by Councils demanded a confirmation from the Sea Apostolic.

8. But a more Authentick proof of the respect and dependance which the British Churches had of the Roman, cannot be imagin'd, then the behaviour of S. Kentigern himself. For being afterwards afflicted in mind for the foresaid defects in his Ordination, he did not seek for Counsel or remedy from any Metropolitans in Brittany, Ireland or France, but only from Rome and the Supreme Bishop thereof, to whom the Custody of Ecclesiastical Canons was by the Church committed, and who had authority to enjoin the observation of them, to punish the transgression, and to supply or dispench with the defects either by negligence or necessity occurring in the execution of them.

Ap. Capetav. in S. Kentigern.

9. This is expressly declar'd by the foresaid John of Tinnmouth in his prosecution of the Life of S. Kentigern: where he tells us, That the Man of God went seven several times to Rome, where he simply and particularly layd open his whole life, his Election, Consecration and all the accidents which had befalln him to S. Gregory the speciall Apostle of the English. Upon which the Holy Pope perceiving that he was a sincere man of God and full of the Grace of Gods holy Spirit, confirm'd his Consecration, knowing that it came from God. Moreover at his often and earnest request, yet with great unwillingnes, he condescended to supply those small defects which were wanting in his Consecration: and having done this, he dismissed him to the work of the Ministry which was enjoyn'd him by the Holy Ghost.

10. Hence appears that in the Ordination of S. Kentigern nothing was omitted that was of any necessity, since it was only upon his importunity and for satisfaction of his Scrupulosity that S. Gregory supplied the omissions of certain Rites required by the Canons. The greatest fault that the Holy Bishop could impute to himself was his being consecrated by one onely Irish Bishop, against

the Expreess Canon of a General Council. But considering the quietnes and danger of the times, and the want of Bishops, though there was a transgression of the words of the Canon, yet there was none of the mind of it, which certainly does not oblige to impossibilities. And this was the resolution of the sence of it which the same S. Gregory gave to S. Augustin, answering the like difficulty, in these words: In the Church of the Angli, wherein at present thou art the onely Bishop, thou canst not ordain any other Bishop, but thy self alone without the concurrence of other Bishops.

XXIV. CHAP.

1. 2. S. Kentigern Vertues.

1. **H**OW S. Kentigern behav'd himself in discharge of his Episcopall Office is thus further declar'd by the same Author: After his Consecration, during the whole course of his life his custom was to eat only every third day, and sometimes, fourth, and his food was bread, Milk, cheese and butter. For he alway abstain'd from flesh and wine, or any other drink which could distemper. Next his skin he wore a very rough hairy-cloath, and over that a garment made of goat-skins together with a close Cowle: and his uppermost clathing was a white Albe, the albeys were a stole, and carried a pastoral staffe or Crozier, not spherickall, nor gilded and set with precious stones, but of simple wood, bowing back at the top: and in his hand he ever held a book. Thus he was always in a readines to exercise his function, whensoever necessity or reason requir'd. He lay in a stone-chest made hollow like a Bier: under his head lay a stone: and under his body were cast cinders and a Calice of hay: in which posture he with some unwillingnes admitted a short sleep: after which he would plunge himself in cold water, and so recite the whole Psalter. This customary practise neither snow nor rain did interrupt, nor any thing but sickness or journeying: and then he would redeem a discontinuance of these austerities with some spirituall exercise. Thus does that Author describe S. Kentigerns private life, by many other arguments showing him to be a man absolutely perfect in all vertues.

2. Consequently he relates other actions of his in order to the discharge of his Episcopall Office, saying, He fix'd his Episcopall See in the City of Glasco: where likewise he ordain'd a great Congregation (of Religious men) who liv'd according to the form of the Primitive Church, in community of all things. The Infidels in his Diocese he converted to the Faith. Apostates and Hereticks he by his sound doctrine recall'd to the bosom of our Holy Mother the Church. He every where threw down Idols and Images of Devils, and built some Churches. He distinguish'd

Grog. M.

XXIV. C.

Ap. Capetav. in S. Kentigern.

id. ibid.

guish'd

A. D. 544.

guish'd Parishes by their certain bounds. He was always travelling to gain soules to God, never riding on horse-back, but in imitation of the Apostles always going a foot. And because he would not eat his bread in idleness, his custom was to labour with his hands in agriculture. His other Gifts we shall relate hereafter.

XXV. C.

XXV. CHAP.

1. 2. *Gr. Mordred King Arthurs Nephew rebelles: He is pursued by King Arthur: and both slain.*
7. 8. *King Arthur dyed, and was buried at Glasfenbury.*
9. *His appearing again long expected by the welsh.*
10. 11. *Gr. His Monument discovered in after ages.*

A. D. 540.

V. Monast. de. miquil. d. 10. 11.

A. D. 544.

1. **A**BOUT this time it was that our famous King Arthur found at last repose in his grave, which he could never enjoy during life. The manner how he was brought to his end is thus related by our Historians.

2. In an expedition which upon some unknown occasion he made abroad he left the administration of his Kingdom to a Nephew by his sister, and son of Leah King of the Brits called Mordred. Who taking advantage of his Uncles absence, invaded the throne upon a pretence that King Arthur, was a bastard, as being born not in lawfull marriage. And to this reason he added the crime of incest, violently taking his Uncles wife Queen Guenhumara. Moreover to strengthen him self, he entred into a Confederacy with the King of the West-Saxons, to whom he quietly yielded several Provinces.

3. These infamous crimes being come to the ears of King Arthur, he presently returned into Britany, inflamed with a rage and hatred unquenchable against his abominable kinsman. Mordred was prepared to hinder his landing: at which time a cruell battell was fought between them, in which Angulfin King of Albania, and Walwan another Nephew of King Arthur were slain. Notwithstanding at last with infinite difficulty he landed: And renewing the fight he made a great slaughter of his enemies, and compelled Mordred to fly to Winchester. Whether he was with great fury pursued by King Arthur: where in a second battell after much blood shed Mordred was again putt to flight, which he directed towards Cornwall. But King Arthur not ceasing to follow, at last overtook him near the River Camblan: in which place the controversy between them was ended, but fatally to them both.

4. For Mordred having ranged his army, in a desperate fury rushed among his enemies, resolv'd rather to dye then once more to

I I. Part.

A. D. 544.

shew his back to them. In this combat, which continued almost a whole day, after horrible blood-shed on both sides King Arthur with the courage and fury of a lyon rushed into the troop where he knew Mordred was: and making way with his sword, at last with horrible slaughter disperst his enemies. There fell the Traytor Mordred, and with him severall Saxon Commanders, Cheldric, Elaphum, Egbrith and Brunning, and many thousands with them.

5. But this Victory cost King Arthur his life also. For in the combat he received a mortall wound: Whereupon he was conveyed into the Isle Avalonia (now Glasfenbury) by the charity of a kinswoman of his, a noble Matron called Morgann. This gave the foolish British Bards occasion to invent the story of a Faery Goddess called Morgann which carried the Body of King Arthur by Magical skill into Avalonia, with a promise that she would cure his wounds, and that he should return with his former courage and strength to govern his Britains: And for this reason during many years, yea ages, his return was expected by them as foolishly as the coming of the Messiah is by the Jewes.

6. When Queen Guenhumara heard of the return of her husband, and his war with his Nephew, she fled in great hast to the City Cair-leon, where she took the Habit of Religion among the Nuns in the Monastery of S. Julins the Martyr.

7. The true reason why King Arthur would be carried to the Monastery of Glasfenbury doubtles was, partly to prepare himself more perfectly for death in the company and by the assistance of the Holy Monks living there: and likewise that after his death he might be buried among such a world of Saints as repos'd there from the beginning of Christianity. The like design we read of in Constantine, for he ordain'd his buriall in like manner, to the end he might be partaker of the Suffrages of so many Saints, & of the prayers of such as in succeeding times should come to visit their Monuments.

8. King Arthur before his death gave unto the said Monastery Brent-march and Poulden with other lands beside: Which the Pagan Angli took away, but afterward being converted to the Faith restored with advantage. He appointed likewise for his Successour a kinsman of his called Constantine: and having recommended himself to the Prayers of the Monks, he dyed happily, and after a Christian manner, was buried with a Croffe.

9. His conveyance to Glasfenbury was, it seems by own order, done with great secrecy: and by the same order his death and place of burial was studiouly cōceal'd. The reason is given by Marthew of Westminster in these words: The dying King was desirous to be hidden, least his enemies should insult and his friends be molested for so great a calamity. And hence is that since our Historians doe relate nothing of his

B. H. H. B. Eccl. 1. 4. c. 60.

Antiquit. Glasfen.

A. D. 544.

W. Monast. hic.

dear,

Malmshw.
de Reg. b. l. 3.
p. 115.

Met. Paris.
A. n. 1561.
Gualdus. am
br. in 162.
Ecc. ap. p. 119.

Tab. Mag.
Glaston apud
P. in in p. 117.

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death and burial, the British Nation out of their great affliction to him, doe contend that he is still alive. And on this occasion was invented the Prophecy fathered on Merlin the Magician, that he should appear and reign once more. Lastly Malmshurien affirms that in his time (who dyed in the year of Grace one thousand one hundred forty two) the Sepulcher of King Arthur could not where he found: whereas the Monument of his Nephew Walwin Prince of a Territory called Walwerth, had lately been found in the time of King William near the Seacoast, and that it was fourteen foot long.

10. Notwithstanding a little while after in the reign of King Henry the Second, by the pious industry of certain devout persons King Arthurs Monument was at last found, and the expectation of his return utterly vanished among the Welsh Nation. The manner how it was found together with the description of it, we have in severall of our Histories, as Matthew Paris, and Gualdus Cambrerisi, who affirms that the Abbot who found it shew'd him the Crosse which lay over King Arthurs body, the characters whereof he curiously read, &c.

11. But the most authentick account hereof we may receive from the Great Table of Glastonbury framed on purpose to continue the memory of the said Invention, a copy whereof is preserved by S. Fisher, in this tenour: In this Island Avalonia, or rather this Tomb of saints at Glastonbury, doe rest King Arthur the flower of the Kings of Britanny, and a Guenbavera his Queen, who after their decease were honourably buried near the old Church between two stone Pyramids, heretofore nobly engraven: And in the same place have their bodies rested for many ages, to wit, six hundred twenty eight years, till the time of Henry de Soils, who after the burning of the said Church was Abbot of the same place. The which said Abbot after many admonitions by severall persons commanded men to digg between the said Pyramids, to try whether they could find the Kings body: but before they began to digg, the place was all encompassed with corraints. They digged therefore exceeding deep, and at last found a very great Hiere of wood altogether shut: which when they discovered they opened, and within it discovered the Kings body, and a certain Crosse of Lead, of which one whole side was filled with this Inscription, Here lyes buried the famous King Arthur in the Island Avalonia. Then they opened the Tomb of the Queen, and the heys of her head were spread over her body, and seemed as if she had been lately buried: but as soon as they touched them, they fell all into dust. The Abbot then and convent with great joy and exceeding honour transferr'd their Bodies from thence, and placed them in a double Monument of stone nobly engraven on the out side, in the great Church: to wit, the Kings body by it self at the head of the Tomb: and the Queens on the East side.

12. As touching the two Pyramids between which King Arthurs Monument was first

placed, and the ancient, scarcely legible, inscriptions on them, which Malmshurien has copied out, we gave our opinion of them when we treated of the first foundation of the Monastery of Glastonbury, supposing that they were the names of certain Holy persons there anciently buried, among which King Arthur prudently desired to be placed, for the reasons afore sayd. Yet since among them there are found some names which favour of a Saxon Originall, it may therefore seem that some of those persons were buried, and their names inscribed in after times: But withall, since the Southern parts of Britanny had of ancient times been possessed by nations of a German originall, as the Belgæ, Arrebates, &c. why might not many of their names continue after their language was changed?

XXVI. CHAP.

1. Folly of those who deny that ever there had been such a King as Arthur.
2. The Crosse a proof of his being a Christian.

THE foresaid testimonies and irrefragable Monuments doe evidently declare the unreasonableness of some late Writers assertion, that King Arthur was neither a King nor a Christian, yea that there never was any such man, but that his actions and even his being were merely the creatures and fictions of idle dreaming Bards.

2. Among such censorious Writers, Geoffrey of Monmouth and Bale doe most vainly and falsely faign that their Great Arthur, who never had a being, as may be understood from Saint Beda, did in the time of Clodoveus King of France destroy the Saxons, and performed more wonderfull Exploits through the whole world almost, then Alexander the Great: That he was a Christian, &c. Indeed that many foolish stories passe concerning him it cannot be denied. But that it may be collected from S. Beda that there was never any such man is a mistake. All that he says is, That Ambrosius Aurelianus a modest man was the only person of the Roman stock who overlived the miseries of the Britanni, at the time when the Saxons first raised such Tragedies in the Island. He does not deny that he had sons and grand-children: On the contrary Gildas expressly affirms that the Offspring of Ambrosius in the times when he wrote did degenerate from the virtue of their Ancestors.

3. It cannot therefore be denied that such a Prince governed the Britanni, as King Arthur, that his reign continued the space of about three and thirty years: that in the twentieth year of his age he died, and was buried after the Christian manner was sufficiently

ciently

Gualdus.

beda l. l. c. 1.

Id. ibid.

Gildas l. c. 1.

Cybil. Ca.
nub. 3. d. 10.
of in via.
l. 1. 1. 1.

Ap. Capgr.
n. 1. 1. 1.

Id.

under Britanny Kings. XI. Book. 251

ciently testified by the Crosse over his Tomb. Which Crosse was from the beginning esteemed through the whole Church an assured badge of Christianity, but in the beginning of the late Change, called a Reformation of Christianity, the Crosse which testified that King Arthur was a Christian, was by a person of quality a Presbyter thrown down to testify that another sort of Christianity began then to arise. The first degree of Apostasy declar'd by the Emperor Julian was the casting away the sign of the Crosse, which, faith S. Cyrill, is the prime and immoveable foundation of the Faith profess'd by a Christian, and which, according to the testimony of S. Athanasius, hath in every age triumphed over all Superstition and Idolatry: Whereas of late the Crosse it self is accounted at the belt to be superstition, and our Veneration of it, Idolatry.

XXVII. CHAP.

1. 2. &c. Of S. Ilutius.
4. His Vow of Chastity: blasphemed by the Centurions, &c.

BEFORE we apply our selves to the narration of the Gest, or indeed crimes, of the degenerate Successors of King Arthur, it will be expedient to celebrate the virtues and Sanctity of two Holy British Saints, famous in that age, S. Ilutius and S. Sampson: the former, heretofore mention'd, dyed during that Heroical Kings reign, but in what year is uncertain: the other flourish'd then, though his life was continued severall years after.

2. S. Ilutius (in the Gallican Martyrologe call'd S. Hildonus, by others S. Eleutus) was the son of a Noble Soldier nam'd Rigan. His mother was call'd Rigenquilda, daughter to the Prince of Lesser Britanny. In his childhood he was by his parents care instructed in learning: but being arriv'd to more years he applied himself to Martiall affaires. And hearing the report of the magnificence of his kinsman King Arthur, he resolv'd to visit him, by whom he was with great honour receiv'd. Afterward he went to the Prince of the Province, now call'd Glamorgan, by whom he became so highly esteem'd, that he was advanced to the highest condition in that State, and next under him govern'd the Court.

3. After this he was counsell'd and perswaded by S. Cadocus, surnam'd Sophias, to forsake his secular habit and profession, and to consecrate the remainder of his life to the service of God, that so he might more assuredly attain to eternall happiness and rewards. Ilutius thereupon yielding his assent and submission to the words of the Holy man, relinquish'd the world, and retiring himself to a commodious mansion liv'd there some time a solitary devout life. He is sayd by Piers to

II. Part.

have been a Disciple of S. German of Auxerre: Afterward he had recourse to S. Dubricius, then Bishop of Landaff, who gave him the Tonfure and Crown, badges of a Religious Profession, and so dismiss'd him to his place.

4. Thus, faith Piers, with the consent of his wife he vow'd perpetuall Chastity, which was also by his wife observed. This his signall act of contempt of sensual pleasures is so displeasing to the Centurions of Magdeburg, that although in the beginning of their Narration touching his actions they had given this Character of him, That he was above all that liv'd in his Nation most eminently skill'd in the Scriptures of the Old and New Testament, and divine Philosophy: moreover that he was adorned by Almighty God with the Spirit of Prophecy and knowledge of future things: Notwithstanding in the pursuit being to mention this Flow of Chastity, they not only contradict the former Character, but invent a most blasphemous lye, adding these words, Ilutius was notoriously fill'd with the spirit of Anti-Christ: insomuch as out of contempt of marriage, and in opposition to the Apostles Doctrine, he repudiated his most chaste wife, and moreover pluck'd out her eyes. Which most impudent lye, reported likewise by Bale an Apostate and transgressor too of his Vow of Chastity, has not the least ground in our ancient Records touching his Gest.

5. The Memory of his learning and sanctity is to this day preserv'd in Glamorganshire, where there is a town and Church call'd Llan-lut, contractedly from Llan-Ilut (not far from Llan-carvan the habitation of S. Cadocus) where S. Ilutius diligently preached Gods word, and moreover instituted a Colledge of Scholars, whom he instructed in learning and piety. Among whom the most illustrious was S. Sampson, of whom wees shall treat presently, and who by his Masters directions embraced likewise a Religious Profession.

6. Severall fables and unfavoury Miracles reported in Capgrave touching S. Ilutius, deserve to be omitted: Neither seems there to be any iust ground for this passage in the conclusion of his life: That when his last end approach'd, he return'd into Lesser Britanny, and there in the City of Orle, after many signs and miracles wrought by him, he commended his body to the earth, and his Spirit to God, on the eighth day before the Ides of November. For doubtless if he had dyed in Lesser Britanny the Gallican Martyrologe would not have been silent in that particular: Whereas it mentions nothing of him but that he was a Disciple of S. Germanus of Auxerre whilst he preach'd against the Pelagians in Britanny; that he was the Instructor of S. Sampson Bishop of Dole and of many other illustrious Monks: and lastly that he was eminent for the Spirit of Prophecy and many Miracles. Which Martyrologe differs in one particular from ours, in which he is sayd to have been the Disciple of S. Germanus Bishop of Paris, not of Auxerre.

II ij

XXVII.

Piers in S.
Ilutius.
Ap. Capgr.
ibid.

Magdeburg.
Cent. 6. c. 10.

Id.

Ap. Capgr.
ibid.

Martyrolog.
Gallican 7
November.

A. D. 540.

XXVIII.
CHAP.

XXVIII. CHAP.

1. 2. Of S. Sampson.
3. 4. Of S. Piro.
5. S. Sampson an Arch-bishop in Britanny:
and where.
6. &c. He carries the Pall to Dole in Lesser
Britanny: which Church therefore pre-
tended an exemption from Tours.
8. Of S. Conaid, or S. Mein.

1. **A**S touching S. Ilrue his Disciple, S. Sampson, he was born in Great Britanny in the Province of the Dimet or South-wales, now call'd Glamorganshire: He descended from Noble parents: His Fathers name was Amon (as we read in B. Vlier) and his Mother, Anne, who was born in the next Province, call'd Penetia from the chief City Caer-guent, or Pente Silurum. His parents having liv'd many years childless, at last by their frequent fasting, Alms and prayers obtained him of God.

2. In his younger years he became a worthy Disciple of S. Ilrue, faith Pits from Leland, from whom he learn'd human knowledge, in-terpry of life, and Monastick institution in a Monastery which a little before he had founded by the assistance of a Holy man call'd Piro.

3. Concerning this Holy man we read in Vincentius this testimony: There was, faith he, a certain Island not far distant from the Monastery of S. Ilrue in which another Monastery was built by a holy man named Piro. Thither did S. Sampson haile by Gods guidance and the advice of his Master S. Ilrue: and there did he lead a perfect and Angelical life. He was in his conversation amiable, persevering in good works, and vigilant in prayer &c. Not long after, Piro being prevented by Death, the Holy man Sampson was by the unanimous suffrages of the Convent chosen Abbot. This Election by B. Vliers computa-tion was made in the year of Grace five hun-dred and thirteen. And eight years before, when S. Piro, as hath been said, came into Britanny, the rusticall Pagans living there gave him notice of the sanctity and austere life of this Holy man, who then liv'd not far from thence a solitary life.

4. Four years after he had been chosen Abbot, faith B. Vlier, by the permission of the Holy Bishop Dubricius, he went into Ire-land in the company of certain Scots who in their return from Rome came thither. His stay in Ireland was not long: for he was present at the synod of Breu in the year of our Lord five hundred and nineteen.

5. He was afterward ordain'd and con-secrated an Arch-bishop in Britanny: but nei-ther the time, nor place can assuredly be

defined. But that S. Sampson a British Arch-bishop went out of this Island into Lesser Britanny, and carried over with him the Pall, which was the ensign of his dignity, is cer-tain beyond all controversy. A great de-bate there was in the time of Pope Innocent the third whether the Pall was transfer'd from York or from Menevia, Matthew Paris declares his opinion that it was from York: But Giraldus Cambrensis in his Dialogue con-cerning the Church of Menevia relating this controversy, brings in Pope Innocent thus obiecting in the behalf of the Church of York, Tea but this Sampson Bishop of Dole, as the tradition is, had formerly been Arch-Bishop of York. Whereto Giraldus thus answers, saving your Reverence, the case is otherwise: for the History of the Church of Dole affirms him to be our S. Sampson, and to have relation to no other Church in Britanny. Hence it is that in the Sequence sung in that Church on the Festivity of S. Sampson it is expressly said, That the Prelate of Menevia was transferr'd to the pre-mie Dignity of the Church of Dole. As for the Advocats in behalf of the Church of York they are deceived by an equivocation of the Name, because in their Records they find the name of an Arch-bishop Sampson. And another plea which those of York had for their cause was a supposititious Prophecy of Mer-lin: That the dignity of London should ad-vance Canterbury; And the seventh Passow of York should be honour'd in Lesser Britanny.

6. The debate therefore is generally con-cluded to the advantage of the Church of Menevia, in which S. Sampson is suppoied to have succeeded in the place of Kynner who was next to S. David. Now the Church of Menevia being a Metropolitan Church, enjoy-ing all the Priviledges of the Church of Caer-leon, the Archbishop thereof by consequence wore a Pall, the Ensign of that Dignity. Which Pall was by S. Sampson carried over to Dole in Lesser Britanny in the year of Grace five hundred sixty six, at which time the whole Province of Menevia was almost depopulated by a raging pestilential disease, as hath been ob-served by Roger Hoveden, Harpsfield, Siebertus and others: the Holy Bishop was unwilling to avoyd the danger: But his freinds being urgent, he took ship and landed in Ar-moria.

7. Being arrived there he was admitted into great favour by Childbert then King of France: and with his licence and contribution founded a Monastery where he lead a life wholly employ'd in Divine meditations: and by his most holy example and admonitions directed many Disciples in the same way. Thus we read in the Gallican Marty-ro loge.

8. S. Sampson in his voyage took with him a companion of suitable holines call'd S. Conaid, vulgarly by the French named S. mein, who probably is the same which otherwise is styled S. Mevennus, whose life hath been written by Roland a Nova-Villa: by whom he

A. D. 540.

Met. Patr.
A. D. 1199
Girald Camb.
de Ebor.
Menevia 418.Harf. c. 37.
in 6. p. 100.Gallican.
Mort. 15.
Noveb.

is styled

A. D. 540.
Ireland, in
v. 1. c. 100.Martyr.
Gall. 15.
Nov.

is styled the son of a Noble man of Great Britanny living in the Region of Penta (or Caer-guent) in Gubria (S. Sampsons country): That he receiv'd good education, having been by his parents recommended to S. Sampson of Menevia. One speciall Miracle is recorded to have been wrought by him, which was that by his prayers a fountain sprung forth in a dry soile, very effectually for curing several diseases, and specially the scurvy (Pfora) which therefore is vulgarly call'd the Disease of S. Mein. This is related in the Gallican Martyrologe on the fifteenth of June. He is suppos'd to have dyed in the year of Grace five hundred and ninety. And he is commemorated likewise in our English Martyrologe on the same day by the name of S. Main.

9. After that S. Sampson had spent some years in his Monastery of Dole, the Bishop of that City dying he was elected in his place. And having in his custody the Pall which he had worn formerly being Arch-bishop of Menevia, the same he made use of in his Epis-copall functions also at Dole. From whence his Successors Bishops of Dole taking advan-tage, assum'd likewise to themselves the ho-nour of wearing a Pall, and consequently of challenging an Archiepiscopall Jurisdiction and an exemption from the power of their former Metropolitan the Arch-bishop of Tours. This they continued many ages, till the dayes of Pope Innocent the third, notwith-standing many oppositions and protesta-tions of the said Arch-bishops. And all that time the See of Menevia, or S. David, though acknowledged the prime Church and Metro-polis of Cambria, yet abstain'd from the Pall. For which cause Pope Eugenius the third under our King Henry the first subjected it to the See of Canterbury in the year of our Lord eleven hundred forty eight.

10. Thirty three years S. Sampson with ad-mirable sanctity administrated that Bishoprick, and in the year five hundred ninety nine receiv'd his eternall Reward. His body by reason of the frequent incurfions of the Danes and Nor-mans, was removed from Dole to Orleans: Where it was receiv'd with such reverence, that a Church was built on purpose to keep it, which to this day is dedicated to his honour, although destitute of that sacred pledge: which among many other bodies of Saints was impiouly burnt by those professed Enemies of Sacred things the Hugue-nots in the last age, who seized on that City. Thus we read in the Gallican Martyrologe on the twenty eighth of July. Some part of his Relicks was with great veneration repos'd in the Abbey of Middleton in Dorsetshire, which was built by King Ethelstan in expiation of being at least accessory to the murder of his brother Edwin in the year of Grace nine hundred thirty four.

11. His Successour in the See of Dole was his kinsman, and companion of his voyage, S. Maglore: concerning whom we shall treat in due place.

XXIX. CHAP.

XXIX. C.

1. 2. &c. Of S. Malo, or Mahutus.

1. **A**Nother Kinsman of S. Sampson call'd S. Maclovius, or S. Malo, otherwise S. Mahutus, was famous at this time. He during the tempest rais'd in Britanny by the treason of Mordred against his Vnckle King Arthur, and the bloody war following, left the kingdom and pass'd likewise into Lesser Britanny, the common refuge of devout men in those times.

2. He was born in Britanny: His Fathers name was Went (He is call'd Hano in the Gallican Martyrologe) a Count and founder of the City by Historians call'd Guenensis. His Mother was call'd Derwella, or Darwaka, and she being threescore years old was deliver'd of him on the Vigile of Easter in the valley of Llan-carvan in Glamorgan-shire.

3. In the same place at that time lived a Holy man call'd S. Brendan, Abbot of the Mo-nastery of Llan-carvan by whom this Infant so wonderfully born, was baptis'd, and afterwards educated in all vertue and piety. From his childhood he is reported to have shin'd gloriously by innumerable Miracles, faith, Harpsfield, which indeed accompanied him all his life-time: many of which are recorded by Vincentius and S. Antoninus, but re-solutely declar'd to be impostures by the Cen-surators of Magdeburg without any proof.

4. Our learned Camden affirms that the constant Tradition was that he was afterward made Bishop of a City in the Province of the Icenii, now Huntingdon shire, call'd by Antoninus Dwosspon, because seated neer the River Ouse, but afterward the name was changed into Garmenchester, from Gormon, or Garthram the Dane to whom upon his becoming Chris-tian King Alfred gave those Provinces. Notwithstanding it is rather probable that the said Tradition was grounded on some mis-take.

5. In succession of time upon occasion of the troubles afore said, S. Malo, or Mahutus went beyond sea into Lesser Britanny: where he liv'd in great sanctity. But when the same thereof was spread abroad (as we read in the Gallican Martyrologe) he, out of a contempt of his own glory, retir'd himself privately into a cer-tain bordering Island, where in his Eremiticall manner of living he express'd an Angelicall pu-riety. But the brightness of the divine splendour discovered this light which endeavour'd to con-ceale it self. For when the Inhabitantes of the neighbouring Island heard say that a certain stranger excelling in the gift of preaching and power of Divine Miracles did hide himself there from the conversation of men (this they were told by some who had receiv'd help from him) they in

A. D. 540.

Vincent. l. 23.
c. 9.
Anton. lib. 12.
c. 8.Camden, in
Huntingd.Martyr. Gal.
15. Novemb.

a continu.

a common assembly came, and drawing him by force out of his solitude, chose him for their Pastor and inviting the neighbouring Bishops, they placed him in the Pontifical chair of the City of Aleth, and partly by entreaties, partly by mere force, they compell'd him to be their Bishop and Ecclesiastical Governour.

6. S. Maclovius being thus exalted to this dignity, shed forth abundantly the beames of that Divine Grace with which he was replenish'd, illustrating mens soules with the true knowledge of God, inflaming them with his Love, and affording both admonitions and examples of all virtues: to which likewise he added a great efficacy by wonderfull operations and miracles. Inasmuch as since the Apostles time wee read not of any one who wrought greater wonders in the name of Christ, then he: For with his word he calmed tempests; three dead persons he restor'd to life; to the blind he gave sight; by the sprinkling of Holy Water he expell'd Devils; and quenched the person of Serpents.

7. Neither was it in regard of Miracles onely that this Holy Bishop was like unto those Princes of our Faith, but resembled them likewise in his patience which was oftentimes put to the tryall: For he was assailed by certain impious persons, and suffred many calamities for justice and Religion, inasmuch as in the end he was violently thrust out of his Episcopall throne and Diocese, together with seven other devout persons whom he had chosen for his speciall companions, and who imitated him in purity of living: yet this so heavy a Crosse he bore after our Lord with a courageous mind, as the Apostles heretofore did.

8. Attended with these holy men Saint Maclovius fled into Aquitain: and in the City of Xaintes (Sanctonum) he was most kindly entertained, and fatherly assisted by Saint Leonius Arch-bishop of Bourdeaux, and Metropolitan of that City: who there accommodated him with a convenient habitation for serving God. For the Holy Arch-bishop Leonius bore a most tender affection to him, admiring and reverencing the Divine Graces which he observ'd in him, whom he esteem'd as sent from heaven to assist him in his Pastoral charge. For which reason, in all visitations of his Diocese and Province he took him for his companion, earnestly beseeching him to be his assistant by his wholesome counsells, by his Prayers acceptable to God, and by the examples of his holy Life.

9. Moreover this Man of God, although so disgracefully and unisfly exild, was not unmindfull of his flock: but forgetting all injuries, he daily invoc'd our Lords clemency for the conversion of that stubborn people. The Divine Majesty at last condescended to his Prayers, and by an Angel acquainted him that his flock was now penitent, and earnestly desir'd the return and favour of their Pastor: and that it was Gods will that he should repair to them, and restore to health that Region which was grievously afflicted with the scourges of Divine severity; that he should restore plenty to the barren earth, and

bestow his benediction on the inhabitants: And lastly having done this, that he should again return to Xaintes, where he was to be devoted of his corruptible flesh, that his soule might freely ascend to partake eternall felicity. All these things the Holy Bishop perform'd according as God had commanded: and when he came back from Britanny S. Leonius receiv'd him with greater joy, and express'd more respectfull offices and kindness to him then formerly.

10. Shortly after this S. Mahorus (or S. Maclovius) dyed, full of dayes and sanctity, and was buried by Leonius in Aquitain. And though the inhabitants of Aleth were deprived of the sacred Relicks of their prime Prelate, whom they had treated so injuriously, yet the Name of Blessed Maclovius remains, never to be blotted out: which to this day both adorns and defends that City with his glorious protection and celestiall benefits. Notwithstanding the Episcopall See does not now remain at Aleth, but is remov'd to an Island two miles distant from thence, anciently call'd Caron, where a City now built, is in memory of their Holy Prelate and Patron call'd S. Malo (Verbs Macloviensis).

11. To this large relation in the Gallican Martyrologe, Iohn of Tinnmouth adds: That S. Mahorus with his seven Disciples in devotion visited Rome, where he redeemed many Infidell Captives, and having instructed them in the true Faith, baptis'd them. Moreover that after forty years government having been unjustly and violently driven from his See at Aleth, he curs'd and excommunicated the people, and then retired to an Island in Aquitain call'd Agenis, from whence he repair'd to Leonius a Bishop there. Which relation contradicts the Gallican Martyrologe, according to which S. Maclovius was so far from cursing his flock, that he prayed daily for it. However the Centuriators of Magdeburg charitably remember only his cursing and not his prayers: and most unskilfully write, that he flourish'd under Leonius Bishop of the Saxons (mistaking Saxonum for Sanctonum:) and that he curs'd the Britains, his own countrymen, from whom he never receiv'd any injury. How long he liv'd appears not: but his death is in our Martyrologe assign'd to the year of Grace five hundred sixty four.



XXX. CHAP.

1. Of S. Brendan.

2. Of S. Doc, and S. Canic.

1. **S**aint Brendan the spirituall Father and birth no Brittain, is not be denied a place in this History: Concerning whom we read in the Holy man S. Gildas Albanus in Britanny: where he built a Monastery and a Church. He was also superior in the Monastery of Lancelan, where he baptis'd S. Maclovius. After that he returned into Ireland, where he was Abbot of a Monastery call'd Birra, and in the year of Grace five hundred seaventy one most happily ended his holy Life. Of whose glory and Beatitude revealed to S. Columba, the Author of that Saines life call'd Adamnan thus writes, where he introduces S. Columba thus discoursing with his Minister Diarmidus: Columba. Goe and quickly provide

all things necessary for celebrating the Holy Eucharist: for this is the day of the blessed death of S. Brendanus. Diarmidus. Why doe you command that we should prepare so solemnly for Masse so dayes since no Messenger from Ireland (Scotia) has yet brought tidings of the death of that Holy

man. Columba. However goe, and saile not to doe as I have commanded: for this last night I saw heaven on a sudden opened, and quires of Angels descending to meet S. Brendans soule, by whose incomparable splendour the whole world was that houre enlighten'd.

2. S. Brendan thus call'd to heaven, enjoyd on earth also an eternall Monument of his name and sanctity: for in the Isles of Orkney a town and Church were built, and were call'd from his Name. The reason of which honour and devotion was because his sacred body was thither translated. The day of his death is celebrated in our Martyrologe on the sixteenth of May: and his Translation on the fourteenth of June.

3. We will here conclude with the Memory of a Holy Brittain Abbot call'd S. Doc, who flourish'd in this Age. Of whom the Irish Annals thus write in the life of Saint Canic (from whom the Province of Kilkenny took its appellation, importing the Church of Canic.) When S. Canic was grown to an age capable of knowledge, he was desirous of instruction, and therefore pass'd over the Sea into Britanny, to a Religious wise man named Doc: and under him he studied diligently, and was taught both learning and piety. This S. Doc was one of the three Holy Britains from whom the Irish leard the form and Rites of celebrating Masse, as hath already been shew'd: the other two were S. David and S. Gildas.





THE
TWELTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAPTER.

I. CHAP.

1. *St. Gildas succeeds King Arthur. His Cruelty: Penance, and undertaking a Religious life.*

A.D. 142.

IT seems the Britains at the beginning had no such conceit of King Arthur: returning, for surely they would have expected awhile and not immediately have filled his Throne with a succession of strange Princes. The Bards had not yet contrived their fantastical Stories, which could find none in these times to hearken to them.

2. Therefore after King Arthur's death, Constantine, according to his designation, succeeded him in the Government of Brittany. He was the Son of Cadur Duke of Cornwall, and kinsman to King Arthur. His sufficiency to discharge that employment for the benefit of his country was enough approv'd by his glorious Predecessors choice. But Almighty God having fix'd a period to the British Monarchy, permitted many factions to arise, and many pretendants to the Principality, the opposing of whom hindered Constantine from advancing the common profit and safety of the Kingdom.

Gild. de Ex
cil.

3. Yea moreover ambition and revenge had such power over him that they invited

him to commit crimes, which hastned the ruine of his country. Hence it is that Gildas calls him the Tyrant of Danmonia: Tyrant by reason of his cruelty, and Tyrant of one onely Province, because severall others at the same time had invaded each one their severall Principalities: and for the maintaining of their unjustly usurp'd power fill'd the whole nation with all manner of crimes and impiety.

4. This gave occasion to the same Gildas to write and publish a passionate Invektive against the vices of the whole British Nation, which had universally deprav'd the inhabitants of all states and conditions excepting a few, exceeding few, who seeing destruction unavoidably coming on the Nation, sequestred themselves from publick affaires, and in solitude deplor'd the sins of others, and by great austerities and penances procur'd indulgence to their own foules.

5. In former times, saith he, our Kings, publick Officers, private persons, Bishops and other Ecclesiasticks, every one kept their order and perform'd the duties belonging to them. But when they were dead (Such as Ambrosius, Vtherpendragon, Arthur; and likewise Dubricius, David, &c.) there succeeded a generation utterly ignorant of the former Vertues, among whom all the rules of Truth and Justice were so shaken and subverted, that no foot-steps, nor so much as the least monument of those vertues appear'd in any

Id. ibid.

Id. ib.

of the fore said orders and conditions, &c.

6. Constantine at his first ascending into his Throne bound himself by a solemn Oath to govern justly, and to use his utmost endeavours to defend his Subjects from injuries and oppression, and the common wealth and oppression of its enemies. This appears, because the year following we find him accused of perjury and violating his Faith given, for his barbarous cruelty, and sacrilegious profanation of Gods house.

7. For two sons of Mordred, said Mathew of Westminster, rose in arms against Constantine, being desirous to revenge their Fathers death (slain by King Arthur, as hath been said) these joining in a confederacy with the Saxons, fought many battles with him. But at last being compelled to flye, Constantine pursued them: and one he slew before the Altar of S. Amphibalus his Church in Winchester: And the other who had hid himself in a certain Convent of Monks, he condemned to a cruel death at London.

Gild. de Ex-
cid.

8. For this sacrilegious inhumanity, Gildas in his too free stile calls Constantine the tyrannicall whelp of the Lynxes of Danmonia, an insinger of the dreadfull Sacrament of an Oath by which he bound himself before God and all his Saints to abstain from all injustice and treachery to his Subjects: notwithstanding which, in the very bosoms both of their carnall Mother and the common Spiritual Mother the Church, and here unto the most Holy Altars he had torn the bowels of two Royal Tombs, though covered with the Vestments of a holy Abbot (said Abbatis Amphibalus) whilst they stretched forth their hands, not armed with swords to resist, but to implore help from God and his Altar: notwithstanding all which, he most barbarously shed their blood, which with a purple dye stained the Seat of the Ecclesiastical sacrifice and the Sacred palls which covered it. By which expression of Gildas it seems that these two children, Sons of Mordred, had not been guilty of raising war against Constantine: but without any offence done by them had been murdered contrary to his oath.

Id. ibid.

9. In consequence to which Investiture the same Author adjoyns most pressing exhortations to Constantine, that he would doe suitable penance for these horrible crimes, & implore the Divine Mercy, that if possible, he might avoid the dark inexorable torments of eternall fires, in which otherwise he must for ever be railed and roasted.

A. D. 545.

A. 500. b. 1. 9.

10. It is probable that this Zealous Writer, who flouts at this time, did personally use the like exhortations to him, which he after recorded in his Book: and that they wrought a good effect on him. For though some of our Historians write that he was slain by Conan who succeeded in the Kingdom: Yet Helier Boetius relates how Constantine after a short reign having been deprived of his wife and children, grew weary of his Kingdom, and privily stealing from his friends, went into Ireland: And that there for the love of Christ he

laboured unknown like a poore servant in a Mill. But afterward by perjurion of a Monk, whom he had discovered his condition, he was induced to shew his head and consecrate himself to a Religious life in a Monastery: where he lived with such piety and devotion that he became a pattern of all virtues to the rest of the Monks. That at last he was by the Priests of that place sent in Mission to the Scots to instruct that nation in the doctrine of Christ, where he suffered Martyrdom by the hands of certain impious persons. After some Ages he was venerated as a Saint, and by the authority of succeeding Bishops Temples were dedicated to his honour, which yet remain in that Nation!

Ap. Cregor.
in vita S. Da-
vid.

11. What is thus related by Boetius, receives a strong confirmation from the Author of S. Davids life in Cyprian, where we read, That when the same of S. Davids holiness was spread abroad, several Princes forsaking their Kingdoms, retired to his Monastery. Likewise Constantine King of the Cornubians (which is the same Title with Rex Danmonia in Gildas) forsaking his Throne, became a Monk there: and after some time spent in the devout service of God, he at last went into a far distant country, where he built a Monastery.

II. CHAP.

II. CHAP.

1. 2. *St. Kenigern forced to flye into Wales: where he founds a Monastery, and Episcopall See: Of Malgo, a Prince who opposed him.*

Before we proceed to the Gifts of Conan Successour to Constantine in the Kingdom of Britanny, it will be requisite that we relate a great affliction and persecution which befell the famous and Holy Bishop Kenigern in the second year of the reign of the said Constantine. His Birth, Education & consecration to the Bishoprick of Glasco, with the defects attending it, have been already declared.

2. Now in pursuance of his succeeding Gifts, John of Timmouthe thus writes: Certain Sons of Belial kinsmen to King Marke rose against the same, conspiring his death. Whereupon being admonished by Divine revelation, he departed directing his journey to Menavia, where the Holy Bishop David flourished with all virtues. Near Caer-leon he converted many to the Faith and built a Church. Being come to S. David, he abode with him some time, and received from the Prince of that Region, Cathwallam a place commodious for a Monastery: Which having erected at Eglu (Elwy) he fixed there an Episcopall See. Near that place there was a certain Noble man, which often threatened and effectually endeavoured to expell him from thence, whom God therefore smote with blindness: But upon the holy Bishops prayers

A. D. 545.
Ap. Cregor. in
vita S. Kenigerni.
p. the in ch.

his

his sight was restored: for which he became ever after his helper and protector.

3. There were assembled in that Monastery neerer then nine hundred sixty five Brethren, who all lived under Monasticall Discipline, serving God with great abstinence. Of which number three hundred who were illiterate, he appointed to tilling of the ground and guard of the Castell, out of the Monastery. Other three hundred, he assigned for preparing nourishment and performing other necessary works within the Monastery: And three hundred sixty five who were learned, he deputed to the celebrating Divine offices dayly: Not any of which without great necessity would he permit to goe out of the Monastery, but ordained them to attend there continually as in Gods Sanctuary.

4. And this part of the Convent he divided so into troops and companies, that when one had finished the service of God in the Church, another presently entered and begun it againe: which being ended, a third without any delay entered. By this means Prayers were offered in that Church without any intermission, and the praises of God were always in their mouths.

5. Among these there was one, named Asaph, more especially illustrious for his descent and form, who from his childhood shone brightly both with virtues and miracles, and dayly endeavoured to imitate his Master in all Sanctity and abstinence. To him the Mar of God bore ever after a particular affection, and committed the care of the Monastery to his prudence, and in conclusion appointed him his Successour in the Bishoprick.

Gildas in
vita S. Asaph.

6. As touching the forementioned Noble man who opposed this Holy Bishop, St. Kenigern thus writes in his Catalogue: Saint Kenigern at first built a Church of wood and lime: but afterward he renewed it of stone, although he was therein much hindered and molested by a certain Prince named Malgo or Maglorus, whose dwelling was six miles from thence at Denegny. But afterward being asswaged, he permitted him to place there an Episcopall See: on which he bestowed both ample possessions and privileges: Doing the same likewise to the Monastery. The See is by some called Elwy, or Llan-elwy, so named from the River Elwy near which it was situated. And of that Church Saint Kenigern was the first Bishop. But in succeeding times it was called Saint Asaphs, from his name who fate there Bishop next after.

Gildas in
vita S. Asaph.

7. As touching this Prince Maglorus or Malgo, Conanus, he is mentioned by Gildas, but deeply accused by him to have been though an expeller of many Tyrants, yet withall he was greater then many in power, so likewise in malice. Of him more hereafter.



III. CHAP.

III. CH.

1. 2. *St. Kenigern wonderfully recalled to Glasco: where he destroyes Idolatry among the Picts.*

3. *St. Columba Visits him. Twenty Irish Saints called Columba.*

1. Saint Kenigerns life was prolonged till after S. Asaphs the Monks coming into Britanny, for his death is by the best Historians assigned to the year of our Lord six hundred and one. Yet because his following actions are not mixed, nor have any considerable influence on the generall affaires touching the Britanny Churches, we will in this place sum up the remainder of his life.

Ap. Cregor.
in vita
S. Kenigerni.

2. During S. Kenigerns abode in Cambria hapned the blessed death of the Holy Bishop S. David, whose glory was discovered to Saint Kenigern by revelation as hath been shewed. In that country he remained the space of seaventeen years, exercising most perfectly the functions both of an Abbot, and afterward a Bishop at Elwy, till in the end he was recalled to his Bishoprick at Glasco: the admirable manner whereof we find related by John of Timmouthe to this effect:

3. After that all the enemies of S. Kenigern in the Kingdom of the Cumbrians had been consumed by diverse calamities and diseases, the inhabitants of that region, by reason of the absence of Saint Kenigern who had been so many years exiled from thence, had forsaken the way of our Lord taught by him, and were returned to Idolatry, like dogs unto their vomit. Which Apostasy of theirs God punished with a grievous famine, the earth, sea and all the elements refusing their accustomed aid and comfort to them.

4. But at length our Lord was pleased to raise up in that Region a good King named Rederech, who had been baptised by some of the Disciples of S. Patrick, and who was very desirous to restore the Faith of Christ in his Kingdom. For which purpose he directed Messengers with letters to S. Kenigern, in which having acquainted him that the men who sought his life were dead, he most earnestly beseeched, and in the name of our Lord adjured him that he would no longer be absent from his flock, for which he was obliged even to sacrifice his own life.

5. S. Kenigern having received this Message, without delay prepared for his return: and having by admonition from an Angel appointed Saint Asaph his Successour in the Bishoprick of Elwy, he being attended with six hundred, and sixty of his Brethren took his journey back to the Region of the Cumbrians: at his entrance whereunto he was met by the devout King and very great numbers of the people, giving thanks to God for his presence: Upon whom the holy man pronounced a solemn benediction.

A.D. 545.

6. After that he cryed with a loud voyce, In the name of our Lord Iesus Christ I command all those who doe envy the salvation of men, and resist the preaching of Gods word to depart presently from hence, that they be no hindrance to those who shall believe. Having said this, immediately in the sight of all an innumerable multitude of wicked Spirits, horrible to behold both for their stature and shapes, fled away from the company: which caused a wonderful fear and trembling in them. But the holy man encouraged and comforted them, letting them see visibly who they were in whom they had believed, and by whom they had been induced to adore dumb idols; or the Elements, which were creatures appointed by God for their use and service. And as for Woden whom (by the seduction of the Saxons) they esteemed their Principall God, and to whose honour they consecrated the fourth day of the week, he showed that he was no better then a mortall man who had been King of the Saxons, and Ancestor to severall nations: that his Body was then resolu'd into dust, and his soule tormented in hell-fire for ever.

7. When he had said thus, adding also many other speeches to explain the Christian Faith, the ground on which he sate in a plain field call'd Haldelin, swell'd up under him in the sight of them all, so that it grew to a reasonable high hill, and so remains to this day. And all the people seeing these wonders, after they were instructed in the Faith, receiv'd Baptism. Thus by his doctrine he freed the Nation of the Pits from Idolatry and Heresy. He converted likewise the country of Albania: building many Churches and founding severall Monasteries. By which it appears that they were Pits, not Saxons to whom he preach'd and that they were such as had forsaken Christianity formerly profess'd by them: but in his absence were returned to their Idolatry, and in imitation of their saxon neighbours had admitted the worship also of their idols and false Gods.

8. Whilst S. Kentigern liv'd among the Pits, S. Columba (call'd by the English, Columkill) hearing at his Monastery in the Island of Ite the fame of this holy Bishop, came with a great troop of his Disciples to visit him: and was met by him with a like multitude, which they divided on both sides into three companies, the first of young men, the second such as were of perfect age, and the third venerable old men: all which in the way towards one another sung spiritual songs. And when S. Columba came in sight of the Bishop, turning himself to his Disciples he said, I see a pillar of fire as it were a golden crown in the third quire descending upon the Bishop and casting a celestial splendour about him. Then the two Holy men approaching to one another with great fervour of affection gave and receiv'd mutual kisses and embraces.

H. B. Rom. I.
f. 165.

9. Hektor Boetius seems to signify that Bric King of the Pits was present at this meeting: And that afterward S. Columba going to a Monastery adjoining to the Castle of Caledonia built by Conallus, there instructed in the Faith the Caledo-

nians, the Horesti and other neighbouring Nations. Likewise that in the same place was afterward erected a Church dedicated to S. Columba, and plentifully enrich'd by the following Kings of the Scots: which Church being an Episcopall See was vulgarly call'd Dunkeld. But that Anthonr seems in this relation to mixe and confound the actions of two different Saints, both call'd Columba: for certain it is that Columba who was first Bishop at Dunkeld flourish'd almost a hundred years after this time: for to him Saint Cuthbert being then a child was recommended. Which mistake is very pardonable, because, as B. Fisher observes there were in Ireland almost twenty severall men famous for vertue and piety, all which had the same Name, Columba.

IV. CHAP.

1. 2. *Of S. Kentigerns journey to Rome: And the Great Controversy concerning the Tris Capitulo.*

IN the year of Grace five hundred ninety three S. Kentigern out of Brittany, and a Bishop call'd Alban out of Ireland went to Rome to visit Pope Gregory the Great, faith B. Fisher from ancient Records. What speciall business might move them to undertake that journey besides their devotion to the Monuments of the Apostles there, does not appear in our Historians. Yet it may probably be guess'd at from a consideration of the state of the Church in those times.

2. A great Controversy was then agitated: the occasion wherof was this. The famous Council of Chalcedon having condemn'd Eutyches and his doctrine, which confounded the two natures in Christ, was reiect'd by a faction of the Eutychians, call'd Accephals, upon this pretence, because it seem'd to them to favour the contrary Heresy formerly condemn'd, of the Nestorians who acknowledg'd not only two natures, but two Persons in our Lord. The grounds on which the Accephals charged the Council of Chalcedon with this imputation was, first because it seem'd to approve an Epistle of Ibas Bishop of Edessa, and also the Writings of Theodorus Bishop of Mopsuestia full of blasphemous passages favouring of Nestorianism, and secondly had received into Communion Theodoret Bishop of Cyrrhus who had written sharply against the twelve Capita of S. Cyrill. Hereupon the Emperor Justinian being desirous to repress the Accephals who had rais'd great commotions in Egypt and the East by the advice of Theodorus Bishop of Cesarea in Cappadocia a secret Favourer of the Accephals, publish'd a large Edict call'd Tris Capitula, in which he proscrib'd the sayd Ibas, Theodorus and Theodoret, procuring likewise a condemnation of them

and

A.D. 545.

V. B. in P.
m. 17. f. 70.

ibid. f. 103.

IV. CHA.

V. B. in Lat.
Chm. ad
A.D. 551.

A.D. 545.

and their writings as Hereticall from the Bishops of the East. Notwithstanding Menas Bishop of Constantinople in his subscription to the Emperours Decree added this condition, If these things were approved by the Bishop of Rome.

Justinian therefore perceiving that without the sentence of the Pope his attempts would be ineffectual, call'd Vigilius then Bishop of Rome from thence to Constantinople: Who at his departure was seriously admonished by the Churches of Rome, Africk, Sardinia, Greece and Illyricum that he should by no means consent to any novelty, nor suffer any prejudice to be cast on the Council of Chalcedon. In compliance with whom by Letters written in his journey to Menas Patriarch of Constantinople he freely reprehended their condemnation of the Three Bishops, desiring Justinian to recall his Decree. And when he was come to Constantinople he suspended from his Communion the Bishops who had subscrib'd to the said condemnation: for he judg'd that not any of the Gifts of the Generall Council of Chalcedon ought to be retract'd, or call'd into dispute.

3. Notwithstanding five months afterward at the request of the Emperess Theodora he restor'd them to his Communion: and moreover though he would not subscribe to the Emperours Decree, yet by his consent the whole Cause was discuss'd in a Synod of seaventy Bishops at Constantinople: and when the suffrages of the Bishops were brought to him, he wrote a Decree which he sent to Menas, in which he also expressly confirm'd the Tris Capitula.

4. But this condescendence of Vigilius to avoyd a rent of the Eastern Churches, was ill taken in the West, inasmuch as the Bishops of Africa, Illyricum and Dalmatia withdrew themselves from his Communion, and Facundus who defended their cause, call'd him a Privatorator. Whereupon Vigilius endeavour'd to persuade the Emperor in the presence of Menas and the other Eastern Bishops that whatsoever had pass'd on either side should be rescind'd, and that a Synod should be assembled, to which particularly the African and Illyrian Bishops, who had been scandalized, should be call'd. But they being unwilling to obey, Vigilius was dealt withall that in case the Western Bishops would not comply, he joyning with the Greeks, should condemn the three Bishops. Which he utterly refusing, the Emperours Decree was notwithstanding publish'd. And when Vigilius, together with Decimus Bishop of Milan, threatned the Grecian Bishops with Excommunication, in case they consented to the Decree, the Emperor was so incensed that Vigilius was forced to fly for refuge into S. Peters Church: from which Sanctuary when the Emperours Officer endeavoured to draw him, he was repell'd by a tumult of the people. But many injuries being still offer'd to Vigilius, he fled by night to

Chalcedon into the Church of Saint Euphemia.

5. This constancy of Pope Vigilius procur'd this effect, that laying aside the Imperiall Edicts, the discussion of the whole cause should be refer'd to a Synod: which the Pope desir'd to have celebrated in Italy: But the Grecians refusing, it was agreed that an equal number of Western Bishops should be summoned to Constantinople: Which agreement notwithstanding, the Emperor summond all the rest of the Eastern Patriarchs. Thus a Council of Eastern Bishops only mett on the fourth day before the Nones of May: at which Vigilius refused to be present, not esteeming it Canonically, by reason of the absence of the Western Bishops, who were most interested in the affair.

6. However after twenty dayes respite obtain'd, Vigilius sent a Writing to the Emperor, which he call'd a Constitutum, wherein he at large gave his judgment of the Tris Capitula, telling him that as touching the blasphemies of Theodorus, he did abhorre them: but in imitation of the Council of Ephesus would spare his name. Again that it would be superfluous to cast any infamy on the Writings of Theodoret against S. Cyrill, since S. Cyrill himselfe, and the Council of Chalcedon had requir'd no other satisfaction from him but only to pronounce Anathema against Nestorius: which he did. And as touching the Epistle of Ibas, no discussion should be made of it after the Council of Chalcedon.

7. This Constitutum the Emperor contrary to his promise reserv'd to himself: but withall acquainting the Synod with Vigilius his mind touching the Tris Capitula, which he had oftentimes both by words and writing exprest, the Synod proceeded to a condemnation of them, withall complaining that the Pope would not afford his presence among them.

8. After this Definition of the Bishops in the Council, the Pope being in extreme anguiss because he saw how the Western Bishops would be offended, and that this scandal would be the greater by reason that the Emperor had not sent his Constitutum to the Council, utterly refus'd his consent and approbation of their Definition: For which refusal, he was by the Emperor sent into banishment with severall other Bishops.

9. His banishment did not continue long, for six months after the Synods Definition, Vigilius sent a Decretal Epistle to Eutychius the Succellour of Menas, in which he condemn'd the Tris Capitula, and profess'd Communion with all those who embracing the Four Councils of the Church, had condemn'd the same (meaning hereby the last Council, which he would not name.) This Decree of Vigilius was by the Grecians refer'd among the Acts of the Council, by vertue wherof it became acknowledged a lawfull Oecumenicall Council.

11. This

The Church-History of Brittany

A. D. 545.

Greg. M. L. A.
Epist. 16. 18.
d. 11. 10.I. I. O. P. P. 12
Indict. 4.

V. CHAP.

11. This end being given to this unnecessary Controversy, all the Western Churches, excepting only the Bishops of Africa, Venice and Liguria, contented to it: But these Churches, being under the dominion of the Longobardi, broke into an open Schism, which continued till the time of S. Gregory the Great. And besides them we do not find any other Churches unsatisfied excepting Ireland only: the Bishops whereof S. Gregory, in the year before S. Kenigern's journey to Rome, wrote an Epistle in answer to one of theirs which had charged the Roman See for injuring the Council of Chalcedon by condemning the *Tria Capitula*. But S. Gregory informed them that this Controversy did not at all touch the Faith of the Church, but only the persons of two or three Bishops: That the authority of the Council of Chalcedon was entire both with those who oppos'd, and those who defended the *Tria Capitula*; and therefore none could have just cause to make a rent in the Church upon so trifling a quarrel. Which answer of the Holy Pope it seems gave satisfaction to the Irish Bishops: for we read following Epistles from him to them as to unanimous Brethren, instructing them touching Rites in Baptism and whether it was to be administered to such as return'd from the Nestorian Heresy, &c.

12. The state of this Controversy hath been thus largely set down, because at this very time it was hotly agitated when S. Kenigern went to Rome, and probably was a principal motive of his journey. Which is the more likely because an Irish Bishop called Albanus went thither at the same time likewise. And though the British Churches are no where mention'd as partaking with those who were divided from the Roman See, yet it might well become the zeal of so holy a Bishop as S. Kenigern to inform himself truly of the state of the present controversy, that so he might prevent a future breach.

V. CHAP.

1. S. Kenigern's death.
2. The manner of it.
3. His preparation thereto.
4. Of his Miracles.

1. **S**aint Kenigern eight years after this his voyage to Rome by a mature and happy death rested from his labours, to wit, in the year of our Lord six hundred and one, being then fourscore and five years old, according to the true computation of Bishop Fisher: though others mislead by Capgrave, add a hundred years more to his age.

2. The manner of his death is thus

related by John of Tinnmouth: The man of God Saint Kenigern being worn away with age, had his nerves so dissolved that he was forced to sustain his sames by tying a linen ruban about his head, which came under his Chin: so the end he might be enabled with less difficulty to pronounce his words. This dissolution of his sinews may be ascrib'd to a promise a little before his death made him by an Angel: Who told him, Since thy whole life in this world has been a continuall Martyrdom, it hath pleas'd our Lord to grant thee a milder and easier end of thy life, then other men ordinarily find.

3. And as touching his preparation to his death, it thus follows in the same Author: At length calling together his Disciples, he earnestly exhorted them to a continuance in observing the duties of their holy Religion, to mutual charity, peace, hospitality and diligence in reading and Prayer. Moreover he gave and bequeath'd to them earnest and efficacious precepts firmly to obey the Decrees of the Holy Fathers, and Constitutions of the Holy Roman Church. After which Exhortation given, he departed to our Lord on the 14th of January, in the sixtieth year after he was first consecrated Bishop.

4. After his death the fame of his sanctity was every where spread by a world of miracles; the particulars may be read in Capgrave, to whom the Reader is refer'd. Concerning him thus writes Johannes Major, S. Kenigern was contemporary and a singular friend of S. Columba. He was illustrious for many miracles: and his body repases at Glasgo: to whose honour a Church was erected in that City, second to none in Scotland for costly ornaments and rich endowments of Canonries. His Memory is celebrated in our English Martyrologe on the thirteenth of January.

VI. CHAP.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1. **C**onstantin the kinsman, and Successor of King Arthur being dead, or removed, Aurelius Conan his Nephew a young man of extraordinary worth and well deserving the Crown, faith Westminster-scholar, succeeded him: his only fault was that he was a lover of Civil contentions. He cast into prison his Uncle, to whom the Crown in right belonged: and murdered two of his Sons, who stood in his way to the kingdom.

Which

A. D. 547.
Ap. Capgr.
in vi. Ken-
igern.

Id. ibid.

In. Major.
G. 1. 1. 1.
S. 1. 7.Mary. Joly.
11. 1. 1. 1.A. D. 547.
Westm. Sch.

VI. CHAP.

A. D. 547.

Gildas.

A. D. 547.

H. 1. 1. 1.

In. Major.
G. 1. 1. 1.
S. 1. 7.Mary. Joly.
11. 1. 1. 1.A. D. 547.
Westm. Sch.

VI. CHAP.

under British Kings. XII. Book.

A. D. 556.

A. D. 556.
Gild. de B. 1. 1.A. D. 551.
Gild. ibid.A. D. 552.
Echeloverd.
Huntingd. 1. 1.A. D. 556.
Huntingd. 1. 1.

VII. CHAP.

Which ambition and cruelty was probably a cause inducing some of our Historians to charge him with the murder of Constantin his predecessor.

2. **G**ildas gives a Character of him much less favourable than Marston of Westminster: for he accuses him of many parricides, adulteries, fornications, infaming his country with civil wars, and other crimes: for which without repetition he denounces to him a short reign, and after it eternal miseries. And accordingly it fell out, for though Marston of Westminster allows him thirty years rule: Yet it more suits with Chronology to assign only four to his reign.

3. In the third year whereof, whilst the British Provinces consumed themselves with civil contentions, a new and powerful kingdom of the Saxons was established in the Northern parts, call'd the Kingdom of the Northumbrians: the manner and degrees by which they arriv'd to such power is describ'd by Bede in his History, to this effect.

4. **W**ithin at the beginning of his reign the kingdom of Kent sent into those parts his Brother Otha with his army, men of great courage, experience and Nobility. For they deriv'd their descent from Woden one of the German Deities: Which Otha had three Sons, Wulge, Wulge, and Wulge: From the eldest son descended the Kings of Kent: from the second the Kings of the Mercians: and from the third the Kings of the West-Saxons and Northumbrians: whose first King Ida reckoned himself the tenth from Woden.

5. Now Otha and Ebuza the first Saxons which brought an army into those Northern parts fought many battles with the British inhabitants, and having conquered those who resist'd them, received the rest into their protection, suffering them to live in a quiet subjection. They and their successors also notwithstanding contented themselves many years with the title of Governors or Dukes, acknowledging a dependance and submission to the Kings of Kent. But in the year ninety nine after their first arrivall, they assum'd the Title and Dignity of Kings: Of which the first was call'd Ida, whether assuming that supereminence by election or invasion, is not manifest in story.

6. Other Writers affirm that the whole Region was divid'd by these Northumbrians into two parts: Of which that which was more Northern, extending it self from the Bay of Edensburgh to the Firth-wall was inhabited by the Bernicians: and the other part, from the Firth-wall to the River of Tyne, was held by the Deirs: So that the Kingdom of the Northumbrians anciently consist'd of the Provinces of the Firths, London, Northumberland, Cumberland, Westmorland, Yorkshire and Lancashire: This will appear by the list of several Saxons said to have reigned in the Kingdom of the Northumbrians.

The same Authors add that the said Division of the Kingdom was made by Ida, who leaving his son to govern the Deirs, himself fix'd his habitation among the Bernicians beyond the Firth-wall.

7. **A**urelius Conan dying in the fourth year of his Reign, Portor Prince of the De-meux succeeded him: who is by Gildas fill'd a Tyrant who in his old age ascend'd the throne by civil disorders, being a wicked son of a good Prince: defild by many parricides and adulteries: who having rid himself of his lawfull wife, wallowed in lust with her impudent daughter. Whereupon he exhorts him by a timely repentance to avert Gods judgments from him.

8. His reign likewise lasting onely four years, the throne was invaded by Malgo Conan, or Maglocunus, a Prince no less vicious then his Predecessors: For in the same Gildas his description he is said to have murdered his Uncle (Prince of Fendroia call'd Catwallain) together with the greatest part of his Nobility. (This is the same Maglocunus who afford'd to S. Kenigern, a place for a Church and Monastery. And afterward being tormented with remorse for his parricides, he relinquish'd the world, and retir'd into a Monastery where he under took a Monastical Profession. But the sparks of ambition thus cover'd, broke forth again into a flame, so that quitting his solitude, he return'd to all his former crimes, and became an insular Dragon, depressing other Tyrants, and by strengthening himself with their power becoming a far greater Tyrant himself.

9. In the second year of his Reign a great battell was fought between the Britains and Kenric King of the West Saxons: The place of the Combat was near Sarbadunum, call'd afterward Salisbury. In which combat after much blood shed the Britains were at last overcome and forc'd to fly.

10. And four years after, the Britains thidling to avenge themselves of their former defeat, gathered together all their best forces: against whom Kenric with his son Ceaulin march'd. The armies mett in the province of the Dabuni (Oxfordshire) at a place call'd Wargambury: the Britains divid'd their Army into Nine Budyrs, three of which they plac'd in the front, three in the midst, and three in the rear. The Saxons though inferior in numbers, yet much exceeded them in stature and strength: and they fought all in one Body. The combat was bloody, continuing till night: and it was doubtfull which side had the better. After this many other battells pass'd between them: but for the most part the victory fell to the West Saxons.

1. *Bridius King of the Picts.*
2. *King Malgo-Conan dyes: and Caricem succeeds.*
3. *Severall Petty British Princes.*
4. *Alla King of the Northumbrians.*

1. **W**hilst the Britains and Saxons contended in the West, the Picts in the North beyond the Frith of Edinborough made *Bridius* their King, who was Nephew to *Luth* their former King, being his Brothers son. But whereas *Helior Britius* says that he reigned in the Province of *London*, that is inconsistent with what was formerly related touching the limits of the Kingdom of the *Northumbrians*. In the Ninth year of this King *Bridius*, *S. Columba* came of *Ireland* into *Britany*, as shall be shewn. And this being constantly affirm'd by all our ancient *Historians*, to have hapned in the five hundred sixty and fifth year of *Grace*, *S. Fisher* without cause questions the placing the beginning of King *Bridius* his reign in the year five hundred fifty seven.

2. In the year following dyed the Tyrant *Maglocunne* after whom *Caricem* took upon him to sustain the state of *Britany* every day more and more and more falling to ruine. But in vain: for besides that God had fix'd a period to it, this Prince was no better than his Predecessors, being like them stain'd with all vices. But determinately to set down either when he began his reign, or when he ended it, is extremely difficult considering the small light which our Records afford of those times. And as for the severall Princes, whose shamefull Characters are given us by *Gildas*, it is hard to say whether they were Menarks of the Britains. On the contrary by his manner of writing, most of them seem to have liv'd in severall Provinces, and there reign'd at the same time.

3. Besides the fore named Princes the same *Gildas* directs the point of his sharp stile against one named *Cuneglas*, by interpretation *Tellow Lyon*, whom he accuses of all sorts of crimes, impiety against God, and savage cruelty to his subjects: repudiating his lawful wife, and violating her Sister, who after long widow hood had vow'd chastity to God, and lastly by many injuries afflicting both men and beasts, in which ceased not to offer up to God their sighs and prayers for him. *Phocas* to exhort him change his life that he might reap benefit by the Prayers of those who had power to bind in heaven, when they had bound in this world, and to loose likewise such as were penitent.

4. Now by a view of the impieties of all these last Princes of *Britany*, the Reader will observe the justice of Gods severity against so wicked a Nation from which he took

the *Spiritual Kingdom of Christ*, and bestow'd it on a people which few years after brought fruits worthy of it. And again out of this dunghill of vices some pearls may be gathered; for here we find the wise *Gildas* commending a perpetual vow of Chastity, made not only by *Virgins*, but *Widows* also, the refraining of which now he bitterly inveighs against. And again he acknowledges in Gods Priests a power of retaining and absolving sinners, not by way of declaration, but authority and jurisdiction.

5. In the year five hundred fifty nine dyed *Ida King of the Northumbrians*, to whom succeeded his Son *Alla*, whose Empire extended both over the *Deiri* and *Bernicians*. This is that King *Alla* to whose name *Pope Gregory* alluded when he said prophetically, that in the Province of King *Alla* there should be sung *Alleluia*. But we must observe that though he had the authority paramount over all the Kingdom of the *Northumbrians*, yet there were in some of the Provinces *British Princes* with dependance on him which called themselves Kings. So we mentioned lately *Ammon King of the Cumbrians*. For these *Northumbrian Saxons* having obtained their dominion not by absolute conquest, but in many Provinces by Treachery, they left the Princes there still invested with their former authority, yet with dependance and deference to them.

VIII. CHAP.

1. *St. Sator Theodoric a British Prince retires into Ireland: And comes out to fight with the Saxons: In which fight he is mortally wounded.*

6. *St. His Son Mouric censured by a Synod at Landaff.*

This Age afforded us more then one Example, both of the vigour of Episcopall Authority and scale exercised by a Holy Bishop Synodically, and likewise of submission to the said Spiritual Authority by Princes, otherwise of little devotion, on the contrary stain'd with many vices and crimes. But before we relate these particulars, we will first declare who this Bishop and Princes were.

The Bishops name was *S. Oudaceum*, the Son of *Ananias* Sister to *S. Thebanus* and *Indie* a Prince in *Leffer Britany*. *S. Oudaceum* from his infancy was addicted to piety. He was *gladious* in fasting, watching and prayer for an everlastingly reward, to devotion he visited the Monuments of *S. Peter at Rome*, and as he return he went to the place *St. David*, and from thence he drovered to the Church of *S. Thebanus*, taking with him certain Relicks which during his Pilgrimage he

had

had obtained. Afterward he succeeded *Saint Thebanus* the next Bishop of *Landaff* after *Saint Dubricius*: and was an heye not only of his dignity, but of his vertue, doctrine and miracles. He is commemorated on the sixth day before the Nones of July.

4. Next as touching the Prince, his name was *Mouric*, Son of *Theodoric* Prince of *Glamorganshire* in the Province of the *Silures*, who being weary of worldly vanities, undertook a Monastick Profession, and served Almighty God in solitude, having transferr'd his Principality on his son *Mouric*. Into which his son was no sooner entred, but the Saxons broke into his country, and began to wait. Whereupon the inhabitants had recourse to their former Prince *Theodoric*, whom they even compelled to quit his desert, and to be their General in the war. He full of Divine courage encountered the invincible Enemies, whom he put to flight at *Penryn* near the River *Faga*. But having received a dangerous wound in the combat, he returned homeward, and perceiving that it would prove mortall, he gave charge to his Son *Mouric*, that in what place soever he should end his life, he should there build a Church to God, and a Sepulcher for himself. After this proceeding in his journey, he had not pass'd above five miles, but at a place where the Rivers *Faga* and *Severn* meet, he gave up his Spirit.

5. There did his Son *Mouric* erect a Church in which he layd his Fathers body: whom posterity venerated as a Saint, calling the place from his name *Merrith-Tendric*, that is, The place of the Martyr *Theodoric*: At this day it is more contractedly called *Merrith*. In the same place, saith *S. Godwin*, he seated the house and possessions of the Bishops of *Landaff*: adding, That *Mouric* first of his own accord gave to that Church a farm called *Mechnis*, lying on the banks of the River *Faga* together with *Portheasfegg* and the Church of *Gurvid*. And afterward for expiation of a murder committed by him on a person called *Cynetu*, contrary to a league by oath contracted between them, he added other possessions, as *Kingranane*, *Nantana* and *Kansulvum*, with other lands besides. He had two sons *Arthruis* and *Erior*: and by *Arthruis*, or *Athruis* he had a grandchild called *Morcant*.

6. This is that Prince *Mouric*, &c this the crime against which the Holy Bishop *Oudaceum* exercised his spirituall authority: the order and manner we read expressly declared in the Acts of a Synod of *Landaff* lately rescued from darkness and worms by our diligent Antiquary *Sir Henry Spelman*: the tenour whereof is as followeth: The Synod of *Landaff* assembled by *Oudaceum* third Bishop of that Church about the year of *Grace* five hundred and fifty in which *Mouric* King of *Glamorganshire* for his perfidious murdering of *Cynetu* was excommunicated, &c.

7. King *Mouric* and *Cynetu* met together at *Landaff*, and in the presence of *Oudaceum* Bishop swore before the Relicks of Saints lying before

them, that they would observe a firm peace between them. Some space after this solemn oath thus made, King *Mouric* by treachery slew *Cynetu*. Whereupon Bishop *Oudaceum* called together all Ecclesiasticks from the mouth of *Tararvin* to *Guys* to *Yvi*, together with three Abbots, *Confen* Abbot of the valley of *Carban*, *Cargen* Abbot of *Idaute*, and *Sulgen* Abbot of *Doquinns*: and in a full Synod excommunicated King *Mouric* for the murder by him committed, and for perjury in transgressing the Covenant made in his presence, and on the Altar of *S. Peter the Apostle* and of *S. Dubricius* and *S. Thebanus*: moreover inclining the Crosses toward the ground, he interdicted the Countrey of *Mouric*, and so dismissed the King. The Christian Communion also cursed the King with his progeny, the whole Synod confirming it and saying, Let his days be few, his children Orphans and his wife a Widow. And the King with his whole Region remain'd the space of two years & more under the same Excommunication.

8. After that the King seeing the perdition of his own soule and damnation of his Kingdom, could no longer sustain an Excommunication of such continuance, but humbly begged pardon at *Landaff* of Bishop *Oudaceum*: who thereupon in the presence of three Abbots imposed on him the yoke of Penance proportioned to the quality and heinousness of his crimes, the King all the while humbly inclining his head shedding tears abundantly: The Penance was, that he should three wayes, make satisfaction to God and the Church of *Landaff*, namely by Fasting, Prayer and Almes.

9. King *Mouric* accepted this Yoke of Penance: And for the redemption of his own soule, and for the soule of *Cynetu* he gave to the Church of *Landaff*, and into the hand of *Oudaceum* Bishop and all his successors, four villages with their entire liberty, to be held free from all service for ever, and with absolute enjoyment of Common through his Countrey to the inhabitants abiding in the said lands, in fields, woods, pastures and water. The first is called *Ringarneau*, the second *Nantavus*, the third, a village beyond *Kadava* where *Cynetu* was slain, the fourth a village beyond *Nadava*, where the Kings son committed adultery: it reaches from the Fenn called *Elletis* to *Nadava*, and it is called the village *Gudberdb*. These four villages contain four and twenty Modij of Land.

10. Witnesses hereto, of Clergymen, were *Oudaceum* Bishop, *Confen* Abbot of the vale of *Carban*, *Carban* Abbot of *Idaute*, *Sulgen* Abbot of *Doquinns*. And of Laicks were present King *Mouric* with his Son *Erior*, and *Morcant* the Son of *Arthruis*, &c. This is the form of the first synod of *Landaff*, in which the discreet Reader will observe severall passages which will give light to see both the Religion and Discipline of that age.

A. D. 562.

7. Thus is the first message declared: in which that clause which concerns S. Columba's action, unjustly censured by the Bishops of Ireland, shall shortly be cleared, when we are to treat of that holy man coming into Brittany, the cause whereof was the said sentence.

8. The second Message, joyned with an invitation, which about the same time came to Saint Gildas, was directed from a King in that country named Ammeric: And it is thus described by the Author of S. Gildas his life in the Library of the Monastery of Fleury: At that time King Ammeric reigned over all Ireland. He also sent messengers to Saint Gildas, requesting him to come to him; withall promising that if he would undertake that journey and restore to good order the Ecclesiasticks in his Kingdom, wherein generally the Catholick Faith itself was decayed, both himself and his subjects should in all things be obedient to him. When Gildas heard this, he like a valiant soldier, thoroughly furnished with celestiall arms, presently went into Ireland, there to preach the Gospel of Christ.

9. Being come thither, he was presented to the King by certain noble persons who had formerly been acquainted with him. As soon as King Ammeric saw him he gave him many gifts, and with many prayers entreated him to stay some time with him, and as he had signified in his message, restore order to the Church in that Region, because in a manner all the inhabitants had left the Catholick Faith. S. Gildas accordingly travelling through all the Provinces of Ireland restored Churches, instructed the Clergy in the true Faith and worship of the holy Trinity, cured those who had been poisoned with Heresy, and expelled all Teachers of Error. So that by his Zeale and diligence Truth began again to flourish in the country.

10. After this the Holy man built many Monasteries in that Island, and instructed the children of many of the Nobility in learning and piety. And to win the greater number to the service of God, he himself became a Monk, and brought to the same Profession very many as well of the Nobility as meaner persons and orphans. He compassionately freed likewise from the tyrannicall slavery of Infidels many poor Christians, &c.

11. Thus this holy man became as it were a second Apostle to Ireland, repairing the ruins of that Faith which Saint Patrick first preached among them. Now whereas Adamnanus says, that the Epistle first sent him out of Ireland was brought by Faithfull men: If we enquire who these Faithfull men were, it will appear very probable that among them the Holy Abbot Kemall was one, for the Writer of his life says, that at this time, namely in the seventh year after the foundation of the Monastery of Bancher (which faith B. Vsher was built in the year of Grace five hundred fifty five) that holy man sayd into Brittany, out of a desire to visit some holy men, and to remain there

some time: where he built a Monastery in a certain village called Herh.

12. How long S. Gildas abode in Ireland is not manifest: though for so great a work as he performed there, a short time would not suffice. But it is without question that he returned into Brittany, where he also dyed in a good old age: For thus writes Piers of him, As last Gildas the glorious Confessor of Christ being ninety years old ended his life in great holiness in the Monastery of Bancher, where he was buried the fourth day before the Calends of February in the year of Grace five hundred eighty three, when Maglocunus sustained the British Empire falling to ruine. And on the same day is celebrated in our Martyrologie the memory also of the other Saint Gildas Albanus. Now whereas it is said that Maglocunus was then King of Brittany, that may possibly be true: for the succession of the British Princes during these tumultuous times, for want of Writers, is very uncertain.

13. If we consider the great age in which he dyed, that may reasonably be applied to him, as P. Vsher would rather refer to the former S. Gildas, namely that S. Brendan the Son of Finian in the year of our Lord five hundred sixty nine came into Brittany to visit the holy old man Gildas dwelling there, who was famous for his great wisdom: which passage is extracted out of an uncertain Author of his Life. For at that time Gildas was more then three score and ten years old.

XI. CHAP.

1. The Raige of King Ethelbert.

2. 3. Of S. Columba: His Contention with King Dermittus: whence followed a Cruell war: in which the King is miraculously overthrown.

6. S. Columba penanced by S. Finian a Bishop.

7. And excommunicated by a Synod of Bishops.

IN the year of Grace five hundred sixty one Irmoric King of Kent after he had reigned thirty years, dyed; leaving behind him a Son and a Daughter: His Son and Successours name was Ethelbert, his daughters, Ricula. This is that happy and famous Ethelbert, who according to his Name was the glory and splendour of his Nation, who had the first prerogative of receiving and propagating the Christian Faith among the Saxons. Some disposition thereto was begun in his Fathers time, who by Hester Boetius his testimony (who calls him Iurmiric) permitted in his Kingdom (at least a private) exercise of Christian Religion. But before it will be openly professed there by his Son, thirty years of

his

A. D. 565.

Pier in Gild.

Martyrol.
Angl. Lat. L.Ap. P. P. in
Brymon.
f. 935.

XI. CHAP.

A. D. 565.

H. 400.

A. D. 565.

his reign must be spent, as shall be shewed hereafter. During which time many changes hapned to his lateior he was frequently exercised in wars, wherein toward the beginning he sustained great losses, which afterward he repair'd by many victories, with which he much enlarged the limits of his dominions.

2. In the third year of his reign the famous S. Columba by occasion of Civil wars and the iniquitous dealing of the Bishops in Ireland, was compell'd to quit that Island and come into Brittany. Thus does Adamnanus who wrote the life of that Saint relate the particulars; Two years after the Civil war at Caledone, when Dermittus son of Kerball was Monark of Ireland, and all Bishops were determin'd before the Kings Tribunal, it hapned so that S. Columba was obliged to appear before him to challenge a certain free man who had been made a captive. And when the cause being pleaded before the King, an unjust sentence had been pronounced by him, the Man of God rose up with great indignation and before all there present, said thus, O unjust King, know that from this moment thou shalt never see my face within thy dominions, till God the Just Judge shall have diminish'd thy Kingdom for thy injustice: For as thou hast desir'd mee here before thy Nobles by a wrongful judgment, so shall the Eternal God despoil thee before thine enemies in the day of war. Having said thus, he presently took horse, smiting him with his whip so as that great store of blood issued from him. Thus being observ'd by the Kings Counsellors present, they wondred at it, and humbly entreated the King to comply with the Holy mans request, for fear God should displace his Kingdom according to his threatening.

3. But the King filld with fury would not understand, that he might doe right: but moreover swore that he would take revenge on all the kindred of S. Columba, and make them all slaves. And according to this Oath he gathered a mighty army of three and twenty thousand, horse, foot and charretts: and with it march'd to the confines of that country with a resolution utterly to extirpate the inhabitants. When therefore the people of Conal heard of the Kings coming, they likewise were assembled to the number of three thousand, desirous to fight manfully in defence of their country, being in so great danger, and placing all their hope in God alone. S. Columba rose very early, and being full of Gods Spirit, he encouraged them, and with a loud voice which sounded terribly through the whole army, he said to them, Fear nothing, God himself shall fight for you, as he did with Moser against the Egyptians at the Red sea: Not any of you shall suffer the least harm: for our Lords wrath is inflam'd against this proud Kings army, so that if but one only person among you shall in his Name give an assault, be alone by Gods power shall put them to flight. Be courage therefore: Not a man of you shall fall in this combat.

4. As soon as he had spoken this, which his

army hearing receiv'd as an assurance given them from God himself, a few of his soldiers the same moment with wonderfull courage rush'd upon their Enemies not at all expecting them: for the Holy mans words had utterly taken from their mind all apprehension of death. And at the same time an Angel of God arm'd like a soldier, and in the shape of a man of an incredibly high stature appear'd in the Kings Camp. His aspect was so terrible, that the soldiers hearts utterly faild them, and instead of resisting their enemies, they rush'd one upon another in their haste to fly away, and such a confusion there was of horses and charretts, that for haile they killd one another. Thus a handfull of men without the loss of any one defeated a great army, taking many prisoners.

5. This wonderfull victory being obtain'd, they return'd to the Man of God: who addressing his speech to a youth named Scandalan then attending on him, with a propheticall voice thus said to him, My son, this day will procure for mee a tedious pilgrimage in a strange country, where I must live absent from my kindred and friends many years. But say nothing of what I tell thee, till the event shew the truth of my words.

6. After this S. Columba went to S. Finian a Bishop, to receive condign Penance from him, because of so much blood shed in the foreaid war: and with him there went an Angel of God, who shone with wonderfull brightness: but was visible to none except the Holy man Finian, call'd also Findbarr. When therefore Saint Columba demanded Penance of the Holy Bishop, his answer was, Thou must be obliged by thy preaching and example to bring as many soules to heaven, as by occasion of this war have sunk into Hell. After which sentence, S. Columba with great joy, said, Thou hast pronounced a just and equal judgment upon mee.

7. But the Holy mans troubles did not end thus: for by occasion of this war and bloodshed Saint Columba in a Synod of Bishops was censured to abstain from the Communion: though many among them dissented from this sentence: upon whi h great contentions and disputes arose among the Clergy, which occasioned Saint Columba his letter to Saint Gildas requesting him to endeavour the composing those differences.



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XII. CHAP.

1. 2. &c. *S. Columba's coming into Brittain. He fixes his habitation in the Isle called Hy.*

6. 7. &c. *He Converts the Picts. Monasteries built by him.*

9. &c. *His twelve companions: One of them was Constantine late King of Brittain.*

11. &c. *His agreement with Saint Kentigern, &c.*

14. 15. *His death: and place of buriall.*

A. D. 566.
Ap. P. 109.
C. 1. 703.

H. Boet.

Beda l. 3. c. 13

1. *Saint Columba* wearied with these Ecclesiastical contentions resolved to quit his Native country, but not permitting himself to be a chuter of his place of Exile, he consulted by a messenger the Holy man Brendan Abbot of Birre, to whom God had given the Spirit of Counsel and Discretion.

Who after he had lifted up his eyes and heart to heaven, commanded to digg under the feet of the Messenger, where was found a stone on which was engraven only the letter I: whereupon he bade the Messenger to tell his Master that he must goe to an Island called I or Hy, where he should find employment for his zeale, and be the cause of bringing many soules to heaven. Thus writes Adamannus in his life quoted by B. Fisher.

2. But Hektor Boetius assigns another more probable reason of his going into that Country, saying, The same of the great devotion and piety of Conal King of the Picts drew the Holy man Columba out of Ireland into Brittain, attended with a multitude of his disciples, where he became the Father and director of many Monasteries.

3. As for the Island called Hy, it is erroneously written by Dempster, Hydestinatus, and from him by Baronius likewise: The ground of which mistake was the wrong reading of this passage in S. Beda, Monachus erat Episcopus Aidan, utpote de Insula qua vocatur Hy destinatus where the two last words which ought to be severed, are by him read as conjoynd into one. This Island was afterward called Iona, falsely by some Excribers of Adamannus written Iova.

4. In the ordinary Copies of S. Beda's in stead of S. Columba we find writen S. Columbanus: Whence many Writers being deceived doe confound this Saint with that S. Columbanus who founded the Monasteries of Luxeuil (Luxovienne) in France and Bobbio in Italy: who was likewise an Irishman, and a Father of many Monks. Whereas they are indeed distinguished both by their names, gets and ages wherein they lived. As for the present

S. Columba, the Brittain usually called him S. Columbkil, for the great number of Monasteries or Cells of Monks which he built in Brittain.

5. The Author of his Life in Capgrave besides a large Character of his virtues, piety austerities, &c. (solemnly repeated almost in all Modern Stories of Saints) further relates how he was many years before prophesied of, for saith he, A certain Disciple of S. Patrick a Brittain, named Maccan, foretold of him, saying, In latter times shall be born one called Columba, who shall illustrate the age wherein he shall live, and his name shall be spread through all the Provinces of the Isles of the Ocean: for he shall be acceptable to God and highly favoured by him. He shall descend from Noble parents, and in the forty fifth year of his age shall passe out of Ireland (Scotia) into Brittain, where he will live a stranger and exiled person for Christ.

6. As touching his coming into Brittain, and his Gests here, we receive this account from S. Beda, In the five hundred sixty fifth year of our Lords Incarnation, when Iustinus the Successor of Iustinian governed the Roman Empire, there came out of Ireland a certain Priest and Abbot, in habit and profession a Monk, called Columba, with an intention to preach the Word of God to the Northern Picts, who are separated from the Southern Regions by vast and terrible Mountains. For as for the Picts dwelling on the South of those Mountains, they had many years before renounced their Idolatry and embraced the Christian Faith (as their Tradition is) by the preaching of Nynias, who had been regularly instructed in the Mysteries of Divine Truth at Rome. The Seat of whose Bishoprick dignified with a Church dedicated to S. Martin, where the said holy Bishop with many other Saints doth rest, is now in the possession of the Angli. The said place pertaining to the Province of the Brittainians is ordinarily called Candida casa (White House) because he built there a Church of hewn stone, a way of building not practised by the Brittainians.

7. Now Columba came into Brittain in the ninth year of the reign of Bridia the Son of Melachon, the most powerfull King of the Picts: and by his preaching and example converted that Nation to the Faith of Christ. So that for a reward he received the Island of Hy (or Iona) for the possession of a Monastery. The Isle is but small, being, according to the estimation of the Angli, only of five families: And his Successors doth hold it to this day: where himself was likewise buried being seventy years old, after he had spent about thirty two years from his entrance into Brittain.

8. This Holy man before his coming into Brittain had founded a Noble Monastery in Ireland named in that tongue Dear-mach, or the field of Oakes, for the abundance of those trees growing there. And from thence two Monasteries of Hy and Dear-mach, many others were

Ap. Capgr.
in vi. lib.
lumb.

Ap. Capgr.
in vi. lib.
lumb.
H. Boet. l. 9.
p. 104.

Beda l. 1.

propagated

under Brittain Kings. XII. Book. 271

propagated in Ireland and Brittain by his Disciples. Among all which notwithstanding the Massory of Hy in which his sacred Body rests doth hold the preeminence and chief authority. Now the said Island is usually governed by an Abbot who is a Priest: To whose jurisdiction the whole Province, and even Bishops themselves, by a custom no where else practised, ought to be subject, according to the example of their first Teacher S. Columba, who was only a Priest and Monk, and not a Bishop: Of whose Life and Sayings many strange things are extant in writing compiled by his Disciples. But what a kind of man sever he was, of this we are assur'd that he left behind him Successors famous for their great continence, Divine Love and Regular institution. Thus writes S. Beda.

9. Hektor Boetius hath moreover collected from ancient Records the names of S. Columba's twelve Companions in his Voyage and labours, call'd by Adamannus his (Commissions) fellow soldiers. There came (saith he) into Albion with S. Columba twelve men eminently imbued with the Doctrine of Christ, but more adorn'd with sanctity. Their Names were Baathenn and Cominus, who after S. Columba's death were Superiors over Monasteries, and no mean ornaments of the Christian Church among the Scots. Also Cubthacus and Ethernan nephews to S. Columba by his Brother, and both of them Priests. Moreover Domitius, Ruricus and Felinus, men illustrious for their descent: a more for their piety: Lastly scandalans, Egidius, Teaganus, Maser and Gallan. These men when S. Columba pass'd from Ireland into Brittain, fixing their habitations in the Isle Iona, afterward travelled through the Regions of the Scots and Picts, and by their labours in teaching, assisting and writing imbued both those nations with virtuous manners and true Religion.

10. One companion more the Scottish Historians add to S. Columba, to wit, S. Constantine formerly King of the Brittainians, who repenting of his crimes sharply censur'd by Gildas, became a Monk. Concerning whom John Fordan quoted by B. Fisher thus writes: Contemporary to S. Columba was S. Constantine King of Cornwall, who leaving his earthly Kingdom, became a soldier to the Heavenly King, and with saint Columba went into Scotland, where he preached the Faith to the Scots and Picts. He built a Monastery in Gwynne near the River Clud, which he govern'd as Abbot. He converted to the Faith the whole Province of Kentire, where he likewise dyed a Martyr, and was buried in his Monastery of Gwynne.

11. Hektor Boetius names the King of the Picts, who betowd the Isle of Hy or Iona on the Irish Monks: Congall or Conval, who, saith he, was King of Dalriada, and so eminent for his Piety that the same thereof drew S. Columba out of Ireland.

12. At the same time not far from S. Columba liv'd S. Kentigern, lately returned to his Bishoprick of Glasgo, and who no doubt was an efficacious assistant to him in his Apostolical Office. Of the solemn meeting of these

two Saints, with their Disciples, we have already spoken in the Gests of Saint Kentigern.

13. That in all Points there was a perfect agreement in Faith not only between S. Kentigern and S. Columba, but also between the Disciples of S. Columba, and S. Augustin is evident from S. Beda, &c. Onely in one Rite or Ceremony they differed, which was the time of observing Easter. Upon which unconsiderable difference notwithstanding some Modern Protestants doe ground an opinion that the Brittain Churches did receive not only their Sacred Rites, but Faith also from the Eastern Churches, and not from Rome. But how great this mistake is, hath in some part already, and shall more clearly be demonstrated when we shall treat of the Controversy agitated between S. Augustin the Monk, who urged a conformity to the Roman observance, and the Brittain Bishops zealous to continue the Error taught them by the Picts and Scots, who had first received it from S. Columba: whereas he fell into it, not out of any love to Novelty, or refractory contention, but merely ignorance of the Paschall Computations.

14. Adamannus follow'd herein by B. Fisher, placing the arrivall of S. Columba in Brittain two years sooner then generally our other Historians doe, they consequently assign thirty four to have been spent by him here. When therefore thirty of those years were past, the Holy man out of an impatient desire to be freed from the burthen of mortality, earnestly prayd to God to end his pilgrimage. After which prayers oft repeated, he saw in a vision certain Angels approaching to him, as to conduct his soule to heaven: Which sight imprinted such joy in his countenance that his Disciples observ'd it. But that joy presently vanish'd, and in its place succeeded great sadness. For he saw those Angels recalld, who told him that upon the Petitions of the Pictish Churches, &c. God had added four years more to his life. Thus writes the Author of his life in Capgrave.

15. At last in the year of Grace five hundred ninety seven, the year in which S. Augustin came into Brittain, this Holy man dyed most happily, and his Sacred Body was buried in his Monastery of Hy: from whence notwithstanding it was translated, at least a great portion of it, into Ireland, and repos'd in the Church of Down-patrick: The memory of which translation is celebrated in the Ecclesiastical Office long ago printed at Paris: and in the same Church of Down, according to the testimony of Ranulphus of Chester, an Inscription on his Monument signified, That in that one Tomb three Saints, S. Patrick, S. Brigid and S. Columba did repose.

Ap. Capgr.
in vi. lib.
Columb.

Ap. Capgr.
in vi. lib.
Columb.
H. Boet. l. 9.
p. 104.

1. 2 King Ethelbert invades the other Saxon Kings: by whom he is worsted.
3. 4. *Gr. His Marriage with Bertha, or Aldiberga a Daugbter of France: who is permitted a free exercise of Christian Religion.*
9. 10. *Saying Masse was the general Devotion of the Church.*

Hitherto the Saxon Princes had employ'd their forces only to the destruction of the Britains: but now finding no resistance from them, turn'd their arms against one another. For, faith Ethelwerd, three years being expir'd after the coming of S. Columba into Britanny, Ceaulin and Cutha mov'd a Civil war against Ethelbert. But Malmibury and Huntingdon acknowledge Ethelbert King of Kent to have been the aggressour. For it seems being vex'd to see the Dominions and power of Ceaulin King of the West-Saxons so much encreas'd, for besides his own Territories immediately subject to him, the other Saxon Princes had a preeminence above other Princes, resolved to enlarge the bounds of his Empire, and not to content himself with the only Province of Kent.

2. In pursuance of which design he rais'd an Army, and with it march'd out of his own confines into the Province of the Regni, or Surrey, where passing unwarily over a little River call'd *Vandalin*, he was rudely repuls'd by Ceaulin: and again endeavouring to march forward, the Armies met at a Village call'd *Wimbledun* (now *Wimbleton*) where he was with a great slaughter of his army compell'd to fly back into Kent, having lost in the combat his two Chief Captains, *Ofsa* and *Knebba*. Near the place where the battell was fought remains still a Monument of it, to wit, a rampire rais'd in a round form, as encompassing a Camp, which is at this day call'd *Knebsbury*, or the *Burg of Kneben*.

3. Ethelbert after this losse, fought to strengthen himself by forrain aid: for which purpose he treated a freindship and confederacy with the neighbouring powerfull Kingdom of the Franks: to make which contederacy more lasting, he desired to joynt

ly more strictly by marriage: which according

ly was effected. 4. Hitherto when we had occasion to mention that Kingdom we call'd it *Gaul*, which was its ancient Primitive name. But afterward a Nation out of Germany, call'd *Franks*, invading it, and under King *Pharamond* possessing the greatest part of it, changed the name of it from *Gaul* into *France*, and so hereafter we shall call it. The Successours of *Pharamond* for severall generations were *Pagans*, till by the Apostolick zeale of *Saint Remigius* Bishop of Rheims in the year of Grace four hundred ninety nine King *Clodoveus* was converted to the Christian Faith; and with him the greatest part of his kingdom: Which Faith ever after continued and encreas'd there.

5. At this time that Kingdom was divided into four parts, each of them severally governed by four King Sons of *Clodoveus*, and Grandchildren of *Clodoveus*: *Charibert* the Eldest Son had the fear of his Kingdom at Paris; *Chilperic* at *Soissons*; *Gondebald* at Orleans; and *Sigebert* at Rheims. Now a daughter of one of these did Ethelbert King of Kent marry: but of which of them particularly, is not mention'd in our Story. *Saint Beda* indefinitely writes that she was daughter of a King of the Franks.

6. The name of this Lady according to S. Beda, *Malmiburiensis*, &c. was *Bertha*. But S. Gregory who liv'd in this age, and had intercourse by letters with her, more rightly calls her *Aldiberga*, and adresses great praise due to her in the conversion of the Saxons.

7. The parents of this Lady made a difficulty to deliver a daughter professing the Christian Faith to the bed of a Pagan. But Ethelbert engaging himself to allow her and her family an entire freedom publicly to profess her Religion, and to exercise all the Sacred Rites belonging to it: the marriage was concluded: and the Lady sent into Britanny.

8. She was attended by a prudent and devout Christian Bishop call'd *Lehardus*, by *Harpfeld* said to have been Bishop of *Salvatore* (but he doubts there is an error in the Copies where this unknown name is found.) This Bishop is in *Cappgrave* stiled the Precursor of S. *Augustin*, and one who opened the dore by which he brought in Christianity.

9. There were then in *Dorsetshire* the prime City of Kent, since call'd *Cantebury*, severall Churches which had been built many ages before by Christians in the times of the Romans; and which had not been utterly demolish'd by the Saxons. Among which the Queen made choice of that which was dedicated to the honour of *Saint Martin*, a holy Bishop in wonderfull veneration through all France. For thus writes *Saint Beda*, There was near to the City toward the East a Church

Beda l. i. c. 12

anciently

anciently consecrated to the memory of S. Martin whilst the Romans inhabited Britanny. In which Church the Queen, who as hath been said was a Christian, usually perform'd her devotions.

10. What those Devotions were is thus more particularly express'd by the Author of the life of the Holy Bishop *Lehardus* in *Cappgrave*, who writes thus: In the most ancient Church of the Holy Bishop S. Martin situated near the City, the Queen together with her Christian family did frequent the Sacraments of Masse and Prayers, in the celebrating whereof the Blessed Bishop *Lehardus* was President, or Chief Prelat. For the saying or singing of Masse were indeed the Solemn Devotions of the Church in those times, as appears, for as much as concerns France particularly, the Native country of this Queen, by the Councils of Orleans and Tours, celebrated in these very times: And this is acknowledged to have been the generall practise of this age by the Centuriators of *Magdeburg* who write thus, The reader hereby may observe that the Solemnities of Masse did now fill all places. And for as much as concerns Britanny, we have already shew'd that among the Northern Parts S. Columba knowing by revelation the death of S. Brendan in Ireland, celebrated a Solemn Masse for his soule.

1. 2 King Ceaulin conquers: and death.
3. 4. The Kingdom of the East Saxons Erected.

THE two Saxon Kings, in Kent and the West-Saxon parts, did not prosecute their hatred against one another, but seem'd it more for their advantage to enlarge their Dominions by invading the Provinces as yet in the possession of the Britains. In order whereto Ceaulin King of the West-Saxons, who had hitherto employ'd his forces in the conquest of places bordering especially on the Sea, sent his Brother *Cutha* or *Cuthwulf* with an army into the inland Provinces: The Success of which expedition is thus described by *Florinus*, and which, faith he, was undertaken in the year of Grace five hundred seventy one:

2. *Cuthwulf* the Brother of King Ceaulin fought with the Britains in a place call'd *Bedanford* (or *Bedford*). And having obtain'd the Victory, he took from them four Royal Cities, so wit, *Linganeburgh* (a place now unknown,) *Egelesburgh* (now call'd *Aylsbury* in Buckinghamshire) *Benington* (or *Benin*, in Oxfordshire) and *Eggesham* (where placed, is uncertain.) After which victory, he the same year departed this life.

3. In the year five hundred seventy five

was erected the Kingdom of the East Angles in *Norfolk*, *Suffolk* and *Cambridgeshire*, together with the Isle of *Ely*. The name of the first King reigning there was *Vffa*, from whom his Successours; or as some write, all the subjects, were call'd *Vffings*. Some place the beginning of this Kingdom before that of the West-Saxons: but no where can we find their names recorded: the reason perhaps being, because before *Vffa*'s time they were Kings only by courtesy and with dependance on greater Princes, as those of Kent, &c. as indeed in following ages they were again the Beneficiaries sometimes of the Mercian Kings, and sometimes of those of Kent.

4. Two years after the beginning of *Vffa*'s reign was fought a Battle fatal to the Britains, by which they were expell'd out of almost all the fertile plaine regions of the Island, and driven to the Mountains of *Cambria*. *Geffrey* of *Montmouth* to make his country-mens calamity more illustrious, tells us that a certain King, call'd *Gormand*, came with an army of one hundred sixty six thousand African soldiers and ioyn'd with the Saxons against King *Careticus* and his Britains, and drove them beyond the Severn into Wales.

5. But *Ethelwerd*, *Malmibury*, &c. more soberly inform us, that whereas the Britains had hitherto defended themselves against the West-Saxons by the firm walls of their Cities of *Glocester*, *Cirencester* and *Barbe*, this year Ceaulin after an overthrow given them in battell, expugn'd those three strong Cities, and forc'd them to retire to mountains and woods. This battell, faith *Camden*, was fought at a place call'd *Dearham*: after which the City of *Bath* was given up to the Saxons. In which battell three Christian Kings of the Britains were slaine, whose names were *Commagil*, *Conidan* and *Faringmagil*. So that afterward Ceaulin and his Son *Cuthwin* were so terrible to the Britains, that all places hasten'd to render themselves to their power. Thus we read in *Henry* of *Huntingdon*.

6. The Britains notwithstanding after seven years rest, again attempted another combat with the Saxons at a place call'd *Fedhanlea*, faith the same Author, where on both sides they fought with horrible fury. In which *Cuthwin* the Son of Ceaulin being oppos'd with multitudes was slaine, and the army of the Angles put to flight. But King Ceaulin having again repair'd his army, the soldiers whereof bound themselves by an oath that they would not fly, at last in a battell vanquish'd the conquering Britains, and pursuing them took many Provinces and innumerable Spoiles. B. *Viber* faith that this Battell was fought (*juxta Moram lapideam*) at *S. canmore* in *West-morland*: But that place being a part of the territories of *Alla* King of the *Deirs* and *Northumbrians*, no probable cause can be assign'd to draw the King of the West-Saxons so far from his own Dominions, unless perhaps to give assistance to *Alla*.

1. 2 The Mercians: Principality erected by Crida.
3. 4. &c. Theonius Arch-bishop of London and Thadloc of York with most of the Britains quit England, and fly into Wales &c. carrying Relicks &c. with them.

1. **W**hereas our Historians say that by the last battles the conquered Britains lost many Cities and Regions, we may judge that Mathew of Westminister had some reason to affirm that in the year of Grace five hundred eighty five the Kingdom of the Mercians took beginning, under their first King Croeda or Crida. Notwithstanding it may more properly be said, that the foundations of that Kingdom were now laid, which took not its full term till ten years after.

2. This Crida reckoned himself the tenth in descent from *Aden* the *Idol* Deity of the Saxons. And whereas the other Saxon Princes posses'd themselves of the extreme parts of the Island towards the *Cambrians*, *Picts* and the *Ocean*, Crida peirc'd into the bowells of *Brittany*, by little and little possessing himself of all the *Provinces* which were towards the North confined with the *Rivers Humber* and *Mercy*: on the South with *Thames*: on the East with the *Severn* and *Deva*: and on the East with the *German Ocean*.

3. The Britains themselves by a voluntary cession made Crida's way very easy to his new erected throne, in which he as yet late contented with the inferior Title of *Governour* or *Duke*. For the Saxons being now dispersed through all the parts and *Provinces* of *Brittany*, and every day gaining more strength, became intolerably burdnom to the poor Britains, and being *Infidels* publish'd *Laws* extremely prejudicial to *Christian Religion* profess'd by them: Whereupon by agreement between the *Clergy* and other *British* inhabitants hitherto mixt with the Saxons, they resolved to quit the *Country* and to retire, some of them flying to the mountains of *Cambria*, others into *Cornwall*, and great numbers beyond sea into *Lesser* *Brittany* and other *Christian Regions*.

4. Then it was, saith Mathew of Westminister, to wit, in the year of our Lord five hundred eighty six that the Arch-priest, Theonius Bishop of London, and Thadloc of York, with all the Churches which had been subject to them now destroy'd to the ground, they attended with many Ecclesiasticks who had escap'd danger from the Saxons fled

into *Cambria*, and caried with them the sacred Relicks of saints, out of fear lest by an irruption of the Barbarous Saxons the Sacred Bones of so many and so great saints should otherwise be blotted out of the memory of men. Many likewise passing over into *Armorick* *Brittany*, left the two *Provinces* of *Laegria* and *Northumbria* utterly deserv'd of *Christian Congregations*. The Bodies also of some Saints after they had reverently hid them in *Monuments*, they cast great heaps of earth over them, lest they should be obnoxious to the contumelious scorn of the *Infidels*. For the Kings of the *Angli* and *Saxons*, as they were very powerful in arms, so they were most violent Pagans, who thirsted after nothing more then defacing of the name of *Christ*, and subverting his Religious Worship. Inasmuch as when they had subdued the country, if any Church remain'd untouched, they took occasion thereby to bring greater confusion and contempt on the Name of *Christ*, by turning it into a Temple of their profane *Idol*-Gods, and with their impious Sacrifices polluting the Holy Altars of the true God.

5. Concerning this Theonius Arch-bishop of London, he was formerly Bishop of *Gloucester*, and from thence translated to London, in the year five hundred fifty three, saith B. Gudwin. And the year of Grace five hundred eighty Six taking his whole Clergy with him he is said to have fled to his own country men in *Wales*, together with Thadloc Arch-bishop of *York*. And those who afterward in the time of the Saxons sat at London, were simple Bishops: the Metropolitick dignity being transferred to *Dorbernia*, or *Canterbury*, as shall be declared. Neither after the departure of Thadloc, doe we read of any other Arch-bishop of *York*, till by the conversion of *Edwin* son of *Ala*, King of the *Northumbrians*, S. Paulinus was there consecrated Arch-bishop.

6. By this Seccession and flight of the British Clergy and other inhabitants, there remain'd the miserable Relicks of the Britains saith Mathew of Westminister, only in three *Provinces*, to wit, in *Cornwall*, or *Cornwall* (so call'd because it stretcheth itself like a horn into the sea:) in *Demetia*, which is *South-wales*: and in *Demetia*, which is *South-wales*: With these narrow limits they were forc'd to be contented: nevertheless they never departed from the true Faith of *Christ*. One thing indeed there is for which they are justly to be reprehended: which is the mortal hatred which even to this day they bear to the English Nation by whom they were expelled their ancient Territories, which hatred is so irreconcilable, that they will less willingly communicate with them, then with dogs.

7. By what hath here been transcrib'd out of our ancient Historians the discreet Reader may judge how vainly and groundlessly our Modern Protestant Writers doe boast of their conformity with the Religion of the ancient Britains, in opposition to

Writers doe boast of their conformity with the Religion of the ancient Britains, in opposition to that which S. Augustin the Monk shortly after taught the Saxons: and how impudently some of them affirm that the Saxons were instructed in Christianity by the Britains, and not from Rome.

1. 2. 3. A preparation for the Conversion of England: erroneously denyed by B. Parker.
4. 5. &c. How S. Gregory seeing pretty English slaves, was moved to seek the Conversion of our country.

1. **T**HE Saxons were no sooner in a secure possession of this Island, but Almighty God began so to dispose the effects of his Divine Providence as to prepare the way for their conversion to him, in order to their eternal Happiness: as if an Earthly kingdom had not been a reward answerable to their merits in destroying an ungrateful people, abandon'd to all filthiness and impiety.

2. The instrument of this felicity, shortly to approach, was the blessed man S. Gregory, as yet a privat Priest and Monk, but presently after a most worthy Successor of S. Peter in the Chair Apostolick at Rome. And the occasion moving him to interresse himself in so pious and glorious a design is thus briefly declared by our learned Selden: There having been brought to Rome, saith he, a number of young English children to be expos'd to sale in the publick market, Gregory then a Monk excited by a zealous affection to propagate the name of *Christ*, and moved to a tender compassion by seeing the amiable and beautifull features of these youths, and being inform'd that the Nation from whence they came was destitute of the knowledge of *Christ*, he took a resolution to sow amongst them the Divine seeds of *Christian Faith*. And being afterward exalted to the Pontificate, in order to the effecting his pious design, he sent a certain Monk call'd Augustin to lay the foundations of a Christian Church in the Island, adjoyning to him other auxiliaries, devout companions of his labours.

3. Notwithstanding B. Parker the generally supposed Authour of the *British Antiquities*, out of envy and indignation to acknowledge any obligation to Rome, pronounces this to be a mere Fable: His argument is, for that in his judgment there was no probability that the Saxons for gain should sell their children. Whereas Tacitus recounting the manners of the ancient Germans, says that they would out of greed-

dines of gaining by dice-playing even sell their own liberty to stake: and Malmshurienfis affirms that it was a familiar and almost naturally inbred custome among the Saxons to sell their Children: Which custome continued many ages in our Nation, inasmuch as in the days of our King Henry the second, by the testimony of Gualdm Cambrensis, a Synod at Armagh in Ireland was obliged to make a Decree for the redeeming of such English youths as had been sold for slaves in that Island. And before that time, among the Laws of Inas King of the West-Saxons, there is more then one which under great penalties forbid this horrible and unnatural commerce. Lastly with regard to Saint Gregory's own time, he himself is a witness beyond all exception that the Angli were accustomed to sell their children, for in an Epistle to Candidus a Priest, his Procurator in France, he gives him order to redeem such English children as he mett with sold for slaves in that Kingdom; and having bought them, to send them to Rome to be there instructed in the Christian Faith.

4. This difficulty therefore being sufficiently cleared, we will here more particularly and circumstantially set down that passage of Story, which gave occasion to S. Gregory to extend his charitable care towards our Nation. Wee find it related by almost all our ancient Historians, and by forrainers too when they treat of the Gests of S. Gregory. Yet in some of them, and particularly in Malmshurienfis and Joannes Diaconus, one Errour is to be observed touching Chronology: For they reffer this passage of Story to the times of Pope Benedickt, whereas most certain it is that it happed toward the latter end of Saint Gregory's immediate Predecessour Pope Pelagius. For a good while pass'd after Pope Benedickt's death before Saint Gregory was Prefect of the City: after which he undertook a Monastick Profession in a Monastery built by himself Ad divum Severi: from whence he was shortly after call'd and created Arch-deacon of the Roman Church, then sent Apocrisarius (or Nuncio) to Constantinople, at his return from whence he saw these English youths with so much kindness and compassion.

5. The exact Narration of which passage is in this manner deliver'd by Saint Beda: We must not passe in silence, says he, a relation which by Tradition from our Ancestours is brought down to us, to wit, upon what motive it was that Saint Gregory express'd so much care of the salvation of our Nation. For they tell us, how on a certain day when great variety of Merchandise was brought into the Market-place by forrain Merchants lately arrived, and a world of people were mett to buy, S. Gregory among the rest came, and took notice chiefly of three young children of a pure complexion, beautifull looks, and bayre gracefully ordred. As soon as he saw them, he enquir'd from what country they came: and was told that

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they came from the Isle of Brittainy, where the inhabitants generally were so comely. He demanded further, whether those Islanders were Christians or Pagans: and was told that they were Pagans. Hereupon he deeply sighed, saying, *Alas, what pity it is that the Prince of Darknes should possess men of such lovely bright countenances, and that persons so amiable in their looks should carry souls utterly void of inward Grace.* Again he asked what was the name of their particular Nation: to whom it was replied, that they were called Angli. Well may they be call'd so, sayd he, for they have Angelicall faces suitable to such as shall be coheirs with Angels. He enquired further, how the Province was call'd from whence they were brought. The answer was, that the inhabitants of it were call'd Deiri. They are well call'd Deiri, said he, importing by their Name that they shall be delivered from the ire of God (de ira Dei eruti) and call'd to partake his Mercy. His last Question was, How the King of that Nation was call'd: And he was told that his name was Alle: whereupon in allusion to that name he sayd, Alleluia must be sung in those parts to the praise of God the Creator of all things.

6. After this discourse ended he went to (Pelagius) Bishop of the Roman and Apostolick See (For as yet himself was not chosen Pope) and humbly entreated him to send into Brittainy some Ministers of Gods word to convert that Nation to Christ: Adding, That himself was ready to be employ'd with Gods assistance in such a work, in case his Holiness thought fit. But his offer could not be taken: for though the Pope would have granted his desire, yet the Romans would not permit his absence so far from the City. Notwithstanding a while after when himself was exalted to the Popedom, he brought to perfection the work so long and so earnestly desir'd by him, sending indeed other persons to preach the Gospel there, but himself by his counsels, exhortations and prayers contributing very much to make their preaching fruitful and effectual. These things according to what our Ancestors have deliver'd, we thought proper and fit to be inserted in our Ecclesiastick History.



XVII. CHAP.

1. 2. S. Columban comes out of Ireland into Brittainy: and thence goes into France.
3. Of S. Phara a Holy Abbisse: to whom many Brittain Virgins repaire.

1. **B**VT Alla King of the Deiri, (saith Malmsburiensis) though by the selling of those children he gave occasion of bringing Christianity among the Angli, yet was not happy to hear any thing of it himself. For the Divine Election regarded him not. Which Son was not his immediate Successour Eadric, who the next year upon the death of his Father Alla possess'd his throne: But Eadwin, a Prince who after many vicissitudes of fortune came first to the Faith of Christ, and lastly to the glory of Martyrdom, as shall be shew'd. As for Erkenric, his reign was short, for it lasted only five years, and afforded nothing memorable.

2. In the first year of King Erchelberts reign, S. Columban, after he had spent several years in the Monastery of Bangor in Ireland came over into Brittainy, being mov'd with a desire of seeing strange countries, saith Harum out of Iona who largely wrote that saintes life. The Venerable Abbot Comigel did much bewaile his departure, but being unable to resist the Divine will, he dismiss'd him: so that he with twelve Companions inflamed with the same desire took ship, and came into Brittainy, from whence he afterward pass'd into France. When he undertook this journey he was no more then twenty years of age. In France he was very courteously receiv'd by King Sigebert (or rather his Son Childbert) who gave him the choice of any place for his abode: These devout men therefore entering into a desert call'd Fossegus the Fange, found there a certain place encompass'd with old walls, and walled with warm springs: but time had ruin'd all the buildings. The name of it was Luxovium.

3. Whilst S. Columban lived in Austrasia, a Province of France, he was Spirituall Master and instructour to the Holy Virgin Phara, reckon'd by the Centuriators of Magdeburg among the Brittain Nunnes. Others say she was Neice to S. Columban himself. From whomsoever she was descended, certain it is that the sweet odour of her vertues and sanctity was so largely spread, that many devout Virgins, and some of them of Princely families, out of Brittain repair'd to her, to learn piety under her government in France, as shall in due place be shew'd.

XVIII.

A. D. 390.

XVII. CH.

Malmsb.
Angl. i. c.Harum
I. c. 1. c.

A. D. 390.

XVIII. CH.

A. D. 391.

XVIII. CHAP.

1. 2. 3. war between the Scots and Picts.
4. The South-Saxon King subject to the West-Saxons.
5. S. Gregory consecrated Pope.

1. **I**N the year five hundred and ninety a war was began in the Northern parts of Brittainy between the Scots and Picts, which drew the whole Island into great factions. In those parts Aidan or Eadon son of the King of the Scots then enjoy'd the principality, who had been crown'd King by S. Columba in the Isle Iona or Hy, saith Adamannus.

2. The cause of these commotions was the same which had formerly rais'd so long and furious wars between the Saxons and the Brittainy. For the Scots out of Ireland at first were invited by the Picts to assist them against the Brittainy, as the Saxons were by the Brittainy against the Picts and Scots: and these Irish Scots, imitating the Saxons, at first stay'd in those parts upon courtesy: but afterward grew insolent, and new Aids from their own country daily flocking to them, they fix'd their habitation, and not long after a Kingdom there. Which being once establish'd, their next attempt was to drive the Picts out of their own Provinces, which at last they effected, far more entirely then the Saxons had against the Brittainy, for the Scots utterly rooted out of the world the very name and Nation of the Picts.

3. It was for this Empire of the Northern parts of Brittainy that Eadon Prince of the Scots now contended, and the whole success of the war though waged at a great distance from the Isle of Iona where S. Columba then was, yet was divinely reveal'd to him: For thus doe we read in his Life; S. Columba being in the Isle of Iona, on a certain day call'd his brethren together, and kneeling down sayd, Let us now pray fervently for this people and their King Aidan, for this very hour the battle against their enemies begins. A little while after he rose up, and looking towards heaven sayd, Now are the barbarous enemies put to flight, and the victory is given to Aidan, though dearly purchas'd, for of his army there are slain three hundred and three. This needs not seem incredible, for many examples occur in Ecclesiastick story declaring how God has oft been pleas'd to reveal unto his servants events hapning in places far removed.

4. The same year dyed Cissa King of the South-Saxons, saith Matthew of Westminster, and his Kingdom was devolved on Ceaulin King of the West-Saxons. Yet so as that it was administered by his son Edelwale, who enjoy'd also the Title of King, yet as Beneficiary to Ceaulin.

5 But that which most illustrated this year was the advancement of S. Gregory to the Popedom, who immediately after the death of Pope Pelagius was with the wonderfull applause of all degrees and orders in Rome placed in S. Peters Chair, to the great benefit of the whole Church, but more especially to the incomparable felicity of our Island. For his admirable Gifts, among which the most illustrious was the Conversion of the Angli and Saxons, he was deservedly call'd S. Gregory the Great, and the Apostle of England, as our Martyrologes declare.

XIX. CHAP.

1. 2. Ceaulin King of the West-Saxons driven out of his Kingdom: dyes.
3. Ethelbert King of Kent becomes Supreme among the Saxons.

1. **T**HE year following Brittainy afforded a memorable example of the instability of worldly greatness and power, in the person of the hitherto prosperous King of the West-Saxons Ceaulin: who after all his conquests was at last overcome in fight and expell'd his kingdom and life also. Which is in this manner related by Malmsburiensis, Ceaulin, saith he, in his last days was harass'd from his kingdom, exhibiting to his Enemies a miserable spectacle of himself. For such was the generall hatred born to him both by the Brittainy and Saxons, that they all unanimously conspir'd to destroy him: Armies therefore being rais'd on both sides, a battle was fought at Wodenfiske in the one and thirtieth year of his reign, where his forces were utterly defeated: after which he was compell'd to forsake his kingdom, and a little after he dyed.

2. The place where this battle was fought is in Wiltshire, where a great fosse divides the Province in the middle, saith Camden, from East to West, call'd by the inhabitants Wanfiske, and fabulously reported to have been made by the Devil upon a Wednesday: for it takes its name from Woden, or Mercury the Saxon Idol, which gave the appellation to Wednesday. The cause of the raising of that rampire seems to have been for a separation of the Kingdoms of the Mercians and West-Saxons. And near thereto, is seated a Village call'd Wodenbury, where Ceaulin fighting against the Brittainy and Saxons was utterly broken.

3. After the death of Ceaulin, his Brothers son Cealric possess'd the Kingdom of the West-Saxons: but being much inferior in courage to his Predecessour, he did not inherit that extent of power which Ceaulin had exercised over the other Saxon Princes. Which opportunity was not omitted by Ethelbert King of Kent, next in power to Ceaulin: who

without

K. CARE-
TICUS.

A. D. 593

XX. CH.

A. F. 592.
Greg. II. 1.
Epist. 16.
Ibid. 11. 10.Ibid. 1. 9. Ep.
62. Ind. 4.

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without much hazard obtained that pre-eminence. By which means a freer way was opened to communicate *Christian Truths* to severall *Provinces* of the *Kingdom*: after they had been once entertained by *Ethelbert*, which hapned little above three years after the death of *Ceaulin*.

XX. CHAP.

1. 2. &c. The Irish Churches reduced from Schism by S. Gregory.

Saint Gregory in the third year after he was Pope, by his authority and wisdom reformed the Churches of Ireland to Catholic Unity, from which they had been separated upon occasion of the quarrell about the *Tria Caputula*: of which we treated before. His Epistle to them concerning that subject is extant: which that it had its full effect to their satisfaction may be proved by many arguments. For presently after this time there is mention of severall of their Bishops and devout persons, which undertook *Pilgrimages* to Rome to visit the *Holy places*, and to expresse their duty to the supreme Bishop.

Moreover another Epistle of the same Holy Pope is extant also, in answer to certain doubts and questions which they had proposed to him touching the *Rites* and manner of *Baptism*: what *Form* of *Profession* was to be administered to such as returned to the Church from the *Nestorian Heresy*, &c. But since those matters doe not concern the Ecclesiasticall affaires of *Brittany*, the Reader, if he be inquisitive, may inform himself concerning S. Gregory's resolutions in those cases from S. Gregory himselfe in his *Works* every where to be met with.

Onely we shall in this place observe that the Churches of *Brittany* were at this time free from any stain of *Schism* or *Errors* in *Doctrines*. Yea probable it is that by them the Churches of Ireland were denounced to the *See Apostolic*, as culpable. It was about the year five hundred sixty six, faith *Baronius*, that they engaged themselves in the said *Schism*, and now after twenty six years, through Gods goodnes, and by the endeavours of his servant S. Gregory they were restored.



XXI. CHAP.

1. 2. &c. The death of severall Saxon Princes

4. 5. The Death of the devout Queen Ingoburga, Mother to Queen Bertha.

IN the year of *Grace* five hundred ninety three *Edelric* King of the *Northumbers* dyed, and his Son *Ethelfrid* succeeded him, surnamed the *Cruel*: concerning whom *Malmsburienfis* gives this Character. Thus being possessed of his *Kingdom* he began first vigorously to defend his own dominions, then unjustly to invade the bounds of others, and every where to seek occasions of exalting his glory. Many combats were undertaken by him providently, and executed gallantly: for neither was he restrained by slouth, when war was necessary, neither in the exercising it did his courage impell him to temerity.

About the same time *Tirilus* King of the *East Angles* being dead, his Son *Redwald* possessed his throne: who by some Writers is accounted the first founder of that *Kingdom*. By the persuasion of the Holy King and Martyr S. *Edwyn*, he was induced to give his name to *Christ* in *Baptism*. But these and many other things concerning him, which fill the *Saxon Annals*, hapned severall years after this time, and shall in their due place be declared.

This year was fruitfull in the deaths of our *Saxon Princes*: for *Crida* King, or Duke of the *Mercians* now likewise ended his life, to whom succeeded his Son *Wibba* or *Wippa*, not memorable in story for any thing so much as leaving behind him his illustrious children *Penda*, *Kenwalch* and *Saxburga*: of whom hereafter.

About the year five hundred ninety four, the pious and vertuous Queen *Ingoburga* received the reward of her patience by a holy and happy death. She had been the wife of *Charibert* one of the Kings of the *Franks*, and after she had born him a daughter, was unworthily repudiated by him to make way for a concubine called *Merafenda*. Her memory challenges a place in our History, in as much as most probably she was Mother to *Bertha* or *Aldiburga*, the Christian Lady above twenty years since married to *Ethelbert* King of *Kent*, whose piety and endeavours had a great influence in disposing her *Husbands* mind to embrace the Christian Faith very shortly to be proposed to him by S. *Augustin* the Monk.

As touching the said Queen *Ingoburga* we receive a character of her virtues and an account of her happy death from a worthy French Bishop an eyewitness of both, to wit *Gregory Bishop of Tours*: whose relation is as

followeth:

K. CARE-
TICUS.

A. D. 594.

XXI. CH.

A. D. 593.

Malmsbur.
Reg. II.K. CARE-
TICUS.A. D. 595.
Greg. II.
m. 1. 9. c. 16

XXII. CH.

under Brittish Kings. XII. Book. 279

K. CARE-
TICUS.

A. D. 595.

followeth: In the fourteenth year of King *Charibert* a Widow of *Charibert* departed this life. A Lady she was of great sincerity and devotion, diligens in watching, prayers and Alms-giving. She, I suppose by direction of the Divine Providence, sent messengers to me desiring my counsel and assistance about her Last Will, and disposing of matters which she intended for the good and remedy of her soule. For which purpose she requested my personall presence that after advice between us her intentions might be committed to writing. I could not refuse to come to her: and at my entrance I met with a Religious man, who received mee courteously, and presently called for a Notary. Then we advised together: after which she bequeathed some legacies and Offerings to the Church of *Tours*, and of *Saint Martins*: and some to the Church of *Mans*. Thus was the substance of her Will, and a few months after spent with sickness she departed this life, by orders left in writing having given freedom to many of her servants. At her death she was, as I conceived, seventy years old. By the virtues, devotion and charity of this good Queen, we may collect that *Aldiburga* her daughter, at least unquestionably her near kinswoman, brought the like into *Brittany*.

XXII. CHAP.

1. 2. &c. The Saxon Heptarchy, or Seven Kingdoms of the Saxons in Brittain: with their respective limits: and Princes at this time when S. Augustin came to convert our Nation.

THE next thing that occurs in our Ecclesiasticall Records touching *Brittany* is the rising of the Sun of righteousness upon it, by the Light whereof the darknes of *Idolatry* and *Pagan superstition* was dispelled, and a new seed of pious Princes, zealous Bishops, immaculate Virgins, devout Monks, and multitudes of all sorts far excelling in all Christian virtues and Graces the late *Brittish* inhabitants, sprung up and flourished to the admiration of all other Christian Churches: in as much as that from this time *Brittany* began to deserve the Title afterwards annexed to it, of being called *The Isle of Saints*.

But before I relate how and by what degrees the foundations of so great a Happiness were layd, it will be expedient to give a generall prospect at one view of the present state of *Brittany*, how the *Provinces* were divided into severall *Saxon Governments*: and what Princes ruled in each.

It is agreed generally among our Writers that the Day-star of Christianity at least began to shine in *Brittany* in the year of *Grace* five

hundred ninety six: for then the *Apostolic Messengers* from Rome received their Mission from the most worthy Succellour of Saint Peter, S. Gregory the Great in the seventh year of his Pontificate, and begun their journey towards our Island, though they did not arrive here till the year following.

Now at that time the *Saxon Heptarchy* was established in *Brittany*, for all the *Provinces* of it (excluding the *Northern Kingdoms* of the *Scotts* and *Picts*, with the *Western* parts called *Cambria* or *Wales* possessed by the *Brittains*, and likewise *Cornwall* not yet wholly subdued by the Saxons:) were entirely under the dominion of the *Angli* and *Saxons*: and having been by degrees conquered by severall Princes and Captains, out of Germany, which were independent of one another, each one challenged his conquest, and governed the *Provinces* subdued by him as his own lawfull right & possessions: though some of them proving less powerfull, and confind within narrower limits then others, in a short time were forced to demand protection and consequently acknowledge some dependance on their more powerfull neighbours.

The Kings so governing, each his respective portion were in number seven: Their Names and *Provinces* were as followeth in order according to the antiquity of each Kingdom.

First *Ethelbert* was then in the thirty sixth year of his Reign over the Kingdom of *Kent*: He was Son of *Ermenric*, Son of *Orla*, Son of *Eisa*, Son of *Hengist*, who founded that Kingdom in the year of *Grace* four hundred fifty seven. His Kingdom contained the County of *Kent*, as it is at this day bounded, without any considerable difference.

Next over the *South Saxons* (which Kingdom comprised *Suffex* and *Surrey*) reigned *Edilvalch* the Son of *Cissa*, the Son of *Ella*, who established that Kingdom in the year four hundred ninety one. Then was the seventh year of *Edilvalch's* reign.

Thirdly the Kingdom of the *West Saxons* was now the fifth year possessed by *Cerrik*, Brothers Son to *Ceaulin*, Son of *Kenric*, Son of *Cerdic* founder of that Kingdom in the year of our Lord five hundred and nineteen. Within whose Dominions were comprehended *Hants*, *Berkshire*, *Wiltshire*, *Somerset*, *Dorsetshire*, *Devonshire* and part of *Cornwall*.

Next over the *East Saxons*, *Sebert* then was in the first year of his Reign. He was Son of *Sledda*, Son of *Ekenwin*, who in the year of *Grace* five hundred twenty seven founded that Kingdom, containing *Essex*, *Middlesex* and so much of *Herts* as is under the Bishop of *Londons* Jurisdiction, whose Diocese is adequate to this Kingdom.

After this was the Kingdom of the *Northumbers*, to which belonged whatsoever lyeth between *Humber* and *Edenborough*.

Frith.

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Frish. It was sometimes subdivided into two Kingdoms, of *Bernicia* and *Deira*. *Bernicia* contain'd *Northumberland* with the South of *Scotland* to *Edenborough*; and *Deira* consisted of part of *Lancashire*, with the entire counties of *York*, *Durham*, *Westmerland* and *Cumberland*. The whole Kingdom at this time was governed by *Ethelfrid*, in the fourth year of his reign: Who was Son of *Edelric*, Son of *Ida*, who founded that Kingdom in the year of our Lord five hundred forty seven.

11. After this was the Kingdom of the *East-Angles*, containing *Norfolk*, *Suffolk*, *Cambridgeshire* with the *Isle of Ely* and some part of *Bedfordshire*. At that time *Redwald* had been four years King thereof: who was Son of *Tiutilus*, Son of *Pissa* esteem'd the first King and founder of it in the year of *Grace* five hundred seventy five.

12. The last, though largest, of the *Saxon Heptarchy* was the Kingdom of the *Mercians*, so call'd because being seated in the middle of the *Island*, it was the *Marches* or *Limits* on which the other Kingdoms did border. It comprehended the whole Counties of *Lincoln*, *Northampton*, *Rutland*, *Huntingdon*, *Buckingham*, *Oxford*, *Worcester*, *Warwick*, *Dorset*, *Nottingham*, *Leicester*, *Stafford*, *Chester*, *Glocester*, Part of *Lancashire*, *Herefordshire*, *Shropshire* and *Bedfordshire*. At this time, when *S. Augustin* the Monk was sent by *Pope Gregory* to the Conversion of the Saxons was *Wibba* Son of *Crida* Governor of *Mercia* who layd the foundations of it in the year of our Lord five hundred eighty five.

13. There were the Kings reigning in *Brittany* when *Almighty God* from heaven visited it by sending *Apostolicall* men to teach the blind *Inhabitants* the ways to glory and Happiness. And these were the limits of their respective Kingdoms. Which limits not-

withstanding were in continuall motion, varying according to the successe, good or bad, of the *Princes* invading, as oft they did, the bounds of their *Neighbourhood*. And among these seven Kings commonly one was most puissant, overruling the rest, who stiled himself King of the *English Nation*. Which supereminence *Ethelbert* King of *Kent* at this time enjoyd: to whom the *Word of life* was first offered, and by him thankfully accepted; as shall consequently be declared.

14. Now since in the pursuit of our History we are to give an Account of occurrences relating to another new Government and Church in *Brittany*, being little concerned hereafter in the affaires of the *Brittains* themselves: We will therefore in the following Books denote the Succession of times not by the *Brittish*, but *Saxon Kings*, in whose reigns they shall happen respectively. And though at this time in the *Saxon Heptarchy* the Kingdom of *Kent* was both the most powerfull, and will for a good space furnish us with most plentiful matter proper to our History: Yet considering that ere long the *West-Saxon Kingdom* will both grow in power, and be very fruitfull in affording richly materials relating to Religion: but especially considering that in time the same Kingdom will swallow into a Monarchy: we will therefore hereafter prefix successively the Names of the *West-Saxon Kings*: beginning with *Celric*, in whose dayes the *Holy Christian Missioners* arrived in *Brittany*, bringing with them the happy tidings of the Gospel, joyfully hearkened to in *Kent*, but either not made known, or unwelcome to the said *Celric*, as likewise to his Successor *Ceolulf*, and their Subjects the *West-Saxons*.



THE

Camd. Britan.



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
THE
ENGLISH-SAXON HEPTARCHY.

III. PART.

THE
THIRTEENTH BOOK.

I. CHAP.

I. CHAPTER.

1. 2. *S. Gregory himself undertook the Mission into England. but was recalled.*
3. *Etc. The Conversion of England falsely and maliciously ascribed to the Britains: and French.*
10. *Queen Aldiberga a promoter of it.*
11. *Other Queens in this age did the like.*



HOSE bowels of Compassion which eight years agoe the sight of a few well leatur'd English slaves had moved in *S. Gregory*, then only a private person, and those charitable designs which on that occasion *God* had inspir'd into his heart to

procure the eternall felicity of our Nation, seem'd all this while to have been little better then ineffectuall wishes, arguments of a good Nature, or a mercitul Christian disposition only, for which he might expect and obtain a reward and blessing to himself, but with little advantage to us.

2. Yet if a Tradition verified by Authours of no mean esteem, may be believ'd, even then also *S. Gregory* proceeded further then to wishes: for he is sayd not only to have solicited *Pope Pelagius* to employ able Ministers for reducing into *Christ* told a Nation both in name and beauty resembling *Angels*: but when the difficulty of the journey, the uncertain event of it, the savageness of their Nations manners, and roughness of their language had terrified all men from the at-

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N n tempr.

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tempt, he himself petitioned for and obtain'd for dangerous an employment, and had proceeded three days in the journey towards *Brittany*, when the Pope was forced to recall him by reason the *City of Rome* loudly murmured to be deprived of so excellent and so necessary a person, who was only fit to succeed in the *Chair of S. Peter*, and to watch over the whole Church.

3. *S. Gregories* holy intentions therefore seemed to sleep till himself was invested with power to promote to heroically *Christian* an affair: and fix years were spent in his *Penitential* before he could find perfons capable of the courage to undertake it. It may be wondered that among the *British Clergy* their temporal losses should work so deeply on their minds, that they should envy heaven to their *Conquerours*, and that not any should be found among them willing to preach *Christ* among a blind people to whom he was unknown.

4. But such uncharitable and unchristian avenges from the spiritual good of their enemies is observ'd and condemn'd in the Britains by our *Ancient Writers* *Gildas* and *Beda*, as is fully testified by this expression of the latter of these two pious *Historians*, *Among other unspeakably heinous crimes of his countrymen which the British Historian Gildas describes and deplores in his mournful stile*, he adds thus also, *That they would never be brought to preach the word of Christian Faith to the Nations of the Saxons and Angli inhabiting Britanny with them.*

5. Indeed if the Britains had undertaken a commiffion of fuch a Nature, fmall fucceſſes could have been expected: For as hath been faid heretofore, the whole Nation both *Engliſh* and *Laicks*, were to coverd withall forces of vices, that fuch Teachers would have difgraced that Holy Truth which they profefſed in words, but renounced by their actions. Therefore the Divine piety, Gaith *James Saint Bede*, did not deſert but people who he foreſaw, but deſtin'd for many worthy Preachers to the Saxon Nation, by whom they ſhould be effectually induced to believe.

6. Norwithstanding in despite of such evident Testimonies, the Modern Protestant Historian of the highest rank, without any ground from *Antiquity*, or any *Motive* but a hatred to the *Apollinick* See of *Saint Peter*, will needs entitle the *British Preachers* to the *Conversion* of several of our *Saxon Princes*, before *Saint Augustin's* arrival from *Rome*. He had rather acknowledge for their founders and *Applists* of the *Christian Churches* in this kingdom men by their own *Writers* describ'd to be enormously cruel, haters of *Truth* and lovers of *Lies*, men *deeply polluted with luxury, drunkenness, animosities, strifes, contentions, envy* and all other *vices*; in a word such men as provoked

God to destroy their own Nation, and therefore very improper Instruments of the salvation of strangers, then profess any obligation to *Saint Gregory*, for his virtues and piety onely, *surnam'd Great* by the whole Church, a man eminent for his learning, exemplary for his piety, illustrious for his Miracles, and by constant Tradition acknowledged the *Apistle of England*.

7. Another *Protestant Convent* is on the same motive of envy will flammely ascribe to the French Clergy the greatest share in the *Conversion* of the Saxons: Whereas how slow they were in teaching the true Faith to their neighbours even when some of them desirous of information implored their help, we find testified by *Saint Gregory* complain in letters to the French *Kings Theodorick and Theodebert* themselves, and their *Queen Brunichilda*, Where he acquaints them, that he was credibly inform'd that the English Nation through their envy were in a willing disposition to receive the Christian Faith, but that the French Clergy and Bishops of their neighbours were negligent and voyd of all pastoral sollicitude towards them: and therefore lest the souls of that Nation should perish in eternal damnation, he had undertaken the care to send the bearer of these Letters *Augustin*, &c.

8. But let it be supposed that the *Ap-
ples of the Saxons* had been *British* or
French Preachers, certain it is they would
have been far enough from teaching them
such doctrines as these men have publish'd
in their writings: They would neither by
their words nor example have taught the
Clergy the convenience of wives, or inde-
pendency on the *Governours of Gods Church*:
Nor the *Lay* to deny due veneration to
Gods Saints, to tread under feet their sa-
cred ashes, to demolish *Monasteries*, to
detest vows of *Chastity*, to renounce *Re-
gular Rites*, to abominate the *Holy Sacrifice*
and *Altars*, to abjure all care and charity
to the dead, &c. So that whosoever were
the *Planters of the Christian Faith* among
the *Saxons*, such *Preachers* as *Parker* and
Sutcliffe are not their *Successors*, but sup-
planters of the same *Faith*.

9. Now whereas *Saint Gregory* signifies that the *Nation of the Angli* were willing to embrace the *Christian Faith*, we cannot ascribe this good disposition in them more probably to any then to the pious *Queen Aldeberg*, her *Bishop Saint Lethardus*, and her *Christian Family*, whose devout, charitable, peaceable and humble lives and conversation could not chuse but recommend the *Religion* which they professed.

10. Particularly *Queen Aldiberga* had among her own *Ancestors* a worthy pattern to imitate, which was her *Great Aunt, Saint Clorilda*, by whose prayers

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Gregor. M.
s. Epist. 51.
id. l. 10.
Epist. 53.

A.D. 196

8700. ad
A.D. 1115.

Grig. M. 1.9.
Epist. 19.

1

II. ЧАСТЬ.

under the Saxon Heptarchy. XIII. Book. 283

K. CEL.
RIC.

A D. 596.

and exhortations her husband *Clodoveu* King of the *Franks* was powerfully moved to relinquish *Idolatry*, and with his whole Nation to embrace *Christianity*, as *Barnum* declares. Now though *Aldiberge*, exhortations did not produce so ample an effect on her husband *King Ethelbert's* mind, yet that she effectually continued to dispose him to hearken to *Divine Truth* when represented by one employed from a greater authority, and enabled more powerfully to confirm it, seems sufficiently clear from several passages of *Saint Gregory's* letter to her, in the close whereof he seems to wonder that she had not long before inclined her husband's mind to follow that Faith which she professed: And however he testifies that after *Saint Augustine's* coming her diligence and zeal was extraordinary: in consideration of which he uses this expression: *We give thanks to Almighty God, who in mercy had vouchsafed to reform the Conversion of the English Nation for your merit and reward.*

11. And it is observable that oftentimes in this age God was pleased to use that infirm Sex in the great work of planting his Faith in several Kingdoms. Thus four years before this by *Queen Theodolinda* the *Longobards*, who were *Pagans* or *Arians*, were brought into the bosome of the *Catholic Church*. And not twenty years before that, *Ingundis* daughter of *Sigebert King of the Franks*, and *Aunt* to this *Queen Aldeberga*, was an instrument of converting her husband the *Spanish Prince* *S. Hermenegild* from *Arianism*, who became a glorious *Martyr*.

II. CHAP.

1. 2. 3 The first Missioners Names: they were Monks.

4. *5. &c. whether Benedictines, or Equi-*
tians.
6. *whether the British Monks were of the*
Egyptian Institut.

1. **T**H E notice which *Saint Gregory* had of the good inclination which *King Ethelbert* and his *Saxons* had to hearken to the *Word of life* in all probability came from his *Queen*. And this no doubt encouraged him to hasten thither a *Mission* of devout and zealous *Priests*: whom he chose out of his own *Monastery*. *Ad elvum Scavi*. *Religium* men well known by him to be eminent for learning and piety. These he instructed with good admonitions, and having furnished them with *Letters* of recommendation to *Princes & Bishops* through

whose territories they were to passe, to be assistant to them in so holy a Work, he dismissed them with spirituall authority to preach the *Gospel*: particularly advising them in their passage through *France* to adjoyn to their company such as might be helpfull to them by their knowledge of the manners and language of the *Saxons*, little differing from that of the *Franks* lately converted to *Christianity*.

2. What the *Names* were of these first *Missioners* is not agreed on among our *Modern Historians*. *Guichenon* affirms that the principal of them were *Augustin* and *Mellin*. Others to *Mellin* addjoin *Iufus* and *Iohn*. But they have not well distinguished times: for a second *Miffion*, four years after this was defined by *Saint Gregory* into *Brittany* to assist and cooperate with *Saint Augustin*, when the number of *Converts* was multiplied: and on that ground the names of the *Missioners* are confounded. But *Saine Bede* faves expressly that *Mellin* a *Roman Abbot*, went not as first with *Saint Augustin*, but was sent afterward for supply and with him *Paulinus* and *Ruffinianus*. In our authentic *Records* therefore we find only these *Missioners* named at the first *Delegation*, *Augustin*, *Lawrence*, *Peter* and *Iohn*.

3. That these first *Preachers of Christianity* among the *Saxons in Britany* were *Religious Monks*, in all regards the *Predecessors* of those which about a thousand years after were violently deprived of their *Monasteries*, their country, and many of them their lives also for continuing in the same *Faith* and a *Profession* of the like *austerity of Discipline* which they had from the beginning been taught, is a truth so manifest in all our *Records*, that only *Passion* can question it.

4. But whether these *Religious* persons were bequially of the *Family of Saint Benedict* has of late been made a question. *Cardinal Baroni* was the first who denyed it, and his principall reason is, because *Saint Gregory*, out of whose *Monastery* they came, assumed an *Abbot* to govern the same *Monastery* not from *Mount Casin*, where *Saint Benedict* had established his principall Convent, but out of the Province of *Valeria*, and schoole of *S. Equitius*.

5. *Equanimity.* To clear this matter, in which some partial minds are willing to frame a difficulty, we are to take notice that in the more ancient and devout times the *Maisters* and *Infructuaries* in a *Monastick* life did utterly neglect the continuance and eternity of their names, their principal and onely care being employed in cultivating the soules of their *Disciples* and purifying their affections. Hence it came to passe that the *Professours* of a *Solitary* austere life, under what *Master* soever, were

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simply called *Monks*, without any addition of the title or name of their prime *Instituteur*. Thus here in *Brittany* though *Saint Patrick*, *Saint Columba*, *Saint Columban*, *Saint David*, *Saint Brindan* and others had gathered many families of *Religious* men, yet none of these, or their *Successors* did distinctly call themselves by the names of their *Masters*, or factiously pretend to any advantage or honour from being descended from any of those *Saints*. So it was then in *Italy* and elsewhere. And therefore no wonder if in *Saint Gregory's* or long after in *Saint Beda's* Writings we find not the names of *Benedictines*, *Equitians*, &c.

6. Moreover though most of the fore-said *Instituteurs* of *Monks* did no doubt prescribe certain *Laws* and *Rules* by which their *Disciples* were to be directed, (so we read that *Saint Brindan* received a *Rule* by an *Angel* dictating it :) Yet those *Laws* were not published, nor known out of their particular *Convents*, neither did they extend beyond the generall duties and exercises of their *Religious Subjects*: very many things being reserved to the judgement, discretion and will of the *Abbots*. Whereas *Saint Benedict*, no doubt by a speciall direction of *Gods Spirit*, composed an entire and perfect *Rule*, comprehending the whole duty both of *Superiors* and *Subjects*, and obliging both to conformity, as well in the order or reciting the *Ecclesiastical Office* and *Psalmody*, as the duties of each respective *Officer*, the managing of the *Convents* revenues, the prescribed times of recitation, of working, reading, silence, sleep, &c. Which *Rule* for the excellency and perfection of it became in a short time publickly known, admired and generally accepted.

6. Which generall admission of *Saint Benedict's Rule* among the professors of a *Canonical life* found little or no difficulty, after the said *Rule* had not only been highly commended in the Writings of so holy and admired a *Prelate* as *Saint Gregory*, but moreover produced, read, approved and the observation of it enjoyed in a *Roman Synod* celebrated under the same *Pope* the year before *Saint Augustin* and his fellow-*Monks* were directed by him in *Mission* to *Brittany*.

8. This we read to have been done in the *Great Bibliothecque* of the *Fathers*, quoted no doubt out of that *Ancient Manuscript* belonging to *Saint Benedict's Monastery* at *Sublac*, mentioned by *Baronius*. In which this *Form* of Confirmation of the said *Rule* by *Saint Gregory* in that *Synod* is found: *I Gregory, Prelat of the Holy Roman Church have written the Life of Benedict, and I have read the Rule which the Saint himself wrote with his own hand. I have commended it,*

and confirmed it in a holy Synod: Moreover I command that through the severall parts of Italy, and where the Latin tongue is read, it be to the end of the world observed diligently by all those who shall come to the Grace of Conversion. I doe likewise confirm the twelve Monasteries which the Saint hath built.

9. No doubt therefore can be made but that *Saint Augustin* brought with him this *Rule* into *Brittany*, which was observed in all the *Monasteries* there founded by him and his *Successors*. This is confirmed by the universall, constant and unquestioned Tradition of the *English Churches*, and the Testimony of ancient Records, in which there is not the least mention or suspicion that our first *Missioners* brought any other *Rule* besides this, and evident proofs there are that in the next Age the *Institute* of *Monks* in their *Convents* was *Benedictin*, yet not any where can the least footsteps or signs appear that any change had ever been made among them, nor is any time assigned when they began to be *Benedictines*. Whereas manifest proof, there are that in *Brittany* there were many other *Monasteries* among the *Brittains* and *Scots* both before and long after *Saint Augustin's* coming, as at *Bancher*, *Hy*, &c. of a different *Institute*, and which refused to submit to *Saint Augustin* either as *Bishop* or *Abbot*: all which notwithstanding in after times submitted to the *Institute* of *Saint Benedict*: and the times of such submission are recorded.

10. Thus we read that in the *Northern* parts there were after this time many illustrious *Monks*, as *Aidan*, *Finian*, *Colman* and others who came out of the *Monastery* of *Hy*, and never had known the *Rule* of *Saint Benedict*: which when they afterward knew, would not forsake their ancient *Institute*. And generally through the *Northern* parts till about the year seven hundred *Saint Benedict's Rule* was not in use: at which time *S. Wilfrid* brought it amongst them, as himself professed in a publick *Synod*, as will be shewed in due place.

11. Likewise in the *Kingdom* of the *Mercians*, though after its first *Conversion* to the *Faith* by the endeavours of *King Oswald* there were many *Monasteries*, yet among them the same *Rule* was little in use, till the year of *Grace* seven hundred and nine. But then *Pope Constantine* in a letter to the *Arch-Bishop* of *Canterbury* confirming the *Monastery* of *Everham*, adds this condition, *To the end that there the Congregation of Monks may be reformed or ordered according to the Rule of their famous Father Benedict, and continually serve our Lord: Which Rule is not commonly known or observed in those parts.* And yet before that time severall *Monasteries*, at *Peterborough* and else where, had been founded by the same *S. Wilfrid*.

12. Hence appears that our *Records* doe testify when the *Rule* of *Saint Benedict* was introduced in the *Kingdoms* of the *Northumbrians* and *Mercians*, But no *Memorial* can any where be found to witness where, or when the same *Rule* was established in any *Monasteries* in the *Kingdom* of *Kent*, which notwithstanding did abound in *Monasteries*, in all which, for ought appears, no other *Institute* prevailed: but that this of *Saint Benedict* flourished there, innumerable *Proofes* are extant. Which is an invincible argument that it was at first brought in there with *Christianity*.

13. Therefore as touching the reason alleged to the contrary by *Baronius* because *Saint Augustin* came out of the *Monastery* of *Saint Andrew* at *Rome*, the *Abbot* whereof was a *Monk* taken out of the *Convent* of *Saint Equitius* in the *Province* of *Valeria*. What proof can be brought that that *Convent* had not embraced the *Institute* and *Rule* of *Saint Benedict*: or how ever that after his coming thither *Saint Gregory* had not imposed that *Rule*, so much magnified by himself, on that *Monastery* whereof he was founder?

14. In those days the difference between *Religious Institutes* was not so considerable, as to cause any great difficulty in the changes. They all intended the same thing, and generally proceeded the same wayes to their End. It was not then in *Gods Church*, as it is now, Where severall Orders of *Religious* persons are instituted of severall *Spirits*, some rigorously confined to solitude; others permitted freely to exercise *Spiritual Works* of *Charity* in the world; Some forbidden to begg; others forbidden to accept of any thing but daily *Alms*; Some obliged to great external austeries in their *Habits*, diet &c. Others more exercised with internal *Mortifications*; Some destined to preach or Write; others only to pray; Some to procure *Charities* for the *Redemption* of *Christian Captives*; others to attend on *hospitals* and sick persons, &c.

15. These things considered, it may with full assurance be concluded that *Saint Gregory's Monks* and *Missioners* were no other but *Benedictines*; although they did not usually call themselves by that Title, till a controversy arising in the following age between them and other *Monks* of a former *British Institute*, they were obliged for distinctions sake to assume that Name.

16. And whereas many of our *Modern Protestant Writers* will needs have the *British Monks* to have been of the *Egyptian* or *Asiatick Institute*: Nor any *Records* can be produced to testify that ever any *Egyptian* or *Asiatick* came into *Brittany* to establish their Orders here: Or that any *Brittain* travelled into those Countreys to acquaint himself

with their manner of *Religious Conversation*. Certain it is that generally the great *Masters* and *Teachers* both of *Faith* and *Monasticall Discipline* in *Brittany* came from *Rome*: From thence came *S. Fugatius* and *S. Damianus*: and after them *S. Patrick* and *S. Ninian*, &c. And therefore we may conclude, that as they were there instructed in the purity of *Christian Doctrines*, so likewise in the *Institute* of *Monasticall observations*. Yet it is not denied but that they might from thence also furnish themselves with *Books* treating of the *Egyptian* or *Syrian Institutes* touching *Monasticall Discipline*, which in practice they might be willing to imitate, such as are severall peices of *S. Hierom*, or *Cassian's Institutions*, &c. But this will not argue that they were *Disciples* of the *Eastern Fathers* in *Religious observations*, and much less in the *Doctrines* of *Christian Religion* and *Discipline* itself. But it is time that we attend the *Holy Monk S. Augustin* and his companions in their voyage towards *Brittany*.

III. CHAP.

1. 2. The Missioners being arrived in France are discouraged: and desirous to return.
3. 4. &c. S. Gregory encourages them: and recommends them to severall Bishops, and Princes
- 9 Ingratitude of some Protestants to Saint Gregory.

1. *Saint Augustin* therefore, *the *Provost* or *Priour* of *S. Gregory's Monastery* in *Rome*, in the company of *Laurence* a *Priest*, *John* and other *Monks* by *S. Gregory's* command and benediction, set forward on their voyage towards *Brittany*. From *Italy* by Sea they aborded at *Marfeilles* and from thence went forward to *Aix* (*Aquas Sextias*.)

2. And being arrived there, their hearts began to faile them. For they were told how tedious a journey yet remains; what tempestuous seas must be pass'd; it is another world whither they are sent; a rude and savage nation, whose barbarous language they could not understand, &c. Affrighted with such ill newes, and imagining dangers yet greater then they had been told, they repent their forwardness, and enter into consultation what they should doe, and in conclusion by common advice, they determine their best resolution would be to return. Notwithstanding to the end this resolution might be lesse displeasing to *Saint Gregory*, they first sent *Saint Augustin* before them to acquaint the *Holy Pope* with the insupportable difficulties of such a voyage

III. CHA.

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and to obtain permission to proceed no further.

3. But *s. Gregorius* charity and zeale for conversion of soules was too vigorous to be disheartned with such vain terrours. If worldly ambition had encouraged the *Romans* to penetrate that remote *Island*, *Christian Charity* ought much more to prevayle. If they had a good will to serve *God*, he would not fayle to furnish them with strength: and the reward which with a litle labour they should obtain would infinitely overweigh all corporall incommodities sustain'd for the purchasing of it. With such considerations the *Holy Bishop* condemns their puffillanimity, infills new courage into the mind of *s. Augustin*: whom he sent back, with the authority of *Abbot* over the rest, by whom likewise he sent severall letters. One was to these *Missioners* his affrighted companions, in which he earnestly exhorted them courageously to perfect that good Work which through *Gods* help they had begun, and not to be affrighted with the speeches of malevolent men, and so deprive themselves of that ineffimable reward which remain'd to their perseverance. He requir'd them likewise to be humbly obedient in all things to their *Abbot s. Augustin*: and concluded with a benediction and prayer for a good successe of their labours, of the reward wherof he hoped to be a sharer, since his desire was to labour as much as any of them.

4. The second Letter, of which there were four severall Copies, was directed to *Palladius* Bishop, (the place is not named) to *Pelagius* B. of *Tours*, to *Serenus* Bishop of *Marcellus*, and *Etherius* Bishop of *Lyon*: to all whom he recommended *s. Augustin* and his associates, who had order to acquaint them with the design of their voyage. And moreover he desir'd their assistance to *Candidus* a Priest his *Procurator* for managing certain lands in *France* belonging to the Patrimony of the *Roman See*.

5. A third letter to the same effect was address'd to *Virgilius* Bishop of *Arles*: whom, after an earnest recommendation of *s. Augustin* and the other *Missioners*, he enioyns to take care that such rents of the Churches patrimony as his predecessor had for severall years receiv'd and kept, should be faithfully confign'd to his *Procurator Candidus*: adding, that it would be an execrable thing if Bishops should deprive the poor of that subsistence, which even *Pagan Kings* would not presume to touch.

6. A fourth letter was directed to *Protasius* Bishop of *Aix*, in which after thanks for his charity and kindness formerly extended to these *Missioners*, he again recommended them to him. And touching the business of his *Procurator Candidus*, he desir'd him that in case *Virgilius* should be unwilling to restore the pensions received, he would ad-

monish him to doe his duty, and also if there were need, he would not deny his testimony concerning the right which he knew the *Roman Church* had to the said *Patrimony*.

7. And whereas one *Arigius*, a *Patrician*, had express'd much favour and charity to *s. Augustin*, the *Holy Pope* in a fifth letter acknowledges his resentment, giving him great commendations, and desiring the continuance of the same goodnes to his *Missioners*, as likewise his assistance in the foresaid business to his *Procurator*. And moreover to the same effect he wrote a sixth letter to *Desiderius* Bishop of *Pienza* and *Agapinus* Bishop of *Autun*.

8. Neither did *saint Gregory* content himself to procure for the comfort of these devout *Travelers* the kindness and assistance of all such *Bishops* through whose *Dioceses* they were to passe, but moreover by a seventh Letter address'd to *Theoderic* and *Theoderic* Kings of *France*, and an eighth to the *Queen Brunichilde*, he acquainted them more expressly with the true motive of their journey: how through the negligence and want of zeale in the *French Bishops* to communicate the Word of life to the *Saxons*, who even desir'd it, he was forced to send those pious and learned men from *Rome* into *Britanny* to preach *Christ* unto them. Hereupon he desir'd their assistance to them, and particularly that certain *French Priests* acquainted with the tongue and manners of the *Saxons* their neighbours might be adioyn'd to their company to be their interpreters and cooperators in their preaching. And in conclusion he recommended to them also his *Procurator Candidus*, as before.

9. Thus we see *saint Gregory* was not sparing of his pains, neither did he neglect any means or opportunity to advance the happiness of our *Nation*: such was his tenderness and bowells of compassion to a poor barbarous people, living at so great a distance from him. For which charity doubtles he deserves a gratefull memory at least in the minds of all posterity. And yet we find him accus'd as an *Apocrite* to the *English* not of the *Christian Faith*, but superstitious Ceremonies: as a preacher of doctrines, not *Catholic*, but onely *Popish* and *Priestly*, peculiar to the *Roman Church*. Whereas in his Epistle to the *French Kings* he professes that their *Kingdom* for the rectitude and integrity of the *Christian Faith* was conspicuous through the world: which he would never have said if the *Roman Faith* had been in any thing differing from theirs; and much lesse would he have desir'd the assistance of *French Priests* in the Mission, unless they had agreed both in Faith and Discipline with the *Roman Missioners*. But *Almighty God* judg'd much better of *s. Gregorius* endeavours: otherwise he would not have confirm'd the Doctrins

taught

A. D. 597.

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taught by those holy *Monks* sent by him with so many and great miracles, as shall presently be shew'd. A sad consideration whereof ought to have prevented these cruell censures of *s. Gregorius* Charity, which till a thousand years were pass'd, no mans tongue or pen durst presume to cast upon him.

10. The *Holy Abbot s. Augustin* thus encouraged by *s. Gregory*, and moreover fortified by such earnest recommendations, returned to his companions at *Aix*. Whole coming infill'd a new Spirit and courage into them: they no longer apprehend the tediousness of the way, the incommodities by land, tempests by sea, or dangers at their journeys end. But cheerfully goe on, and happily end their long voyage, though not the same year in which they left *Rome*.

IX. CHAP.

1. 2. 3. *s. Augustin, &c. arrive in England in the Isle of Thanet.*
4. *s. &c. Their Message to K. Ethelbert: His kind Answer: and coming to them: Their Conversation.*
8. 9. 10. *The Kings kindness to them.*
11. 12. &c. *The manner of their life.*

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1. After much labour willingly undertaken for *Christ*, *s. Augustin* and his companions, which with the *French Interpreters* amounted to about the number of forty, with *Gods* blessing took land in *Britanny* in the year of *Grace* five hundred ninety seven.

2. The place where they landed was the same where formerly the *Saxons* had abord'd, to wit, the *Isle of Thanet*: which is thus described by *s. Bede*, On the Eastern coast of *Kent* is seated an *Island* called *Tanet*, no very small one, containing according to the *English* estimation six hundred families (or Manes, or Hydes of land, each Hyde consisting of about one hundred acres.) Which *Island* is divided from the continent by the River *Vantsum* above a quarter of a mile broad, and which is fordable onely in two places. Here the servant of *God* *Augustin* with his companions, almost forty persons first landed.

3. Some *Authors* have more particularly mark'd the place where they first descended from their ship, for thus writes *E. Clement Keymer* from *Sprate* and *Spincy*, *s. Augustin* with his company took land in the *Isle of Thanet* in a place called *Rereburgh*, where the *Holy Father* quitting his ship set his feet on a certain stone, which as it is had been clay, received the impression of his feet. For which reason the same stone was kept and lay'd up in a Chappel founded to his memory. This *Rereburgh* I suppose signifies the shore of *Rutupia*, called by the *Saxons*

Repracester and *Ruprimouth*, now *Richborn*, seated over against the *Island*.

4. As soon as they were come to Land, *saint Augustin* directed messengers to *King Ethelbert* to acquaint him that himself and companions were come a long journey from as far as *Rome*, to preach to him and his subjects the true *God*, in whom if he would beleive he should not faile to attain eternall felicity. We may reasonably beleive that *Ethelbert* after so many years conversation with his pious *Christian Queen Aldsberga* was not utterly ignorant of the Substance of *Christian Religion*: Therefore he did not reject this offer, nor command the new arrived *Strangers* to be driven from his Coast, but courteously required them to stay some time in the place where they landed, till he could find leisure to hear and answer their Message. In the mean time he gave orders that all things necessary should be provided for their entertainment.

5. Not long after, the *King* with great humanity went himself into the *Isle of Thanet* to visit his *New Guests* come out of another world. There placing himself on a Seat in the open aire, he commanded they should be called before him, but first admonishing them that the Religion of his country, from an ancient Prophecy, forbade him to converse with such as they, under any roof. The true reason was, because he was taught that within-dores he was more obnoxious to fascination, or witchcraft.

6. The manner how *s. Augustin* and his company first address'd themselves to the *King* is thus described by *s. Bede*, They came, faith he, endued with verue and power from *God*, not (as the Idolatrous *Brittish Priests*) trusting in Diabolical incantations. For instead of an Ensign some of them carried a Silver Croffe, with the Image of our saviour painted on a table, and in the way Sung Litanies, and prayed earnestly to our Lord for the eternal Salvation of themselves and those for whom and to whom they were come. Yet this devout behaviour is by some factious Sectaries called a superstitious Procession full of *Roman* vain Ceremonies.

7. Being thus arriv'd in the *Kings* presence *s. Augustin* after mutuall Salutations and respects, inform'd him more fully in the Motives of his journey, by whom and for what end he was sent: He shew'd him the vanity and perniciousness of that Religion wherein he had been bred, that Idolatry was the invention of Devils to destroy soules: That to free the world from such ignorance and misery, *God* had sent his only Son to preach the only saving Truth and to preserve the soules of those who beleived in him from the Devils malice and eternall damnation: For which end he willingly suffred himself to be nayld on the Croffe, & to dye an ignominious and tormenting death, that so he might be a Sacrifice to propitiate *Gods* wrath for the Sins of the

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world. This heavenly Truth he and his companions were come to declare to that Nation, &c.

8. After that *S. Augustin* had to this effect made known the occasion and causes of his voyage, *King Ethelbert*, who had been very attentive to his speeches, remained some space in great thoughtfulness of mind: Comparing the Religion now proposed to him with his former Superstition, he could not but acknowledge the advantage which Truth and Holiness carries from Vanity and impurity: But on the other side it seem'd to him to be an unbecoming thing for a prudent man and a Prince suddenly to give a publick testimony of inconstancy and raffines in deserting the Rites of his Ancestours and Religion of his Country. At last therefore, conceiving that it became his dignity not to give a suddain resolution in a matter of so great importance, his answer was, That he took kindly their charity to him and his people, neither did he mislike the proposals they made him: but for a better satisfaction to him self and others, he would take convenient time to deliberate.

9. After this, he invited them to his principall City of *Canterbury* (Dorobernia) where he designed a commodious dwelling for them, withall commanding provisions to be made and supplied to these New-come strangers that nothing might be wanting to them. But the greatest grace conferred on them was a free permission to preach Christian Doctrine in the same City, not forbidding any of his subjects to hearken to their Sermons and become Converts.

10. Such humanity in a Pagan King filled *S. Augustin* and his Associates with great comfort, and hope that God would give a large benediction to their journey. Thereupon they thankfully accepted the Kings offer of repairing to the City, whither they went in the same order as they first came to the King; and at their entrance into the City and Mansion designed for them, saith Beda, with consant voices they sung the Litany: We beseech thee, O Lord, in mercy turn away thy fury from this City, and this thy Holy house. Alleluia. Thus the Holy Crosse once more took possession of the place from which it had been banished: and thus the oraculous speech pronounced by *S. Gregory* began to be accomplished, that Alleluia should be sung in that Pagan country.

11. Let us now observe how these Holy Missioners employed their time: Of this the same *S. Beda* will inform us, That as soon as they were entered into the Mansion which the King had given them, they began to imitate the Apostolick life of the Primitive Church by attending to assiduous prayers, watching and fasting, by preaching the word of life to all they could, by despising all worldly things, as if they belonged not to them, by receiving from their Disciples only such things as were merely necessary for their

subsistence; by practising themselves according to the precepts which they taught others; and lastly by having minds prepar'd to suffer any adversities, even death it self for that Truth which they preached. Inasmuch as not a few beholding the simplicity of their innocent lives, and admiring the sweetness of their celestiall doctrine, believed and were baptis'd.

12. The same Authour further declares that the Church of *S. Martin* deputed for the Queens devotions, as hath been said, was the first publick place where they met together, sung prayd, celebrated Masses, preach'd and baptis'd; till after the Kings conversion they received a great liberty to preach and build Churches every where.

13. Here we may see what manner of entering these our Apostles had among us, and how they turn'd our Ancestours from Idols to serve the living and true God. Neither was their Gospel in speech only, but in power, and in the Holy Ghost and a plenitude of his Gifts and miracles, as shall be shew'd. The Preachers are Monks: they are sent by the authority of the Bishop of Rome; they carry the banner of the Holy Crosse, and the Image of our Saviour before them; they celebrate Masses; they work miracles: For all which they are honour'd, their memory is precious through all Gods Church almost a thousand years together. But now one Apostolick Monk can periwade a great part of Christians, that it was not Christ which these men preach'd: One Calvinisticall Bishop dares call these men Apostles to the English not of the Christian Faith or Word of God, but of Roman ceremonies and Rites, who taught them to become not Christians, but Romanists and Papists. To such blaspheinous accusations as these no answer ought to be given: Quia melius est committere fiduciam gentium quam sermonibus meum.

V. CHAP.

1. 2. Many Converted.
3. 4. S. Augustin goes to Arles to be ordained Bishop: and why.

BY the life and preaching of these Holy men no small number of Converts were gathered to the Church, which were baptis'd on the day of Pentecost in the forementioned Church of *S. Martin*: But shortly after far greater multitudes follow'd their Example. Whether *King Ethelbert* was one of those then baptis'd, does not expressly appear in any of our ancient Records.

2. That which *S. Beda* relates touching him in particular, is thus express'd: Among others *King Ethelbert* was much delighted with the purity of these Saints lives, and with the comfortable sweetness of their promises, the

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A. D. 597.

Id. ib.

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Luther. Parker. in Antiq. B. 1. 1. 1. 1.

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V. CHAP.

Id. ib. c. 26.

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truth and certainty whereof they confirmed with many evident miracles: So that in the end he also believed and was baptis'd. After which very many others daily began to flock together that they might hear the word of God: by which they were perswaded to relinquish their Gentile Superstitions, and to unite themselves to the holy Church of Christ. Which the King perceiving, he much congratulated their Faith and Conversion, and embraced them with more ardent Charity, as being fellow citizens with him of the Kingdom of Heaven: but yet he compell'd none to the profession of Christianity. For he had learnt from the Teachers and Authours of his salvation, that the service of Christ must be voluntary and not by compulsion.

1. *Saint Augustin* seeing a Harveft so plentiful and ripe, according to the instructions formerly given him by *Saint Gregory*, went back into France, there to be ordained Bishop: because besides the power of administering Baptisme, the other Sacraments of Confirmation was requisite, by which these tender plants might be strengthened in the Faith. Which Sacrament could not be administered but by the hand and power of a Bishop. This is testified by the same *Saint Beda*, saying, In the mean while the man of God, *Augustin* went to Arles in France, where by the Arch-bishop of that City *Ethereus* (or rather, *Virgilium*) he was Consecrated Arch-bishop of the Nation of the Angles, according as he had received commands from *Saint Gregory*. This was performed the sixteenth day before the Calends of December, saith *Sir H. Spelman*.

4. It may be demanded why *Saint Augustin* should receive his Episcopal consecration from the Bishop of Arles the furthest distant from him in France, and not rather from the Prelat of Lyons, or some other nearer to Brittainy: The reason hereof doublets was, because such a Prerogative belonged to the Church of Arles, which *Saint Gregory*, who was most observant of Ecclesiasticall rights, would by no means infringe. This prerogative that see challenged and enjoyed, because that was the first Church in those parts which had received a Bishop, *S. Trophimus*, ordained by the Apostle *S. Peter* himself, as appears by an Epistle of the Bishops of that Province to *S. Leo*, in which they iustify their rights and privileges of Ordination, against the pretensions of their neighbour Church of Vienna.

5. It was a great prejudice to the New Saxon Church that the year before *S. Augustin* coming into Brittainy the Holy Bishop *Saint Asaph* Successeur to *S. Kenigern* in the Bishoprick of Elwy in Wales, should dye: as likewise *S. Columba*, the same year that *Saint Augustin* arriv'd: For doublets the authority and piety of two such eminent Saints, would have prevented the contentations & petulancy of the British Bishop, which followed.

III. Part.

VI. CHAP.

1. 2. *St. Augustin* having been consecrated by *Virgilium* Arch-bishop of Arles, returned into Brittainy in the year of Grace five hundred ninety eight, where he was received by *King Ethelbert* with greater reverence, then before: who assigned to him an Episcopal See in the same City: which he afterward enriched with great possessions, as *S. Beda* testifies.

2. This New Episcopall Church was not that of *S. Martin*, where the Queen was formerly wont to pray: But it was a Temple anciently frequented by the King whilst he was a Pagan, and was situated in the midway between the Church of *Saint Martin* and the walls of the City. In this Temple, after it had been purified from its former Superstitions and the Idol cast out, *S. Augustin* consecrated to the honour of *S. Pancratius*.

3. Concerning which Church, *Sir H. Spelman* in his Councils furnishes us with this Extrait out of an ancient Manuscript of the foundation of *S. Augustins* Monastery in Canterbury: *Augustin* being ordained Bishop returned into England, and was received by the King and people with all becoming solemnity: and by the same Kings grant obtained an Episcopall See in the City of Canterbury, which was the Primatial Church of the English Nation. The pious King himself undertaking the Patronage of that Church, did triumph through joy, constituting him the President of his Metropolis, whom before he had received as a poore stranger. Neither did he only make him a Spiritual Watchman over his City, but his whole Dominions also, translating the throne of his Kingdom into a Pontifical Seat, and his Royal Court into a Church of Christ.

4. Tea moreover to shew that he had pur off the old man with his alt, and put on the New, by the wholesome advice of the blessed Bishop he caused that Idol-temple seated Eastward from the City between the Church of *S. Martin* and the walls, in which he had oft according to the rite of his superstition sacrificed to Devils and not to God, to be purged from the pollution of

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Paganism.

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A. D. 598.

VI. CHA.

Id. ib. c. 26.

Spelm in Council. com. 1. ad A. D. 603.

Paganism: and having broken in pieces the Idol which was in it, he changed it into an Ecclesiastical Synagogue, and caused it to be consecrated by the name of S. Pancratius Martyr. And this was the first Church dedicated by our Patriark and prime Prelat S. Augustin.

5. Now it was very convenient and suitable to reason that the blessed child Pancratius, who at Rome, the Mistrisse of the world, was honoured as a famous Martyr, should especially be venerated by the English, since that certain English Children exposed to sale in Rome by their beauty and brightnes had moved Saint Gregory, then an Abbot in the Monastery of S. Andrew built by himself, to associate those English children with Angels.

6. After this narration, there follows in the same Manuscript a relation of a prodigy caused by the Devil, enraged against Saint Augustin for ciebding him out of his possession. Whilst the blessed Bishop S. Augustin (saith that Authour) was celebrating Masse the first time in the same Church, the Enemy of mankind envying the purity of the English Nation likely to be much increased by the child saint Pancratius, and out of rage to see himself expelled from a place possessed by him so long a time, he endeavoured all he could to destroy that Church to the ground. A rent in the Eastern wall of it, plainly seen to this day, which he made with his nagle, is a sufficient witness of his rage. By which is evident that the Masse is not hated by Calvinists alone.

7. King Ethelberts liberality ended not here, for as the same Authour writes, Saint Augustin obtained of him after this a certain portion of land adjoining in which the King built a Church to the honour of the Apostles S. Peter and S. Paul, to be as it were a perpetual munition and safe-guard for himself and his whole kingdom: and instituted therein a Convent of Monks to serve God for ever: over whom was canonically chosen and placed Abbot a Monk called Peter, one of S. Augustins companions sent thither from the See Apostolick. But between the foundation and endowment of this Monastery there intervened six years, saith Sir H. Spelman, as appears by the Charters of that Foundation.

8. In this Church, saith S. Bede, the Bodies of S. Augustin and his Successours the Arch-bishops of Canterbury, as likewise of the Kings of Kent were designed to be buried. Notwithstanding this Church was not consecrated by S. Augustin, but by his Successour S. Laurentius. And the first Abbot of the Monastery was Peter a Preist.

9. S. Augustin also by the liberality and assistance of the King obtained another Church in the same City, which as he was informed had been built by the ancient Christians in the time of the Romans: This Church he consecrated to the glory of our Lord and Saviour, and adjoining thereto he fixed an habitation for himselfe Successours, where he lived with such Clergy as he had brought with him out of France, who

performed all the Ecclesiastical Offices in the Church. For a Monastery was not instituted in that Church till the age following. And though these Later Monks contended with the other for antiquity, yet they lost their cause. For, as the Authour of the forementioned Manuscript observes, in all the authentick Priviledges granted by Popes to the Monastery of S. Peter and S. Paul, we find this clause inserted, As in the infancy of Christianity in England this was the first wherein Monastick Institutes were observed: So we decree that it with all belonging to it remain for ever free from all service, undisturbed by all secular nagle and tumults, and exempted from all Ecclesiastick jurisdiction and burdens.

10. Moreover the Church of S. Martin without the walls of the City eastward, in which the Queen before had performed her Devotions, he made an Episcopall See, in which he placed a Suffragan Bishop (Corespiscopus) who was always to remain at home, or at the Archiepiscopall Palace within the City, and supplied the place of the Arch-bishop when he was to attend the King, or to be absent upon occasion of Visitations, or other affairs. At such times he celebrated Solemnities in the Metropolitan Church, after which he returned home. He being a Monk had power to call Monks to his assistance. He performed the Office of Arch-deacon, and summoned, ordered and corrected such Clergy-men as pertained to the Arch-bishop, but those Clergy-men which lived in the Monasteries pertaining to the Monks were corrected by the Prior of the Church, otherwise called the Dean. The same Suffragan Bishop likewise conferred the Minor Orders in the Arch-bishops absence: Yet we do not find that ever he was summoned to Councils, or subscribed in them. This custom continued till the beginning of King William the Conquerours reign: At which time the last of such suffragan Bishops was Godwin: who dying in the fourth year of his reign, S. Lanfranc then Arch-bishop refused to substitute another in his place, alledging that two Bishops must not be in one City: whereas his See was out of the City: Therefore, instead of a suffragan Bishop he constituted one of his Clerks, Arch-deacon. For which he was by many condemned: Though in that age generally through the Church those Corespiscopi were suffered to expire: because it was found that they took too much upon themselves, so as to consecrate Holy Oyles, to ordain Preists, &c. inasmuch as for humbling them many Decrees had been made in Councils, &c.



VII. CHAP.

1. 2. &c. Ten thousand baptiz'd by S. Augustin, by the testimony of S. Gregory
3. 6. B. Parkers calumnies against S. Augustin, answered.
7. The place where this Baptism was performed.

These buildings and foundations did not withdraw the minds of S. Augustin and the other Missioners from their more necessary duty and solicitude for converting foules. For this very year our Records inform us of very great numbers which by holy Baptism gave up their names to Christ: inasmuch as no fewer then ten thousand are said to have been baptiz'd this year on the Solemnity of our Lords Nativity. This appears also by an Epistle sent the year following by S. Gregory to Eulogius Patriark of Alexandria, who had given him an account of great numbers of Heretics in Egypt by his endeavours reduced to Catholick Unity. In answer whereto S. Gregory after congratulation with him for so great a harvest, informs him of a greater accession then lately made in Britanny of Pagans there converted from their Idolatry. His words are these:

We give thanks to almighty God for that we see fulfilled in you what is written, Where the ox abounds, there the Oxen's strength is manifested. For if it had not been, a strong Ox which had the plough of his tongue in the hearts of his hearers, so plentiful a harvest would not have followed. But because by the merit of the good actions perform'd by you there is made an addition or increase for which you ought also to congratulate, I will in return to your courtesy give you an account of occurrences among us not unlike those you have told mee. And that is, that whereas there is a Nation of the world, which till our times has remained Idolatrous, enslaved to the worship of wood and stones, by the means of your Prayers it hath pleas'd God to inspire mee to send thither a Monk of my Monastery to preach the Gospel to them. He therefore by my permission having been consecrated Bishop by certain Prelats of the German Nation, with the help of some assistants which they gave him, was conducted to that barbarous country: and but even now letters from him have acquainted us with the news of his safety and labours, and how both himself and his companions have been so glorified in that Nation by the miracles wrought by them, that in the wonders they seem to imitate the power of the Apostles.

3. Moreover in the last Solemnity of our Lords Nativity, which fell in the first Indiction, more then ten thousand of the English Nation, as we are informed, were baptiz'd by him our Brother and Fellow-Bishop. Thus I have told you, that you may see how much good your preaching has

wrought in Alexandria, and your prayers in the utmost ends of the Earth.

4. Now whereas in this Epistle the baptizing of ten thousand English on the Feast of the Nativity of our Lord is said to have been performed by S. Augustin Bishop, and in the first Indiction: since the Indiction is reckon'd from the eighth day before the Calends of October it follows that S. Augustin was then Bishop, and consequently returned out of France. We may likewise observe that Saint Gregory calls the French Bishops, Germani, because being Franks, they came out of Germany.

5. A late pretended Successour of S. Augustin, B. Parker who studiously catches at all advantages to deprave this our glorious Apostle, calls this an inverted and reciprocal Baptism: and says that these were converted by others, and not by him, for we read no where that he preached: on the contrary he loved his ease, and lived an effeminate life: If he had been truly zealous for justice, he should have required King Ethelbert to restore his Kingdom to the Britains who were the true Lords of the Country, &c.

4. All which calumnies are manifestly disprov'd by all Antiquity: For first S. Gregory in that Epistle says expressly that he sent S. Augustin to preach the Gospel: and his assiduity in executing that Office is severall times magnified by S. Bede. Again if S. Bede and Ethelbert deserve credit, S. Augustin was a man of a most pure life: that in humbling he always went on foot, and never made use of a horse or waggon: that he was patient of labour and a true Successour of the Apostles. And whereas B. Parkers judgment King Ethelbert ought to have been required to restore his Kingdom to the Britains: He did not consider that that Kingdom had been possessed by his family the space of one hundred and fifty years: Which time if it be not sufficient to make a prescription, and so legitimate his Title, Woe be to all Christian Princes. Lastly by his calling this an inverted and reciprocal Baptism, he reflects on a passage of an obscure Writer, that by reason of the multitudes of those who came to be baptiz'd S. Augustin was forced after he had baptiz'd some, to teach them the Form, and require them to baptise others. But what inversion is here? Since it is well known, that Baptism being a Sacrament of such absolute necessity, is valid and effectually by whomsoever conferred, since it does not require Jurisdiction in the Minister of it.

7. As touching the place where this Baptism was celebrated, it is commonly believ'd to have been, not in Kent, but in the Province of the Brigantes, and County of Richmond, belonging to the Kingdom of Deira, where the River Swale, in which it is supposed to have been performed, was for that cause call'd the Holy River. But the infancy and unclesednes of the Churches of Kent, the care of erecting

Park in Antiquity, Brit. f. 15. &c.

ed. lib. i. c. 26

Churches and Monasteries; &c. will not permit *S. Augustine's* absence to loon. It is not therefore to be doubted but that this solemm *Baptism* was celebrated in the Kingdom of *Kené*; and the mistake of many of our *Writers* is grounded on the confounding this *Baptism* with another as solemm perform'd by *S. Paulinus* in the seven and twentieth year of the following Century, whose Abode, *Latth S. Bede*, was near to the said River of *Swale*: in which he baptiz'd many thousands, because *oratories* and *Churches* could not so soon be built in the first beginnings of that Church. Therefore *Cassiodorus* writing concerning that River of *Swale*, says that it was call'd Holy from *S. Paulinus* his baptizing in it more then ten thousand men, women, and children, in one day.

VIII. CHAP.

2. 2. S. *Augustin sends to Rome for a Sup
ply, &c.*
3. B. *Goldwins too sharpe Censure of S. Au-
gustin.*
4. K. *Esthelberts writings.*

IN the year of *Grace* five hundred ninety and nine *s.* *Augustin* being so plentifully favoured with harvest, and hoping for a yet greater increase if more labourers were sent to cultivate the ground, resolved to acquaint *s.* *Gregory* with the present state of affairs. This respect his duty required from him: For such an account of their *Stewardship* had *s.* *Fugatusin* and *Deusomus* given to *Pope Eleutherius*; and he like was afterward done by *s.* *Peter*, in conformity thereto to *King good Examples s.* *Augustin* directed to *Rome* *Laurentius a Preist*, and *Peter* design'd *Abbot* of his *New Monastery* to assure *s.* *Gregory* of the well-faire of his children, and the great hopes of a good successe of their *Mission*.

2. Wihall he made a request for a fresh supply of *New Missioners* to assist them in the dispensation of *Divine Mysteries*, considering the great cōcourse of those which defered instruction : to comply with all which exceeded the power of those few labourers already employed. And lastly for his own information, and enablement to govern as became him the *infant-Church* of the *Saxons*, so as to give no offence nor advantage of calumny to the *British Clergy*, which no doubt attentively bent their eyes upon his actions, *s. Augustin* propounded certain *Questions* and difficulties to *s. Gregory* defining their resolution of them. What these particular *Questions* were will appear when *s. Gregorius* answer comes.

3. For the present we will only take notice of a somewhat confident *Censure* which a Protestant B. Godwin has given of S. Augu-

fin on this occasion: *Augustin*, faith he, was perhaps no ill man, but his ignorance was shamefully, as appears by the *Questions* propounded by him to *S. Gregory*. But he might have considered, that those *Questions*, principally regarding outward *Rites* and Jurisdiction, which *Rites* were not altogether uniformly practised at Rome and in France, &c. 'twas necessary in a tender *Church* as this was to be new and circumspicious about matters, which other wise were not of so great importance. However the Character which *S. Gregory* from knowledge and experience gave of *S. Augustin* deserves more to be segarded, then *S. Godwin's*: which Character is contain'd in an Epistle written by that *Holy Pope* to King *Ethelbert*: *Our most Reverend Brother and Fellow-bishop Augustin*, who by his own industry learned in the *Roman* Ecclesiastick Institution, very fully acquainted with the sacred Scriptures, and through the Divine Grace eminent in good works and virtues.

4. *John Pitt* testifies moreover that by the same *Messengers Letters* were sent to *Saint Gregory* from *King Ethelbert*, whom he reckons among the ancient *Illustrious Writers of Brittain*, because there were extant, besides a *Treatise* call'd *Decrees of Judgment*, a *Book of Epistles* written by the same *King* to *S. Gregory* and *S. Augustin* as this *Author* collects from *S. Bede*.

IX. CHAP.

1. 2. &c. *The Gifts, Miracles, Translation*
&c. of S. Ivo.

1. **W**ithout interrupting the order of the *Gests* of *S. Augustin*, the next of which regards *S. Gregories Answer* to his *Letters* and *Requists*, which will not arrive till this year. of our Lord fix hundred by past: We will here interpose the *Gests* of two *Saints*, the one a stranger but dying in *Britanny*: the other a *Brittain*, but dying beyond seas: and of both the death hath been consigned to this year.

2. The first was *S. Ivo*, concerning *Thomas Camden* thus *Wittes*, *The River Eife* being ready to enter into *Cambridge* passes by a tow-hand some enough and well inhabited, which in the *Saxon tongue* was anciently call'd *Slepe*, but now *S. Ivet* from *Ivo* a *Perfian Bishop*, who about the year six hundred travelled through *England*, and every where left a *livede* odour of his sanctity, carefully sowing the word of *God* where he pass'd, and at last left his name to this *Town* where he ended his life. From whence notwithstanding the *Monks of Ramfley* shortly after transferr'd his body thither. Thus was a very rich *Monastery* raised among the *Fenne* about *seven miles* distant from thence.

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3. More particularly concerning this Saint, we read in Capgrave, Florentius, Machabæus of Westminster and Malmsburiensis, that he was born in a City of Persia called Erianoes, that his Father was a Prince there named Tomos, and his Mother Isralita. That his only Brother Athanasius lived an Eremetical life in a certain wood, and was illustrious for Miracles. That Saint Ios was elected Bishop in the town where he was born, and not long after translated to the Archiepiscopall See of the City Africana. Which

see he governed with great **satificy** and **pudence**, till a terrible famine so **deplotted** the **Country** that **Parvies** were **compelled** to **decure** their **children**. By reason whereof **Saint** **Two** by **eleaven** more **devout** **companions** **forsook** that **Region**, and **passing** **through** **many** **countreys**, at **last** **came** to **Rome**: where by the **advice** of the **Pope** they **severed** themselves: and **Saint** **Two** by **divine** **assuifition**, together with his **Nephew** **Sushim**, his **kinfman** **Inshim** and **some** **others**, **came** into **Brittany**. Where he **spread** the **Gosfell** **wherefoever** he **came**, and **afterward** went over into **France**, where yet he could not be **persuaded** to **abide** long, though the **king** and **people** **expressed** all **kindness** and **respect** to him: but **returned** into **Brittany**, and to his **death** **remains** in a **town** call **Stape** at **three** **miles** **distance** from **Stumington**, **erving** **God** **all** **his** **days** in **watching**, **fasting** and **prayers**.

4. The occasion of the Transflation of his body from thence, is by the same *Author* described after this manner. *His Sacred Body remained several ages in the place of his burial inasmuch as his Memory was left in that place. But at length in the year of Grace one thousand and one a certain husband man as he was plowing the ground left by his Tomb, which being taken up and opened, the Body of a Bishop in his Pontifical ornaments was seen in it.* Whereupon the Pastor of that village, called Edmuth, a Monk, being sent for, they with his advice carried the Body into the Church, and with great reverence placed it near the Altar. The night following the same Bishop *so* appeared in a very reverend form and with great brightness to a Carpenter called *Wend*, and told him who he was: commanding him to resign to another Edmuth Abbot of Ramsey that he should transflar him and his companions thence to his Monastery. But the poor man not having the boldness to relate this vision, he appeared to him a second time neglecting the same commands: which he still neglecting to perform, at the third apparition the Bishop *intreated* him on the side with his Crozier, telling him that the pain of that stroke should remain, till he had performed what had been enjoined him. The man awaking presently after found a grievous pain in his side as if a sword had pierced it.

5. Thus was he compelled to declare his vision to the Abbot: who soon as he had done he was freed his pain. But the Abbot would give no credit to what the man told him, but calling him clown and fool, said, *Must we transflar and venerate the ashes of a knave, not what cober*

The night following the Holy Bishop appeared to the Abbot, and said, Rise quickly, for I whom thou scornfully calledst Cabler, have brought thee here a pair of boots that will last thee a good while. These thou must put on, and wear for my sake. Having said thus, he seemed to draw on his legs a pair of boots, with care to make them fit smooth and hand som. Presently the Abbot waking felt such horrible pain in his legs, that he was not able to walk or stand. And fifteen years did he remain in this infirmity.

6. By this *Miracle* the Sanctity of the *Holy Bishop* was approved: whereupon his *Sacred body* was translated to the *Monastery of Kemf*, on the fourth of the ides of *August*, by the *Abbot* *Ednorhomb*, *founder* of the *Church*, in which he placed his *Tomb*, after such a manner, that half of it appeared within, and half without the wall, so that one might see that a fountain of water which flowed thence might be ready for the use of every one who came in devotion, whether the Church was shut, or open. Which Water by the merits of the *Holy Bishop* had the vertue to cure many diseases.

7. One *certain Miracle* wrought there shall not be omitted, because the Relatour protects himself an eye-witness of it. *I my self* saw, faith Malmburiensis, *what I thus now relate.* A certain Monk languished a long time with a Dropsy. His skin was strangely swelled, and his breath so noysome that none could approach him: and his drowsiness so excessive that he thought he could drink whole barrells. On a time by an admittance received in sleep he went to Saint Ivo's Monument: where after he had taken only three draughts of the water, he cast up all the superfluous humours within him. The swelling of his belly presently fell, and his thighs lost their former wirbured leaner. In a word he was restored to perfect health.

8. As for the *Abbor Ednorhu* though the infirmity and pain in his leggs continued till his death, yet for a sign that his fault was pardoned, *seaven days before he dyed* the *Holy Bishop Ivo* appeared to him in great glory, and said, *The time is now at hand when thou shalt perceive that the pains I have inflicted on thee will prove a remedy to procure thee eternal rest. Prepare thy self therefore, for seaven days hence I will come and deliver thee from the prison of thy body. And it fell out accordingly.*



IX. CHAP.

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A. D. 601.

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XII. CHA.

XII. CHAP.

1. 2. 3. *Saint Greg. gives Advice to Saint Augustin touching the Miracles wrought by him.*
4. 3. *Ec. His Answer to all the Questions proposed by him.*
- 9-10. 11. *Within what Degrees of Consanguinity Marriage is forbidden.*
12. 13. *S. Gregory censured by Catholics for his Indulgence herein to the English. His defence of himself.*
15. *Ec. Authority given to S. Augustin over British Bishops.*
17. 18. *Ec. London why no Metropolitan See.*

Greg. M. J. 58.

1. **T**O S. Augustin himself S. Gregory sent besides a long Letter, in Answer to severall Questions proposed by him. In his Letter he first expresses the incomparable joy which the News of his happy iourney and the blessed Effects of his Employment had caused, not only in himself, but all Rome likewise. Next taking notice of the Miracles which in confirmation of the Faith God had wrought by him, he uses this Expression, *Notwithstanding in that celestial Gift, there is some thing which together with great joy ought to cause likewise great fear. For I know Almighty God by thy charity hath shewn great Miracles among a Nation chosen by him. So that it is necessary that considering so great a Gift of heaven whilst thou rejoicest at it thou shouldst fear, and whilst thou fearest thou shouldst rejoice. The argument of thy joy must be to see the English Nation by thy outward Miracles drawn to a participation of inward Grace: And of thy Fear, least among the Wonders wrought by thee, thy mind naturally infirm, should be lifted up to a presumption of its own worth, and by this means whilst it is raised up by a view of things without, it should within fall by vain glory, &c.*

2. To repress therefore all motions of presumption and self-esteem in him he represents the Example of Moses, who after so many stupendous Miracles wrought by him, after such inestimable favours received from God, yet for one act of distrust committed thirty eight years before, he was forbidden to enter into the land of Promise. He adds withall, that Miracles are no sign of Divine Election, since our Saviour says that in the last day Many shall say, Lord, in thy Name we have prophesied, cast out Devils, and done many Miracles: But I will say to them, I know not who you are: Depart from mee all ye workers of iniquity.

3. Notwithstanding least Saint Augustin

should suspect that S. Gregory wrote thus from any information given him of his vanity and pride, he adjoynes these words, *These things I now say because my desire is that the mind of my Disciple should be eased by humility. But whilst I let this thy Humility not be deprived of its confidence. For I am fatter have a most certain hope that by the Grace of our Omnipotent Creator, and Redeemer Iesus Christ, thy sins are already forgiven; and for that reason thou art chosen by God to be an instrument by whom others also should attain to the forgiveness of their sins. Neither shalt thou hereafter have any cause to mourn for the guilt of thine own sins, who art diligent to cause joy in heaven for the conversion of many sinners, &c.*

4. This is the substance of Saint Gregories Letter to S. Augustin: to which we will add the summe of his Answers and resolutions to severall Questions which S. Augustin had proposed to him, and which relating to the State of the English-Saxon Church, Saint Beda thought expedient to record at large in his History.

5. The first Question was, How Bishops ought to converse with their Clergy: And how the Oblations and Ecclesiasticall Revenues ought to be distributed: To the first part he refers him to the instructions given by Saint Paul to Timothy. To the second, he acquaints him that according to the custom of the Roman Church, and the injunctions thence given to all Bishop, the Revenues of the Church were divided into four equal parts, of which the Bishops was to receive one, for maintaining his family, and keeping hospitality: A second was to be distributed among the rest of the Clergy: The poore were to have a third: And the fourth was to be expended on the Church and other Ecclesiasticall buildings. Notwithstanding he advised S. Augustin who had been brought up in Monasticall Observances, whilst the English Church was yet tender, to imitate rather the conversation of the Primitive Church at Jerusalem, in which all things were common, neither did any one call that which he possessed, his own.

6. The second Question was, Whether Clerks who had not the Gift of Continence might marry? And in that case, whether they ought not to return to a secular State: The answer was, that such Clerks as were not advanced to sacred Orders, might take wives: and for that were not to be denied their stipends. But withall they were still to be subject to the Ecclesiasticall Rule, to be assiduous in reciting Psalms, and to be examples of virtuous living to the Laity. Hereto he advised that whatsoever remained of the Church revenues unspent, was to be employed in pious works and Charity.

7. The third Question was, Since the Roman and Gallian Churches, though agreeing in one Faith, yet had diverse rites and customs in celebrating Masse, &c. to which of these

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| IV. 2nd. | <p>these he should conform? The Answer was, that he would not so oblige him to the same practices, but if any where else he met with any observance which he thought would be more acceptable to God, he should conform thereto. (So far was Saint Gregory from deserving that imputation which Pious men charge him with, that he was to the Saxons an Apostle not of Christian Faith, but Roman Rites.)</p> | |
| IV. 2nd. | <p>8. The fourth Question was, What punishment was to be inflicted on such as stole any thing belonging to the Church. The Answer was, that punishments were to be varied according to the qualities of Offenders: for such as stole out of mere necessity were not to be so severely punished as others. Some therefore were to be punished with stripes: others with pecuniary mulcts, &c. But in all punishments Charity was chiefly to be regarded: not revenge or fury: Since the only end ought to be the amendment of the offender that he may avoid hell-fire. Particularly in restitutions and pecuniary Mulcts great care was to be had that the Church should not encrease its gains by the wickedness of Offenders.</p> | |
| V. 2nd. | <p>9. The fifth Question was, whether two Brothers might marry two Sisters far removed in kindred from them? The Answer was affirmative, since nothing in Scripture forbids it.</p> | |
| VI. 2nd. | <p>10. The sixth Question was, To what degree of consanguinity may Christians contract marriage. The Answer was, that though the Civil Law permitted cousin Germans to marry, yet the Ecclesiasticall Law forbade it, and experience shewed that the offspring of such marriages do not prosper. Therefore such as are removed in the third or fourth generation or degree, may lawfully marry. But to marry ones stepmother is abominable, for that is to reveal the turpitude of ones father. The like is to be said of marrying the Relict of ones brother, because by the former marriage the wife was made as one flesh with the Brother. For the condemning of such a marriage S. John Baptist suffered Martyrdom: for though he was not commanded to deny Christ, yet since Christ is Truth, and he dyed for maintaining Truth, he may be said to have been Christs Martyr.</p> | |
| VII. 2nd. | <p>11. The seventh Question (though not extant in Bedas) was Whether all such as were married unlawfully within the degrees prohibited, were to be separated? And whether they were to be denied the Holy Communion? The Answer was. That such were to be admonished to abstain from the use of marriage; and to be informed how grievous a sin it was: Yet since they incurred this fault in the days of their ignorance before they were baptised, the Holy Communion was not to be refused them. For such is the Churches charity that some faults it corrects favourably, others it tolerates meekly, and some it does</p> | |
| VII. 2nd. | <p>prudently take no notice off: and thereby often corrects a fault by dissembling which it is much averse from. However for the future such unlawfull Marriages are most severely to be prohibited to all New Converts, & the Communion to be denied to all transgressors, because they can no longer excuse themselves by ignorance.</p> | |
| VII. 2nd. | <p>12. The indulgence which S. Gregory in the resolution of these two last Questions shewed to the New Saxon-Converts, by permitting marriage in the third and fourth degrees, gave occasion of murmuring and complaining to other Churches, particularly those of Sicily. Whereupon Felix Bishop of Messina wrote to S. Gregory desiring to be satisfied upon what grounds he dealt so favourably with the Saxons, whereas both custom and the Decrees of ancient Popes, the resolutions of Ancient Fathers in the great Council of Nicea and other Synods forbid Marriage to the seventh degree. This satisfaction he demanded, not by way of accusing or calumniating S. Gregory, as some Pious Writers have done, but proposing reverently his and his Fellow-Bishops difficulties, and desirous to be taught by him, who, faith he, we know does undergoe the care of the Universal Church, and specially of Bishops (who in regard of Contemplation are called the Eyes of Gods Church) at the Prerogative of the Holy See, first the Apostles, and afterward their Successors, always have done.</p> | |
| VII. 2nd. | <p>13. Hereto S. Gregory answered, That by the indulgence granted to the Saxons he had no intention to innovate or establish a general Law, but only for a time to qualify the rigour of it, least that Nation as yet imperfect and incapable of solid food, should relinquish the Christian Profession which they had lately undertaken. But as for all other Churches, his intention was that the former Laws forbidding Marriage between kindred to the seventh generation, should remain unalterable. Thus says he, which we write in answer to thee and the other Bishops in Sicily, who as thou sayst, have by thee consulted us, we command to be observed generally by all (Christians.) And this Decree, renewed by S. Gregory, the Catholic Church observed diligently, till Pope Innocent the third in the Council of Lateran upon just and necessary causes, contracted this amplitude of Degrees to the fourth, as is now observed. But quitting this diversion, let us return to the rest of the Questions proposed by S. Augustin to S. Gregory.</p> | |
| VII. 2nd. | <p>14. The eighth Question was, Whether, in case Bishops, by reason of their great distance from one another, could not meet together, a Bishop might not be ordained by him in their absence? Hereto Saint Gregories Answer was, That in the English Church, where himself was then the only Bishop, Ordinations must needs be celebrated by him alone, unless some Bishops out of France would vouchsafe to come. But for the future Saint Gregory enjoyed</p> | |
| VII. 2nd. | <p>Ans. v. v.</p> | |
| VII. 2nd. | <p>Ans. v. v.</p> | |
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| VII. 2nd. | <p>Ans. v. v.</p> | |

17. Another *Epistle* *s. Augustin* likewise
received from *s. Gregory* at the same time,
in which he signifies, that he had sent
him the *Call*, the use whereof he allows him
privately during the solemne celebratio of *Mass*,
and with this condition, that he ordain
twelve *Suffragan Bishops* in convenient places,
which were to be subject to his *Insuper-*
dition. He tells him withall that the *Bishop*
of the *City of London* should ever after be
consecrated by a *Synod* of that *Province*, and
receive the *Pall* of honour from the *Appla-*

20. The same is confirmed by the universal pacifice of all succeeding times. Whereby it is evident that the entire exercise of Ecclesiastical authority in ording, changing and translating of *Bishopsricks*, and *Arch-bishopsricks* was by all our *Ancestours* acknowledged to belong to the See *Apollitic*. Yea *B. Parker*, a Successour of *S. Augulyn* in the See of *Canterbury* as to the *Rents* belonging to it, and his kind of iurisdiction also, though an *Apollac* from his *Faith*, challenges this iurisdiction upon no other grounds, but because *Saint Augulyn* received it from *Saint Gregory* to the prejudice of *London*: and yet both he and his Successours in contradiction to their own claim

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under the Saxon Heptarchy. XIII. Book. 299

17. With these letters and by the same *Misfingers*, faith *S. Bede*, the zealous and charitable *Foe Saint Gregory* sent likewise all manner of things necessary for the solemn worship of God and misery of the Church. He furnished them with Sacred Vessels, clothes for *Altars*, ornaments for Churches, Vestments proper for Bishops, Priests and other Ecclesiasticks, *Remicks of the Holy Apostles and Martyrs*, and likewise many Books. And for this his liberality he is by Calvinists branded with the note of *Superstition*. But it is no wonder that such men would despoyle a God Church of all splendour and ornaments, who have despoyled Faith it self of all good works.

XIII. CHAP.

2. After the departure of thee and thy company, we were in great suspension of mind, not having heard any tidings of the prosperities of your journey. When therefore it shall please God to bring you safe to our most reverend Brother Augustin, acquaint him how having diligently considered the affairs of England, I have judg'd best, that the Temples consecrated to Idols in that Nation should not be demolished, but only the Idols themselves. Let therefore Holy Water be made and sprinkled through the said Temples, and then Altars may be built, and sacred Relicks be placed in them : which being done they will be usefull for the service of God. And besides, the Rectors having cleansed their hearts from Error by the knowledge and worship of the true God, will more willingly and familiarly refer to the accustomed places, which they see standing.

5. To this year likewise belongs what we read in *William of Malmshury* out of the *Antiquities of Glassebury*, touching a *Royal Privilege* then granted to that *Monastery* in the year of our Lord's birth, *thousand and nine hundred and six*; years after the coming of our Saviour, the King of *Dominion* grants the Land called *Insewitrin* to the ancient Church situated there: the Land containing five families (quing; callara). This he did at the Petition of *Worcester* Abbot of the same place. The Grant was subscribed by *Marnovm* Bishop and the said Abbot *Worcester*. Now the Name of the King (saith the Author) does not appear, being worn out of the Writing by age. But that he was a Brittain can not be doubted, since he calls the place *Insewitrin*, for that is the Brittain name. We may likewise consider of how great Antiquity the said Church was, which is there and then called an ancient Church. The Abbots of the same Church

Antiquis.
Glasen ap.
Malmshus.

were doubles Britains too, as appears by their
barbarous Names, Ladammid, and Bregwer.
The times when they succeeded one another are
unknown: But their Names and Dignities are to
be plainly seen in a Picture on one side of the
Altar in the Great Church.

XIV. CH.

XIV. CHAP.

1. &c. K. Ethelbert's Munificence to the Church.
2. Privilege of Coynage given to S. Augustin and his Successors.
3. &c. The Arch-bishop of Canterbury's Jurisdiction over all Brittany, Ireland, &c.

WE will now take a view of the ef-
fects which these Letters and admo-
nitions produced in the persons to whom
they were directed, King Ethelbert and saint
Augustin. King Ethelbert therefore casts
down all Idols, and commands the Temples
accustomed to profane and impious Sacrifices,
to be changed into places of pure Wor-
ship and Piety. And S. Augustin assisted by
fresh labours, purges those profane Tem-
ples, and instead of Idols erects the Sacred
Crosse, the Hieroglyphick of our Faith.

Camden in
Parish in Ant.
quit. Brit. f.
32.

More particularly King Ethelbert, to
whom S. Gregory had proposed Constant for a
pattern, with a munificence like Constant-
tine, gave his Palace and whole Royal City of
Canterbury to S. Augustin, saith Camden, and
built for himself a Palace at Reculver (Regu-
lum). Which place, saith Parker was situated
near the Sea: Where likewise he founded a Mo-
nastery, the last Abbot whereof was called Wenred.
Nothing now remains of this place, by
reason the Sea breaking in has cover'd it.
Only the tops of towers & other ruins of the
Monastery are marks to seamen that they
may avoid the dangerous flats there.

Selden. de
Spitib. f. 27

3. Together with the Royal City King Ethel-
bert conferred likewise on S. Augustin and
his Successors many Regal Privileges (Iura
Regalia.) Among which one was a right of
coynage Money with his own Stamp: For to
this effect Selden thus Writes: The ancient
Right of the Arch-bishops of Canterbury is Je-
gnified by an Old Coyn, one side whereof is signed
with the name Plegmund Arch-bishop, and the
other with the name of Edmund the Coyner. The
Prototype is preserved in the Treasury of the
family of Cotton: where I myself saw a piece of
silver having imprinted on it the name & image
of Celnath Arch-bishop. And it seems the
right of coynage money, generally esteemed a
Regal Privilege, did belong to the Arch-bishop
at Lord of that City in this time.

4. This Right remained to that See till
the times of King Ethelstan, about the year
of Grace nine hundred twenty four: who

then abrogated it, in the opinion of Selden,
& publish'd a Law that no any coin should pass
but such as was stamped with the Kings image.
Notwithstanding it was not quite abroga-
ted, for among the same Kings Laws this is
one, Let there be seven Minters or Coyners at
Canterbury: Of which four shall belong to the
King, two to the Arch-bishop, and one to the
Abbot. So that this prerogative remained
many ages entire to the Arch-bishops,
though the measure and valew of the mo-
ney coyned was restrain'd by King Ethelstan,
who commanded the same coin for price and
quantity to have passage through his dominions:
and that none out of Cities should be permitted
to stamp it. Neither can it appear from any
authentick Record, but that this Privilege
continued till the time of the Norman Con-
quest.

5. To the same See of Canterbury also, by
virtue of S. Gregories Rescript, did belong an
Universall Jurisdiction over the whole Island.
For though in a Synod shortly following the
British Bishops made their opposition and
contradiction to this Privilege, for which
reason S. Augustin forbore to prelie it. Yet
the same was afterward admitted, not only
by all the Churches of the Saxons, but of Brit-
tany in the largest fence, yea of the Britanni-
es in the plural number (Britanniarum),
comprehending in the language of ancient
Authors (Polybius hist. l. 3. and Ptolemy
Geogr. l. 2.) both old Scotland, which is Ire-
land, and Albany which is modern Scotland.
For on the See of Canterbury did both those
Nations depend in Ecclesiastical matters.

6. Thus Queen Marildid call'd S. Anselm
the Arch-bishop of the prime See, and Primate
of the Northern Islands call'd Orader. And be-
fore S. Anselms time the custom was for
the Irish Bishops to receive Consecration from
the Arch-bishops of Canterbury, as evidently
appears from S. Lanfrancs letter to Guthric
King of Ireland, extant in Baronius; as like-
wise from the letter, of Murcherac another
Irish King and Dofnald a Bishop to S. Anselm
Arch-bishop of Canterbury, in which they re-
quest him to institute a Bishop at Waterford by
virtue of the power of Primacy over them which
was invested in him, and of the authority of Le-
gate of the Apostolick See which he exercised.
This is testified by Eadmerus the Monk an
eye-witness of that transaction.

7. Next as touching Scotland in the modern
acception, though anciently it was
subject to the Arch-bishop of York by a De-
cree of Pope Eleutherius sent by Eugenius and
Damianus: Yet now S. Gregory derogated
from that Decree, and either having regard
to S. Augustins sanctity, or the eminent Em-
pire of Ethelbert, who was in some sort
Monarch of the whole Island, he publish'd a
New Decree that all Churches of the Britanni-
es should be subject to the See of Canterbury. And
this is manifest in the Controversy between
Alexander King of the Scots and the fore-

K. Cro-
LULF.

A. D. 602.

Id. B.

Autim. l. 3.
apud. 51.

Eadmer. Hist.
Norm. c. 17.

Id. B. l. 6.
f. 119.

faid

K. Cro-
LULF.

A. D. 602.

Id. B.

XV. CH.

XV. CHAP.

1. 2 The King of the Northumbers over-comes the King of the Scots.

A. D. 602.

Id. B. l. 34.

Ap. Pfrin
Prinod. f.
710.

Id. B. l. 24.

THE year following, which was the
six hundred and third of our Lords In-
carnation, Ethelfrid King of the Northumbers
overcame Edan King of the Scots. Thus Ethel-
frid, saith Beda, was a most potent King, and
wonderfully thrifty after glory. He had wasted
the Britanni more than any of the Saxon Princes,
and had made many of their Provinces tributary.
Whereupon Edan King of the Scots inhabiting
Brittany being mov'd by the great progress of his
Victories, came against him with a mighty and
well appointed army, but was overcome and forced
to fly back with few attendants: For in a place
called Degaffen, or The stone Degfa, celebrated
by that battle, his whole army in a manner was
destroyed. Ter in the same combat Theobald Bro-
ther of Ethelfrid with that part of the army lead
by him, was slain. And from that time till the
day of S. Beda himself never durst any King of
the Scots enter Brittany against the English Na-
tion.

2. The said King Aidan, as Fordon the
Scottish Chronicle testifies, after that discom-
fure did so afflict himself with grief that two
years after he dyed at Kenyore. After whose
death Kenner Kofan of Conal joyed on the Crown,
but within less than a years space dying, Euge-
nius Boyddow son of Aidan succeeded in the
Kingdom. Which King Eugenius, saith he, in-
fested the Regions of the Saxons, and sometimes of
the Picts with furious irruptions. But in this
clause he manifestly contradicts S. Beda fore-
cited, who likewise elsewhere expressly af-
firms, That the Scots inhabiting Brittany con-
tented themselves with their own confines and
attempted nothing either openly or privily against
the English Nation. But from the Scots we will
passe to the Britanni, and their contentions
with the now Christian Saxons about the
Church and Ecclesiastical Rites.

like

K. Cro-
LULF.

A. D. 604.

XVI. CH.

XVI. CHAP.

1. 2 &c. The death of S. Gregory the Great: his admirable Sanctity, &c.

A. D. 604.

Bed. l. 1. c. 11.

Martyr. Rom.
l. 2. Mart.

Id. H. B. de
vita illust.
c. 27.

Id. B. de
vita illust.
c. 2.

THE year of Grace six hundred and
four is memorable to the whole
Church, but especially to Brittany for the
death of S. Gregory the Supreme Pastor, and
the glorious Apostle of our Nation, as like-
wise for the Generall Synod of Brittany con-
voked by S. Augustin, in which there was a
convention not only of Saxon and British
Bishops, but likewise of severall from among
the Picts and Scots.

2. As touching S. Gregory we read thus in
S. Beda: The blessed Pope Gregory after he had
most gloriously governed the Roman and Aposto-
lick Church thirteen years, six months and ten
days, departed this life, and was translated to
an eternal Throne in the Kingdom of Heaven.
Whose memory we are obliged to celebrate in our
History, as being truly the Apostle of our Na-
tion, which by his industry was converted from
the power of Satan to the Faith of Christ. For
being elevated to the Pontifical over the whole
world, and made a Prelat of Churches already
embracing the true Faith, he made our Nation,
till his day enslaved to Idols, a Church of Christ:
so that to him we may apply that of the Apostle:
For the sake of his Apostleship are we in our
Lord.

3. His Memory is celebrated through the
whole Church of God both Eastern and Western
on the twelfth of March: On which day we
thus read in the Roman Martyrologe. At Rome,
the commemoration of S. Gregory Pope, and emi-
nent Dollour of the Church, who for many illu-
strious acts, and converting the English Nation
to the Faith of Christ hath the Title of Great, and
is called the Apostle of the English.

4. The many glorious Gifts of this Holy
Pope not pertaining to our present subject,
I willingly omit, because either generally
well known, or easily to be found in Eccle-
siastical Historians: and I will content my
self with adioyning here a double Character
given of him by two learned and Holy Bishops
of Spain, S. Isidor of Sevil and S. Ildefonsus of
Toledo. The former of which thus writes of
him, Pope Gregory Prelat of the Roman and
Apostolick See, was a Man full of compuncti-
on and fear of our Lord, eminent in humility,
and endued with so great light of Divine knowledge
by the grace of Gods Spirit, that none was ever
equal to him either in the times he lived in,
or any before him. In the next place S. Ilde-
fonsus gives this parallel description of the
Pope, He shone so bright, saith he, with the
perfection of all virtues and merits, that exclu-
ding all comparisons of any other illustrious per-
sons, Antiquity never shewed the world any one

like

like to him. He excelled S. Antony in sanctity, S. Cyprian in eloquence, S. Augustin in wisdom, &c.

I ought to have bespoken the Protestant readers patience, and now demand his pardon for representing this our Apostle, relected and disgraced by severall of them, in the features and colours drawn by two such eminent Bishops, who liv'd either in, or near the same age with him, and whose judgment, approv'd by the whole Christian world till this last age, in reason deserves rather to be relied upon, then that of a few Apostles who liv'd almost a thousand years after him. But I leave it to their consciences to determine, whether this holy Pope deserv'd, in England especially, that such severe Laws should be enacted, and such cruelties executed against him, as have been against those who preach Christ as he did, by the confession of Protestant Writers themselves: And they must of necessity answer, Yes: for certainly if his successors and disciples deserve these rigorous scourges, he who seduced them, deserved to be tormented with Scorpions.

XVII. C.

XVII. CHAP.

1. 2. &c. A great Synod of Saxons, Britains &c. assembled by S. Augustin.
5. 6. &c. The place is uncertain.
7. S. The Names of the Bishops.

A. D. 604.

B. d. l. 2. c. 1.

1. **S**aint Beda after recounting the death of this our Apostle S. Gregory, proceeds to relate the actions of S. Augustin the same year, in these words, In the mean time Augustin by the assistance of King Ethelbert converted to a Synod the Bishops, or Doctors of the greatest and next Province of the Britains, who meet together in a place to this day in the English tongue call'd Augustins-ae or Oake, seated in the confines of the Wiccij (or inhabitants of Worcester shire) and the West-Saxons.

2. Now this Synod having been a matter of great importance, we will endeavour to frame with some diligence a Narration concerning it, that is, touching the place where it was celebrated, the persons assembled in it, and the speciall matters debated amongst them.

3. The place though named with some Circumstances by S. Beda, yet after such a vicissitude and change both of men and language is not at this day obvious or easy to be found. It is doubtfull whether Augustins-Oke in S. Beda signifies simply a Tree only, or a village among such trees; that is, Whether the Synod was held abroad in the open aire, or in some house. The former seems more probable to Sir H. Spelman, for, saith he, it was an ancient custome in Britanny to hold their assemblies

Spelm. to. 1.
Counc. f. 307

abroad, for under a roof the Britains apprehended danger by witch-craft or fascination, as hath been formerly mentioned of Beda at the meeting of King Ethelbert with this same S. Augustin. Notwithstanding though by S. Beda's relation such was the superstition of the Infidel Saxons, no ground appears why it should be imputed to the Christian Britains, much lesse to S. Augustin and his companions who were Romans.

4. It is therefore more likely that this Synod was celebrated within-doors in a place or village which had its appellation from an Oake, and from this meeting obtained the addition of S. Augustins name. And herein it resembled an ancient Synod assembled by Theophilus against S. Iohn Chrysostom in the suburbs of the City of Chalcedon, which was call'd (Add quercum) The Synod at the oak, from some notable Oak which had stood near the Palace where the Bishops fate.

5. But where to find this village is yet uncertain. Camden with all his diligence and peripatetic leaves it in the dark. For in his perambulation of the Province of the Wiccij, mentioned by S. Beda, he gives only this account of it: About this territory there is a place, but the position of it is uncertain, call'd Augustins-ae, or Oak: at which Augustin the Apostle of England and the British Bishops met: and after many hot disputes about celebrating Easter, preaching the word of God to the Saxons: and celebrating Baptism after the Roman rite, they parted from one another with disagreeing minds.

6. Notwithstanding if leave may be allowed to conjecture, why may we not suppose that a place in the outward limits of Worcester shire call'd Ausric, contractedly from Augustinsric, may not have that appellation from S. Augustin and this Synod? There is another village likewise in the confines of Warwickshire call'd Hasehake, which has some resemblance to the name in S. Beda. And each of these lay commodiously enough for the meeting of the Britains. For Speed's opinion that this Synod was held in Hampshire, wants probability both because that disagrees from the limits of the place describ'd by S. Beda, and that province was not at all opportune for the Britains.

7. Next touching the persons meeting in this Synod, our Ecclesiasticall Writers speak very indistinctly: Sir H. Spelman affirms that we may truly call this Synod (Panbritannicam) an Universall Synod of the whole Isle of Britanny: since therein were assembled not only the Saxons under Augustin and his Roman companions, but a multitude of Britains likewise; there were moreover some Scots and Picts quarrelling about Easter. The names of those who met at the first Session are unknown. David Powel writes thus, To this Synod were call'd seven Bishops of the Britains. For in those days that number of principall Churches, after the Asiatick manner, had their Ordinations under the Metropolitan of

Camden
Wigorn.

Spelm. to. 1.
Counc. f. 307

Provet. in
Annal. ad 1.
in Cambrie
a. c. i.

Menevia

A.D. 604.

id. Annal. ad
A. D. 604.

in Cogg. in
S. Kewig m.

id. l. 2. c. 2.
Hunting l.
p. 11.

Gold. Trin.
Counc. l. 2. c. 1.

XVIII. C.

XVIII. CHAP.

1. The Gifts of that Synod.
2. 3. &c. Calumnies of Protestant writers against S. Augustin for pride and Ambition: disprov'd.
6. 7. &c. Saint Beda's true Narration of the Gifts of the Synod: And Saint Augustins doctrine confirmed by a Miracle.
10. 11. wherein consisted the Error of the Britains about the Paschall Solemnity.

A. D. 604.

Menevia, or Saint David. Thus he from the Apostle Bala: but most unskillfully.

8. For neither can it be shew'd, that in Asia every Metropolitan had under him the determinat number of seven Suffragans. On the contrary it appears from the Synod of Ephesus, that the Metropolitan of Amphasia, a Province of Asia, by ancient custome had under him only two Bishops, which custome was ratified by that Synod. Neither is there any shew of probability that the Britains in their Ordinations and Rites follow'd the Asiatick customs. On the contrary we have demonstrated before, that Saint David, Saint Kenigern and other Holy Bishops in Britanny receiv'd their exemplar and Rule from the See Apostolick: And particularly S. Kenigern at his death gave and left to his Disciples forcible precepts concerning the observation of the duties of holy Religion, &c. and a firm, unshaken adherence to the Decrees of the Ancient Fathers, and Institut of the Holy Roman Church.

9. Therefore if we consult Saint Beda, and Henry of Huntingdam who writes conformably to him, we shall find that in this Synod there were two Sessions: and that to the first there came with Saint Augustin onely Mellitus and Justus, who were then probably designed, but not yet consecrated Bishops: And of the Britains neither is the number of them defin'd, nor the name of one of them recorded. At the Second Session indeed Giraldu Cambrensis acknowledges the presence of seven British Bishops, but seeks not out of Asia a reason of that Number: for he writes thus, The reason why at that time there were seven Bishops in Britanny, whereas at this day there are only four, may be, because in those days there were more Cathedrall Churches in Wales, then now; and perhaps Wales at itself was further extended then at this day.

That which most imports us to know, is the business it self for which the Synod was assembled: Which, if we consult our ancient Historians, will appear manifestly enough. Whereas some Modern Writers since the Change of Religion, incited by passion, doe from their own invention, and without any testimony of Antiquity tell us of ambitious designs of S. Augustin to establish his Tyranny over both the Saxons and Britains, and to introduce Roman ceremonies and superstitions unknown to the Britains, and prudently reiect'd by them.

2. Thus writes David Powel: Augustin, saith he, celebrated a Synod with this design to subdue to himself the Clergy of all Britanny, and render them obsequious to the Roman Church. Thus likewise the Centuriators of Magdeburg: Augustin a Roman, a Benedictin Monk was in the year 582. sent by Pope Gregory into England to gain it to the Roman Bishop, and to subdue it to his gainfull and Superstitious jurisdiction, &c. And again, The same Augustin Bishop of the Angli mett in a Synod with the Bishops of the Britains and Scots, and required of them to submit themselves to him, and to undergoe the common labour of preaching the Gospel to the Saxons. They add'd further, He in a Synod obtruded on the British Churches the Roman Rites and customs, to wit, Altars, Vestments, Images, Masses, Chalices, Croffes, Candelsticks, Incense, Banners, Sacred Vessels, Holy Water, Books of Roman Ceremonies, Oblations, Processions, Pumps, Tithes and such like things, hitherto unknown to the Britains, who were content with the Asiatick and Greek Ceremonies. He requir'd moreover that they should celebrate Easter at the same time with him, administer Baptism with the Roman Rite, preach the Gospel to the Saxons together with him, and acknowledge him for their Arch-bishop. As if these Ceremonies and solemnities in Administ'ring the Sacraments were unknown either to the Grecian or British Churches: When as S. Chrysostom severall ages before this time, who was an Asiatick Priest and Grecian Bishop, testifies of the ancetours of these Britains, that they had experience of the power of the Gospel: For Churches were founded among them, and Altars erected, &c. And hundreds of Examples have already been related in this History of the like.

3. Such impudent calumnies may be expected from Writers, who had no other designs in their labours. But they are not not pardonable in Sir H. Spelman, a man versed in antiquity, and who ordinarily is ingenious in his Writings: yet he likewise imputes to S. Augustin a design of subduing the British Churches, For the first thing demanded by Augustin in this Synod (saith he) was obedience to the Roman Church. And to that purpose he annexes to the sayd Synod a Writing translated out of Welsh, and compiled by an unknown Author in an

Provet. in 48.
not. ad 10.
Camb. l. 2. c. 1.

Magib.
Counc. 6. f.
6. 7.

Id. f. 448.

Christi hemil
advic. Genit.
c. 3.

Idem. to. 3.
Counc. f. 104.

unknown

unknown age, as himself confesses, but suppos'd to be the *Answer* of an *Abbot* of *Bangor* to *Saint Augustin*, wherein he tells him, *Other obedience besides that of Charity I doe not acknowledge due to the man whom you call Pope, &c.* Besides this, *We are already under the government of the Bishop of Caer-leon upon Psk, who under God is to have inspection over us, to make us observe the spirituall rule and way.*

4. This *New found schedule*, though by him earnestly endeavour'd to be iustified, has been by many *Catholic Writers* sufficiently disprov'd: and there needs no more to make it appear a *Forgery*, then that passage wherein the *Bishop of Caer-leon* is sayd to have the principall care of the *Welsh Provinces*: Since by all *Histories* it is evident that very many years before this the *Metropolitall Jurisdiction* had been transfer'd from that *Church to Menevia*: And moreover neither at the time when this *Synod* was held, nor many years before was there any *Bishop* at all at *Caer-leon*.

5. But all these discourses either about the *Popes*, or *Saint Augustins* authority over the *Brittains*, pretended to have pass'd in this *Synod*, are meer fictions invented first by *Bale* an *Apostat*, and the *Centuriators* without any warrant from our *Ancient Histories*. It is true, *Saint Gregory* had invest'd *Saint Augustin* with such authority over the *Brittains*: but that he wisely dissembled it at this meeting, and onely required a conformity from the *Brittish Bishops* in the celebration of *Easter* and administration of *Baptism*, with a request that they would ioin with him in spreading the *Gospell*, is manifest from *Saint Beda*, from whom alone we can securely be informed of the passages of this present *Synod*: And whose *Narration* shall here entirely be sett down.

6. *Augustin*, saith he, began with a brotherly admonition to persuade them to entertain *Catholic peace* and *Unity* with him, and for our *Lords* honour to undertake the common labour of preaching the *Gospell* to the *Pagans*. He told them likewise that they did not observe the day of *Easter* in its due time, but reckoned the Sunday from the fourteenth day of the Moon to the one and twentieth. Which computation is contain'd in a *Cycle* of eighty four years. And many other things beside they did contrary to the *Unity* of the Church. This was the substance of *Saint Augustins* discourse to the *Brittains* in the first Session of this *Synod*. Hence is not a word of the *Primacy* of *Rome* to it, and much lesse to him. But what affect these *Christian* exhortations had on the minds of the *Brittains*, the same holy *Writer* thus further declares:

7. When the *Brittains*, saith he, after a long disputation would not be moved to give their assent, neither by the exhortations nor

increpations of *Augustin* and his companions, but would needs preferre their own Traditions before the consent of all *Christian Churches* in the world: The Holy Father *Augustin* brought the tedious and laborious Dispute to this conclusion, saying, Let us beseech our Lord who makes brethren of one mind in the house of his Father, that he would vouchsafe by celestial signs to make known unto us, which of these Traditions is to be followed, and which is the right path leading to his Kingdom. Let some sick person be here produced amongst us, and by whose Prayers he shall be cured. Let that mans faith and practise be believed acceptable to God, and to be followed by men.

8. This proposition being at last with much ado and great unwillingness accepted by the adverse party, a certain English man who was blind was brought before them: and was first offer'd to the *Brittish Bishops*, but by their endeavours and ministry found no cure or help. At length *Augustin*, compelled hereto by just necessity, kneel'd down, and address'd his Prayer to God the Father of our Lord Jesus Christ that he would vouchsafe to restore sight to that blind man, and by a corporall illumination of one to kindle the Light of spiritual Grace in the hearts of many believers. Having said this, immediately the blind man received sight, and *Augustin* was proclaim'd by all a true Preacher of celestial Light. Then as last the *Brittains* confess'd, that they now perceived that the way of justice taught by *Augustin* was the true way: but without the consent of their countrymen they could not renounce their ancient customs. Therefore they requested that a second *Synod* might be assembled, at which greater numbers might meet.

9. This is the simple and true *Narration* of the Gifts of this first Session: the iumm of which is likewise deliver'd by *Henry of Huntingdon*. And here we see the way taught by *Saint Augustin* confirm'd by a divine Miracle, and consequently whatsoever the *Brittains* taught in contradiction to that way reprov'd from heaven. So that it is against God himself that they fight, who calumniare the faith deliver'd to the Saxons by him. Be it granted therefore to our *Protestant Writers*, that in this *Synod* *Saint Augustin* requir'd obedience to the *Roman* See from the *Brittains*, and to himself lent from thence: they must then be compell'd to ioin with the *Brittains* in acknowledging that the way of justice taught by him was the true way.

10. The principall, if not, as *Huntingdon* implies, the only point about which such earnest contentations pass'd in this *Synod*, was the celebration of *Easter*, or the *Paschall Solemnity*. This Feast, as observed by the Jews, was to be celebrated exactly on the fourteenth day of the first Moon after the *Fernal Equinox*, on what day of the week soever it fell: and it was instituted in memory of the deliverance

liverance

liverance of the Jews by means of sprinkling the blood of the *Paschall Lamb* on the posts of their doors, in the night wherein the first born of every family among the *Egyptians* was slain by an *Angel*. Now that sacrifice of the *Paschall Lamb* only typifying the offering of Christ our true Pasch, the *Christian Church* from the *Apostles* times in memory of Christ's deliverance from death after he had offer'd himself, instituted this *Christian Pasch* almost at the same time with the Jews. But to distinguish it from the shadow of a Jewish observance, they ordain'd that it should be solemnized only on a Sunday, yet not that on which the fourteenth day of the Moon fell, but the Sunday following: and therefore counted always from the fifteenth day to the two and twentieth, excluding the day of the Jewish Pasch.

11. The Error therefore of the *Brittains* consisted not, as generally *Protestant Writers* conceive, in conforming to the *Asiatick* manner of the *Quarte-decimani*, who kept their *Easter* always the same day with the Jews, whether it were Sunday, or not: But they made their computation from the twentieth of the Moon to the one and twentieth (as *Saint Beda* properly expresses their error) by which means it came to pass, that if the fourteenth of the Moon proved to be a Sunday, the Jews and *Brittains* once in seven years would observe their *Paschall Solemnity* together, which was contrary to the universall practise of the Church, and utterly forbidden by the first *Generall Council of Nicea*. This difference is observed by *Bishop Fisher* alone, of all *Protestants*: who therefore never charges the *Brittains* with the *Asiatick Error*.

Spelm Pri-
mari.

XIX. CH.

XIX. CHAP.

1. 2. The Second Session of the Synod.
3. 4. &c. The Brittish Bishops consult an Anchorite: His answer: and the Success.
6. What S. Augustin required of them: Not subjection.
7. 8. The Britains erroneous about Baptism: and how.
9. Saint Augustins Prophecy against them.

1. SVCH having been the Success of the first Session of this *Synod*, the same *Saint Beda* proceeds in the *Narration* of what befell at their second meeting not long after, saying, The *Brittains* requested that the *Synod* might meet a second time, when a greater number might be present, which being appointed, there came (as the

Spelm tom. 1.
coush. 25.

III. Part.

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had

report is) seven *Brittish Bishops*, and besides them many other very learned men, especially from that most Noble Monastery of their which in the English tongue is called *Banconabury*, the *Abbot* whereof at that time is sayd to have been named *Dinouth*.

2. Whether there were seven *Brittish Bishops*, or no, we see *Saint Beda* writes doubtingly, on uncertain report: But none of our ancient *Historians* pretend to give the names of their See. Onely *Bale*, a *Modern Apostat*, as confidently names them, as if he had been present at the *Synod*: These were, saith he, the *Bishops* of *Hereford*, *Landaff*, *Saint Paternus*, *Bangor*, *Clwy* or *Elwy*, *Worcester* and *Glamorgan*. But *Henry of Huntingdon* could only name three See at this time in *Wales*, *Saint Davids*, or *Menevia*, *Bangor* or *Elwy*, and *Landaff* under which is comprised *Glamorgan*. In this *Synod* no mention is made of the *Arch-bishop* of *Menevia*, saith *Sir Henry Spelman*: And probably he therefore came not to the *Synod*, least he should against the *Canons* submit his own *Metropolitall* dignity to a stranger *Metropolitan* in his own Province. But more probably there was then no *Bishop* of *Menevia* at all: for since the time that *Saint Sampson* sailed the *Pall* over Sea into *Lesser Britanny*, in the year five hundred and sixty, we doe not find any constant report among *Authors* that he had any successors.

3. How many soever, and who soever these *Brittish Bishops* were, *Saint Beda* in the first place relates, how before they came to the *Council*, they repaired to a certain holy and prudent man who lived an *Anchoreticall* life among them, to demand his advice, whether upon the exhortation of *Augustin* they should suffer themselves to be persuaded to desert their Traditions. His answer was, If he be a man of God, follow him. They replied, what proof may we have whether he be a man of God, or no? He answered, Our Lord saith, Take my yoke upon you and learn of me, for I am meek and humble in heart. If this *Augustin* therefore be meek and humble in heart, it is to be believ'd that as he himself bears the yoke of Christ, so it is the same yoke that he would impose upon you. But if he be dissembling and haughty, it is certain that he comes not from God, neither are his speeches to be regarded by you. They replied again, But how shall we know whether he be haughty, or no? His answer was, Take order that he with his companions be the first comers to the *Synod*, and if when you approach, he rise up to you, judge thereby that he is a servant of Christ, and be obedient to what he shall ordain. But if he in contempt shall refuse to rise up to you being more in number, let him likewise be despised by you.

4. This was certainly a very casual sign given by the *Hermite* and the defect of a complement was a ground very insufficient to excuse their dissent from such things as they

Spelm tom. 1.
coush. 25.

A.D. 604.

had seen and acknowledged to have been confirm'd by a Divine Miracle. But far more culpable are some Protestants, who from the peritonal outward carriage of a man will condemn not only all his Sacred Rites, but the substance of his Faith too. This the ancient Britains never did. They had probably heard that *s. Gregory* had invested him with Ecclesiasticall authority over all Britanny, though he never challenged it from them: and they suspected that if they yielded to him in changing any of their Traditions, they should become subject to him in all: and for this reason they refused their assent to every thing propoed by him.

Bd. lib.

5. Let us therefore see the successe of this advice of the *Welsh Hermits* which *Saint Beda* thus relates: *It came to passe that when the British Bishops and Doctors came to the place, Augustin was sitting on his seat: which they seeing, presently they were fill'd with rage and indignation, imputing that to his pride: so that they earnestly contradicted him in all things that he said. It was the custome in Gods Church that the President of a Synod should be clothed in his solemn Pontificall robes (as we read of *s. Cyril* in the Council of Ephesus) in which posture it is not becoming to practise those civilities, which are otherwise fitting: This may likely have been a cause of this behaviour of *Saint Augustin* at this time. Or his mind might have been wholly taken up in thoughts about the present affairs, that he did not attend to outward objects. If any charity had possessed the minds of the Britains, they ought rather to impute this to be haviour to any thing than pride, considering that pure charity to the foules of an Idolatrous Nation had forced him to undertake so tedious and hazardous a journey: that being come, he earnestly desired to joyne hands of amity and peace with these angry Bishops, not requiring any subjection from them, but offering them an equall share in the merits of his Apostolick Office.*

Bd. lib.

6. Many things there were in which these British Bishops and Churches had varied from their former practises, conformable to the generall custome: as we had heretofore an example in the point of Ordinations. And no wonder, considering the late tumultuous times, the want of Synods and Visitations, &c. Yet such was *s. Augustin's* condescendence and love of Unity, that in case they would comply in three points only, he would require no more. *Augustin* told them (by *s. Beda's* relation) that there were many things in which they practised contrary not only to the Roman custome, but of the Univerfall Church likewise: But if they would conform in three points only, he would with equanimity tolerate all other matters in which their practise were contrary: Which three Points were, First the celebrating the

Paschall Solemnity in its due time: Next, the administration of Baptism according to the custome of the Holy Roman and Apostolick Church: And the third was to joyn with him and his companions in preaching the Gospel to the Saxons. Hereby it is evident that there was no difference at all between the Faith profess'd by *s. Augustin*, and by the Britains, no contrariety in Doctrines. And again, that *s. Augustin* did not insist on, nor so much as mention any subjection expected by him from the British Churches. So that all the accusations charged by Protestants upon *Saint Gregory* and *s. Augustin* for endeavouring to bring in among the Britains a New Religion; and all their complaints against his ambition and thirst of Superiority and tyranny over them, fall to the ground. There are onely three Points wherein he requires a conformity, in none of which that of Jurisdiction is included.

7. Wee have already seen wherein the erroneous practise of the Britains about the celebration of Easter consisted. But we doe not find their particular defect in administering the Sacrament of Baptism. Certain it is notwithstanding that they did not celebrate it so nakedly destitute of solemn Rites, as it is of late in the Churches which call themselves Reform'd: For besides the sign of the Crosse (without which no Sacrament is administered, saith *s. Augustin*) they used Holy Chrism, the benediction of Water and Salt, &c. Most probable therefore it is, that the like defects were in practise among them, which are complain'd of by *s. Leo* in his Decretal Epistle, to wit, the celebrating of it without necessity out of the solemn times prescrib'd by the Church, Easter, Whitsontide, &c. or without sufficient previous instructions, for want of which the Exorcisms and imposition of hands on persons of age converted, would want their due effect. But concerning this matter, for want of light from Antiquity, we can onely give conjectures.

8. These most equal conditions of brotherly affection and Unity, were rejected by the Britains: For saith *s. Beda*, Their answer was, that they would not doe any one of these things: Neither would they receive him for their Arch-bishop. This latter clause of their Answer proceeded meerly from the spirit of faction in them, since the receiving him for Arch-bishop was not included in the conditions of Unity, nor so much as propoed by *Saint Augustin*: Which ill spirit is denoted by the following words of the same *Author*, For conferring among themselves, they said, if he would not vouchsafe even now to rise out of his seat in civility to us, how much more will he contemne us in case we begin to yield subjection to him?

9. The Britains therefore obstinately refusing compliance in every thing, a Treaty between them necessarily ended: But

before

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Lec. Epist.
Occident. 10.

Bd. lib.

cc
cc
cc
cc
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cc
cc

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Id. ib.

XX. CH.

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before the dissolution of the Assembly, *Saint Augustin* by inspiration from God prophesied a heavy judgement shortly to befall them for their uncharitableness. The man of God *Augustin* saith *s. Beda* is reported to have foretold the Britains by way of threatening, That since they would not accept of peace with their brethren, they should receive war from their Enemies: And since they refused to preach the way of life to the English Nation, they should by the hands of the same Nation suffer no less a revenge then death. Which Prophecy of his in all the circumstances of it was through the just judgement of God fulfilled upon them. The manner how this came to passe shall in its due place be related: where likewise we will clear *s. Augustin* from a most horrible calumny imputed to him, as it by his impulsion many thousands of Religious Monks were murdered.

XX. CHAP.

1. 2. &c. *Sebert King of the East Saxons converted*
4. 5. &c. *The Church and Monastery of Westminster built.*
7. 8. &c. *The wonderfull consecration of it by S. Peter: attested by Authours of eminent credit.*

1. THIS Synod (of Worcester, as some call it) being thus ended without producing any good effect, the minds of both parties being rather far more exacerated: *s. Augustin* returned into Kent, where he laboured diligently in propagating the Gospel. Neither were his endeavours in vain: on the contrary Almighty God to shew that the uncharitableness of the Britains could not prejudice his designs of good to the Saxons, so wonderfully exalted his Divine Truth among those Pagans, and so depressed the Britains that the words of our Saviour may seem to have been fulfilled in them, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof. For from the British Churches, which hitherto had with so much devotion and gratitude honoured the Apostolick See, but now rejected it, scarce any thing memorable is afforded to furnish our Ecclesiasticall Story: Whereas every year almost will suggest new matter to glorify God in the heroicall Christian actions of Saxon Princes, the sanctity of Bishops, and the wonders which God wrought for the testifying of both.

2. In the next confining Kingdom to Kent, divided from it by the River Thames, reigned a Prince called *Sigbert*, or *Sebert*, or *Saberet*, King of the East-Saxons, whose Father had married *Ricula* the only Sister of *King Ethelbert*. This Prince moved either by the au-

thority of his *Father*, or the admiration of the Sanctity of *Saint Augustin* and his companions, signified his desire to be instructed in Christian Religion. Whereupon *Saint Augustin* readily lent him Preachers, who found little difficulty in perwading him to relinquish his Idolatry and embrace the Faith of Christ.

3. Presently after *Saint Augustin* himself repaired to him, and administered the first Sacrament of Baptism to *King Sebert* and his Queen *Ethelgoda*. And many of his Subjects following his example gave up their names to Christ: inasmuch as *Saint Augustin* for the government of this New Church consecrated Mellitus, the Roman Abbot sent him by *Saint Gregory*, Bishop of London. That these things hapned this year presently after the Synod of Worcester, *Saint Beda* is witness, as likewise an ancient Historian named *John Fleet*, whose words are these, *King Sebert* having been baptised by *Saint Augustin* in the Western part of London, demolished a certain Idol-Temple dedicated to *Apollo*, in a place called *Thorney*, and in the room thereof built a Church to the honour of God and *Saint Peter*: which he recommended to *Saint Mellitus* to be by him consecrated.

4. Others refer the foundation of this Church to *King Ethelbert*, whose Tributary not only *King Sebert* was, but all other Saxon Kings as far as the River of *Humber*, by the testimony of *Saint Beda*. But in the Charter of *King Edgar* afterwards granted to this Church of Westminster, it is more properly said to have been built by *Sebert* a very rich Prince on the possession of *Ethelbert* the first English Christian King. And in the same Charter, the place where it was built called *Thorney*, is said to have been a terrible place, probably not so much for the Savage rudeness of it, as because wicked Spirits formerly worshipped in *Apollo's* Temple had possession of it.

5. To this Church of *Saint Peter* the Holy Bishop *Saint Mellitus* assigned a Monastery, being admonished to doe so at the same time by *S. Peter* himself, saith *William* of *Malmsbury*. Indeed in these ancient times scarce any illustrious Churches were built without a Congregation of Monks to attend Divine service there: A mark whereof remains to this day, for our Cathedral Churches are vulgarly called Minsters, or Monasteries. And this was according to the advice given to *Saint Augustin* by *Pope Gregory*, to instruct in his Churches a conversation of religious persons like that in the primitive Church of Jerusalem, in which none accounted those things which he possessed his own, but all things were common among them, as hath been declared already from *s. Beda*.

6. How this Church was consecrated immediately and miraculously by *s. Peter* himself, though my intention is to be modest

Plom. R.
Reg. 10. 1
p. 10. 1
d. 10. 1Malm. b. 1.
c. 1. 1.
d. 1. 1.

Bd. lib. 27.

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vid. P^{er}sser. in
Prim. f. 742.

Apostolat.
Bened f. 71.
tract. 1.

Exalt. in vis
S. Edward
Lons.

in recounting such wonders, I will adventure to declare from an *Ancient Writer* *Edred Abbot of Evesall*: But because such things seem dreams to *Presentians*, for mine own iustification, or at least excuse, I conceive fit to preface, That the Tradition of this wonder has been confirmed moreover by *Selcard* in his *Chronicle of Westminster*, by *William of Malmesbury* in his second Book of *English Bishops*, by *Richard of Cressei* in his *Annals*: Yea moreover by other Witnesses of higher rank and authority, *Saint Edward the Confessor* in his Charter given to that *Church* nine days before his death, in the year of Grace one thousand sixty six: and before him by *King Edgar* repairess of the same *Church* in his Charter dated in the year nine hundred sixty nine, and lastly by *Pope Nicholas* as the second in his Rescript to *King Edward*.

7. The Narration of the forelaid *Abbot*
Elaird in his life of *S. Edward* touching this
 Miracle is as followeth: *In the time when*
King Ethelred by the Preaching of Saint Angu-
stin embraced the Faith of Christ; his Nephew
Sibert who governed the East-Angles (rather,
East-Saxons) by the same Holy Bishops Mini-
sterly also received the same Faith. This Prince
built one Church within the walls of London,
the principall City of the Kingdom, where he honoura-
bly placed Mel-rw Bishop of the same City,
whithout the walls likewise toward the West he
founded a famous Monastery to the honour of
S. Peter, and endowd it with many possessions.
Now on the night before the day design'd for
the dedication of this Church, the blessed Apostle
S. Peter appearing to a certain Fisherman in
the habit of a stranger, on the other side of the River
of Thames which flows beside this Monastery, de-
manded to be waied over: which was done. Being
gone out of the boat, he entred into the Church,
in the fight of the Fisherman: And presently a
heavenly light shone so clear, that it turn'd the
night into day. There was with the Apostle
a multitude of heavenly Citizens coming out and
going into the Church, a divine melody sounded,
and an odour of unexpressible fragraney was shed
abroad. Alston, as all things pertaining to the
Dedication of the Church were perform'd,
the glorious Fisher of men returned to the sea. Fisher-
man, who was so affrighted with his Divine
splendour that he almost lost his senses: but Saint
Peter kindly comforting him, brought him to
himself. Thus both of them entering into the Boat,
Saint Peter asked him if he had any provision
who answered, that partly being suppiusd with
the seeing so great a light, and partly detain'd by his
return, he had taken nothing, being wishfull
assured of a good reward from him. Hereto the
Apostle replied, Let down thy Netts. The Fisher-
man obeyd, and immediately the Netts were fill'd
with a multitude of fishes. They were all of the
same kind, except one Salmon (Escum) of a
vonderfull largesse. Having then drawn them
to shore, Saint Peter sayd, Carry from mee these
great Fish to Melrith the Bishop, and all the rest
take for thy hire: and moreover be assured the

with them all thy life time, and thy children after thee
 for these many years, shall be plentifully furnished
 with these kinds of fishes: only be careful you fish
 not on these Lord's days. I who speak now with thee,
 am Peter: and I my self have dedicated this
 Church built to my fellow-citizens and to my hon-
 our, so preventing by mine own authority the
 Episcopall Benediction. Acquaint the Bishop
 therefore with the things which thou hast seen and
 heard, and the signs yet marked on the wall:
 will confirm thy speecher. Let him therefore jus-
 tice from his design of consecrating the Church,
 and only supply what is wanting, the celebra-
 tion of the Mystery of our Lord's Body and blood,
 and the instruction of the people. Let him likewise
 give notice, that all that my self will often visit
 this place, and be present at the prayer of the
 faithful: and I will open the gates of heaven to
 all who live soberly, justly and peacefully in
 the world. As soon as he had said this, he presently
 vanished: & from his sight.

3. The next morning as the Bishop Melitus was going in procession to the Church with an intention to dedicate it, the Fisher-man met him with the Eub, and related to him howsoever Saint Peter had enquired him. At which the Bishop was astonish'd, and having unlock'd the Church-doors, he saw the pavement mark'd with Letters and inscriptions both in Greek and Latin, and the wall annointed in twelve several places with holy Oyle: He saw likewise the remainders of twelve torches sticking to many Croffes, and the Church every where yet moist with aspersions. All which being observ'd by the Bishop and people present, they rendered praises and thanks to Almighty God.

9. A further testimony and proof to this Miracle is afforded by the whole progeny of that Fisherman: For his children according to the command receiv'd from their Father brought the rybber of all their gaint by fishing, and offered them to Saint Peter, and the Prestis attending Divine service in his Church. But one among them having presum'd to defraud the Church of this Oblation, presently was deprived of the wanted benefit of his trade, till having confess'd his fault, and reford what he had reserv'd, he promis'd amendmēt for the future. Thus wrote Eulard above five hundred years since: The fumm whereof being delivered some what before him by William of Malmbury, who adds this particular, That the Fisherman, who was very simple, and as yet not a Christian, desir'd to the Bishop very exactly the shape and lineaments of Saint Peter, well known to the Bishop by his Picture publicly extant at Rome, which long before this S. Silvester shew'd to the Emperor Constantine.

A.D. 60

Malmeb. 1
Geß. 210
fig. 1. 2

One

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XXI.СН.

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Polyl. Fin
l. 4.
cmd. in 2
nabst.

Id. *ibid.*

Adapt

our *Kings*. And a proof full of evidence demonstrating the *Truth* here related was *S. Millium* his forbearing to repeat the *Ceremonies of the Dedication*, which by certain signs he perceived were being performed before. And moreover because going awhile alter to *Rome* he related these particulars to a *Synod* there assembled, and demanded their advice whether any more was to be done to the *Consecration of the same Church*. These particulars being related by our *Authors of the prime Classe*, it argues a great contempt of the authority of our *Ancestors*, in *Protestants* who without any proof from *Antiquity*, will confidently prohibit such *Traditions*, as dreams and fables.

XXI. CHAP.

1. 2. &c. *The Church of S. Paul in London,*
built: and endowed.

1. **T**H E same year, in the same City of London and by the piety of the same King *Sebert* another *Noble Church* was erected in the midst of the City to the honour of the other Prince of the *Apollles*, *Saint Paul*. Yet some *Writers* ascribe this munificent work to King *Ethelbert*, whose *Tributary King Sebert* his Nephew was. *W*as *Polydore Virgil* adds, that the City it self a little before this was become part of King *Ethelbert* own Dominion. And Camden to the like effect writes thus, *Ethelbert King of Kent*, under whom *Sebert* reigned as by courtesy in this Traſt, built a Church at London to the honour of *Saint Paul the Apollle*: which in after times being enlarged and beautified to that vastness and magnificence as we now see it, as likewise to the great endowments, by which are plentifully maintained besides the Bishop, a Dean, Precentor, Chancellor, Treasurer, sever Arch-deacons, nine and twenty Prebends besides many others of inferior rank.

As *saint Peters Church* in *Westminster* was erected upon the ruins of the *Pagan Temple of Apollo*: So was this dedicated to *saint Paul*, upon those of a *Temple to Diana*. Some marks whereof to this day remain, (saith the same *Author*, for ancient adjacent Lodgings in the *Archives of the Church* are called *Diana's Chamber*: and in *King Edward* the first time an incredible number of beeves heads was dugged up in the *Church-yard*, the ancient sacrifices (*Taurapolia*) solemnised to *Diana*, &c.

3. In this Church by the Kings appointment the Bishop and his Successours had their fixed seat : The Church service being sung, not by Monks, but other Church-men who lived Canonically in community.

4. To the *Bishops* of this *Church*, faith

Saint Beda King Ethelbert offered many rich gifts; and for the maintenance of those who lived with the *Bishops* he added many territories, and possessions. Particularly the *Lordship of Tillingham* is named in the *Formula of Donation* supported by *Stow* and *Speed* to have been written by *Ethelbert*, in this manner, *King Ethelbert by Divine inspiration hath given to Milcere* (rather, *Mellitus*) *for the remedy of his soule, the land called Tillingham, for the use of the Community (Monasterium) of Saint Paul.* Which *Donation* in after ages *King William the Conqueror* confirmed in the words, *Know ye that I grant to God and Saint Paul and his Ministers the four and twenty Hydes of land which King Ethelbert gave near the City of London to the Church of Saint Paul as the first foundation, to be free and quist of all Cills, and of all expedition, works &c.* Where we find what quantity of ground that territory of *Tillingham* contained, to wit *four and twenty Hydes of land, each hyde being as much as could be cultivated yearly by one Plough.* And therefore in a *Donation* made by *Saint Dunstan* we read it expounded thus, *I grant a portion of seven Ploughs of land, which in English is called seven Hydes.* A *Hyde* by *Saint Beda* is called a *family* or *Manse*.

XXII. CHAP.

A.D. 604.

Ed. Stouy.
n East-Sax.

XXII.C

1. 2. *An Episcopall See erected at Rochester.*
3. 4. *The Bishop of Landaff consecrated by the Arch-bishop of Canterbury.*

1. **T**HE same year another *Episcopall See* was erected in the Province of *Kent*, in a City by the *Romans* called *Durobrum*, by *Saint Beda Durobrevis*, in after times *Roffa* or *Rochester*, from the name of a principall *Saxon* to whom it belonged. Where *King Erhelbert* built a Church to the honour of *Saint Andrew the Apostle*, the *Episcopall See* of *S. Iustus* the first *Bishop*, who lately came from *Rome* with *S. Mellitus*. Of whose Consecration *S. Beda* thus writes :

2. *S. Augustin* ordained *Infula* a Bishop in Kent
in *h*is self, in the City of *Durebreuic*, which the Eng-
lish Nation from a prime Noble person inhabi-
ting there called *Recheſtre*. There did *King Ethel-*
bert build a Church to the honour of *S. Andrew*
the Apostle : and bestowed on that *B.* as he had
done on the Church of *S. Paul*, many Gifts: adding
withall possessions and lands for the maintenance
of these who attended on the Bishop and Church.
Thus in a few years the Province of Kent
obtained two *Bps*/*cop*all sees.

3. The two Sees of *London* and *Rochester*

acknowledg

A. D. 607.

many other lesser Princes reigning there: his own peculiar Dominion being the Province of the *Item*, containing *Norfolk*, *Suffolk*, &c.

9. This *Monastery* thus endowed and privileged remaind flourishing for the space of above nine hundred years, much enlarged in the Buildings and Revenues by the piety of succeeding Princes, Nobles and Abbots, and peculiarly cherisht by *Popes*, as immediately subject to them, who bestowed many more liberties and *Indults* upon it, extant in our *Records*. And though at first it had the Name from *S. Peter* and *S. Paul*, yet after the death of *S. Augustin* it passed into an appellation from his Name.

XXIV. C.

XXIV. CHAP.

1. 2. *Peter* the first *Abbot* of *Canterbury*, drowned.
3. *A Church* built at *Ely*.
4. *The Inhabitants* of *Cernel*, converted by *Saint Augustin*: *The Saxon Idol*, *Heyl* demolished.

A. D. 607.

Bed. l. i. c. 33.

Mallreac, in
Dorin. l. j. c.
4.Marty. Angl.
6. Lannar.

TWO years after the date of the fore-mentioned *Charters* the *Abbot* of the said *Monastery* was drowned in passing the Sea toward *France*. Concerning whom *S. Beda* thus writes: *The first Abbot of the Monastery of the Blessed Apostles S. Peter and S. Paul was called Peter, a (Roman) Priest: who having been sent upon a message into France, was drowned in a bay of the Sea called Amplear: and by the inhabitants of those coasts ignobly buried. That bay of the Sea, faith Mallreacque is now called Ambletea: and touching this Holy Abbot he adds, That Almighty God to publish the great merits of the man caused a heavenly light to appear every night over his sepulcher, till the neighbours observing it, judged the person there buried to have been a Holy man: and making inquisition whence he came, and who he was, they took the Body thence, and committed it to an honourable sepulchre in the principall Church of the City of Baulneig. This was done by a Count of that place called Eumerrine.*

2. His Memory is celebrated in the *Gallican Martyrologe* on the thirtieth day of December: But in ours on the sixth of January. To him succeeded in the Office and dignity of *Abbot*, *John*, who in the first Million of *S. Augustin* was sent one of his companions.

3. The same year were layd the first foundations of the *Famous Abbey* of the *Isle of Ely* in *Cambridgeshire*, by the perswasion of *S. Augustin*, and the assistance of *King Ethelbert*. Yet *Harpisfeld* writes doubt fully of its antiquity, saying, *That Monastery was in the beginning founded by S. Augustin Arch-bishop*

at the costs of *Ethelbert King of Kent* as some report, and dedicated to the honour of the *Blessed Virgin Mary*: where was placed a Congregation of Monks of the Order of *S. Benedict*. But I am not satisfied of the truth of this Tradition. It may be this is the place intended in a passage out of the Book of *Ely* quoted by *Camden*, where he saith, *The Book of Ely* relates how our *S. Augustin* built a Church at *Gradiden*, which *Penda King of Mercia* subverted. Probable therefore it is that out of the ruins of this Church was afterward raised that so famous *Monastery*.

4. *William* of *Malmisbury* reports likewise another example of the labour and industry of *S. Augustin* in propagating the *Gosfell*: How passing through all the Provinces of *Brittany*, as far as the Empire of *Ethelbert* extended it self, he came to a certain Village in *Dorsetshire*, where preaching the word of God, he gained many foules to *Christ* from the *Devils Tyranny*. There likewise (saith *Camden*) he brok in peices a certain Idol called *Heil* (answering to *Aesculapim*) to which was attributed a power of healing diseases. Hereat the *Devill* being enraged, inflamed with fury the minds of the *Pagans* against him, who sett upon him and his companions, and after many indignities, forced him to retire three miles from thence, Where whilst he was quietly attending to Prayer, he with the eye of his mind perceiv'd the *Divine* presence: and presently with a chearfull countenance sayd to his companions (*Cerno Deum, &c.*) *I See God*, who will shortly recompence our endeavours, and will inspire into those raging people a more moderate and repenting mind. Althoos as he had said this, those *Pagans* came in great mult to him, and demanding pardon of their fault promised to submit themselves to his teaching. Whom after he had instructed, he intended to baptize them: but wanting water, at the *Holy Bishops* command a fountain broke forth of secret passages, which to this day for the merits of *S. Augustin* is held in great esteem by the people. And from the word *Cerno* (*I See*) spoken by him with the addition of the *Hebrew* word *El*, signifying *God*, the said Village was afterward called *Cernel*, but vulgarly *Cern*. In that place, saith the same *Author*, *Edwald* after a life spent in great piety was buried, with a high esteem of Sanctity: which in after times gave occasion to a certain very rich man call'd *Egilwald* to build a *Monastery* there dedicated to *S. Peter*.



XXV. CHAP

A. D. 607.

Harpisfeld

Camden
Constit.Malmisbur
Par. l. i. c. 33.Camden
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A. D. 608.

XXV. CH.

XXV. CHAP.

1. 2. *King Ethelberts Ecclesiasticall Lawes.*

Bed. l. i. c. 33.

BEFORE we finish the course of the present story of *Saint Augustin's* Gests, it is expedient that we first relate how by his advice *King Ethelbert* administr'd his kingdom with great Piety and justice. For, saith *Saint Beda*, among other eminent benefits by his prudence conferred on his kingdoms, he with the counsel of his wise men instituted Orders and Decrees of judgments, according to the Examples of the *Roman Laws* and policy. Which Decrees were written in the *English* tongue, and are to this day extant and in practise. Among which he in the first place set down what satisfaction should be made by those who stole or by fraud usurped any thing belonging to the Church, to Bishops, or other Ecclesiasticall of inferior degrees: For his desire was to give his protection especially to those whom he had so reverently received, and whose Doctrine he had embraced.

2. What those Decrees and Forms of judgments were may be seen in that celebrated Manuscript called the *Text of Recther*, which in the days of *King Henry* the first was compos'd by *Emphus Bishop* of that City, under this Title, *These are the Decrees or Judgements which King Ethelbert constituted in the life time of Saint Augustin*. Here I will sett down onely such Laws as regard the Church, and which *Saint Beda* seems to mention. The which have been brought by *Sir H. Spelman* into the first Tome of *English Councils*, and expressed both in the *Saxon* and *Latin* tongues. The sence of them here follows:

3. *Whoever shall unjustly take away any thing belonging to God and the Church, shall make satisfaction by a twelve-fold restitution. If such things belong to a Bishop, he shall restore eleven fold: If to a Priest, nine fold: If to a Deacon, six fold: If to an inferior Clerk, three fold. If the peace of the Church shall be violated by any one, let satisfaction be made by paying double: and the like for disturbing the peace of a Monk, if when the King shall call an Assembly of his people, and any injury shall be offered them, the Offender shall restore double, and moreover pay to the King fifty shillings (Solidos.) If when the King shall be entertained in any house, any damage shall be done there, let it be recompensed double, &c.*

4. Besides these (saith the same *Sir H. Spelman* in his Annotations to these

III. Part.

A. D. 608.

XXVI. C.

XXVI. CHAP.

1. *S. Augustin* ordains *S. Laurence* his Successour.
2. 3. *His Bull* confirming the *Monastery* of *Canterbury*: suspected.

THERE is among our *Historians* great variety of judgments touching the number of years spent by *Saint Augustin* in *Brittany*, and in what year he dyed. Those who place his death in the third year of this Century, as *John Stew*, or in the fourth, as *Baronius* endeavours to collect from *Saint Beda*, doe too-much hasten his end: For the *Character* of *King Ethelbert* before mentioned declare that he was alive in the fifth year. On the other side those prolong his life too-much who affirm that he dyed not till the year of *Grace* six hundred and fifteen, as some *Authors* quoted by *F. Rymer* in his *Anglo-Saxon*, or thirteen, as *Sir Henry Savill* in his *Chronological Faits*: or twelve, as *Malmisburiensis*; or eleven, as *Polydore Virgil*: For *Pope Boniface* in his Letters dated six hundred and ten does suppose him dead. Therefore in such variety of opinions *Sigebert* and *Mathew of Westminister* most probably place his death in the year of *Grace* six hundred and eight.

2. A little before his death *Saint Augustin* consecrated *Lawrence* a Bishop, designing him his Successour in the *Archiepiscopall See*. Which he did after the example of many former holy Bishops, who upon their view of death approaching, relinquishing the care of others, attended devoutly to the contemplation of that one necessary thing. This same passage is thus related by *Saint Beda*: *Lawrence succeeded Saint Augustin, having been ordained Bishop by him whilst he was yet alive, out of an apprehension least after his death the State of the Church as yet tender, being destitute of a Pastour, though but for a moment, should begin to falter. And herein he followed the Example of the Prime Pastour of Gods Church, namely Saint Peter Prince of the Apostles, who having founded the Church*

R t of

A. D. 608.

Ap. Spelm.
tom. 1. Concil.
f. 123.

of Christ at Rome, is reported to have made Saint Clement his Coadjutor in preaching the Gospel, and consecrated him his Successor.

3. The last publick Act attributed to Saint Augustin was the Confirming by a solemn Bull all the Rights and Privileges of his Beloved Monastery of Saint Peter and Saint Paul, exempting it from all Episcopall Jurisdiction, from all tribute, servitude, &c. Prohibiting all Bishops to lay Masses, exercise Ordinations or Consecrations, &c. as by their own authority or Jurisdiction in that place, deputed for the Treasury of Saints and burying place of succeeding Arch-bishops and Princes: And assigning the Election of Abbots to the free Suffrages of the Monks, &c. All which Privileges he confirmed with a denunciation of eternall damnation to transgressors of them by the authority of Saint Peter and his Vicar the Bishop of Rome, Saint Gregory. This Bull was published in the presence and with the approbation of King Ethelbert, his Son Eadbald, all the Nobility of the Kingdom, his Successor Laurence, Melism Bishop of London, Justm Bishop of Rochester, and Peter the Abbot and Monks of the same Monastery.

4. To which Bull there was appended a Seale of Lead. Neither is it a wonder, saith the Transcriber of the said Bull, that Saint Augustin being a Roman, an Apostle of the English Nation and a Legat of the Apostolick See, induced with a plenary Authority to create Bishopsricks and consecrate Bishops, all which were to be subject to him, should have the power and right to make use of a leaden Seale: Though for the space of five hundred years the like privilege was not afterward granted to any of our Bishops.

5. Notwithstanding Sir H. Spelman not unreasonably suspects this not to be a genuine Bull, because the fabrick of the Seale expresses not so great antiquity; and the Sculpture of it more elegant then suited with that age; likewise the Image of our Saviour and the form of a Church engraved in it, resembles the exactness almost of these later times: Moreover the Letters of the Inscription are such as were used in far later ages, about the reign of King Henry the second or Richard the first. And lastly the Seal is appended to the Bull not after the Roman fashion, with a Chord of silk, but with a Skrole of parchmin after the Norman custom. To these we may add, that by mentioning in the same Writing together both Laurence his Successor and Peter the Abbot, who was drowned above a year before that designation of a successor, the order of times is manifestly crofound, and the authority of the Bull prejudiced.

6. However that most of these Privileges were even from the beginning conferred on that Monastery, yea by Saint Augustin himself in virtue of a delegated authority from the See Apostolick, though the simplicity of that age did not need such Legall Instruments and formall clauses, the constant Tradition of that age doth justify. Which Privileges in succeeding times were frequently ratified by following Popes and Princes.

XXVII. CHAP.

XXVII.C

2. Of The Death of our Apostle, S. Augustin.

THE same year of our Lord, six hundred and eighty, saith Mathew of Westminster, Saint Augustin the first Archbishop of Canterbury ended his life on the seventh day before the Calends of June. The same is more expressly related by Saint Beda. Our Holy Father Augustin, beloved of God, dyed, and his Body was committed to Sepulture abroad, near the said Church of the Blessed Apostles Peter and Paul, because as yet it was neither finished nor dedicated. But shortly after when it had been dedicated, the Sacred Body was brought into the Church, and decently buried in the Northern Porch. In which place the Bodies of all succeeding Arch-bishops hitherto were likewise buried, except only two, namely Theodor and Berthwald: Whose Bodies were layd within the Church it self, by reason the foresaid Porch could receive no more.

2. In all Martyrologes the same day, to wit, the seventh before the Calends of June is deputed for celebrating his Memory: In the Roman Martyrologe we read thus: At Canterbury in England on this day commemorated Saint Augustin Bishop of that City: who together with many others was sent into Britanny, and preached the Gospel of Christ to the English Nation: Where being glorious for his vertues and Miracles, he reposed in our Lord.

3. The certainty of Miracles wrought by him hath been sufficiently established before in this History. We will here only add a compendious draught of his Geste consecrated by this Island to Posterity in an Inscription on his Tomb. Of which Saint Beda thus Writes, There was inscribed on the Sepulcher of Saint Augustin this Epitaph: Here rests Dom Augustin first Archbishop of Canterbury, who heretofore was directed hither by Blessed Gregory Bishop of the

Church

A. D. 608.

Ap. Capgrave
in vit. S. Augustini.

under the Saxon Heptarchy. XIII. Book 315

A. D. 608.

Church of Rome, and being supported by God with the operation of Miracles, converted both King Ethelbert and his Nation from the worship of Idols to the Faith of Christ: and having finished the dayes of his Office in peace dyed on the seventh day before the Calends of June, in the time of the reign of the same King.

4. He was (saith the Authour of his Life in Capgrave) tall in stature, insomuch as he exceeded the ordinary height of men by the head: He was in his countenance amiable and reverently grave: of the signs and cures

which he wrought among the people, no man can recount the number, they were so many. He travelled always on foot: and oft without shoes: thus he passed through all Provinces of this Island: By reason of his frequent kneeling he had his knees covered with a thick hard skin; &c. And yet one of his pretended successors, after he had related all this, affords him the Character of a soft, nice or effeminate man. The great Veneration in which he was held by our succeeding Princes, &c. I will declare in due place.

Antiq. Brit.
f. 49.



THE
FOURTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. S. Lawrence his Gests.
2. 3. Of. His Letter to the Scottish Clergy.
C.

A. D. 609.
Bd. 1. 1. 1. 1.

Saint Lawrence (saith S. Bede) being seated in the Archiepiscopall throne did strenuously endeavour to augment the Church of Christ in Britanny, whose foundations had been so carefully layd, and by his dayly exhortations and examples of piety he sought to exalte it to its perfect height.

Ibid.

2. Neither did his Pastorall care extend only to the new Congregation of Christians collected among the English-Saxons, but likewise to the ancient British Christians, moreover to the Scots in Britanny and such as inhabited the neighbouring Isle of Ireland. For knowing well that the life and Profession not only of the Scots abroad, but of the Britains also in this Island served from the Rule established in the Catholick Church, principally in as much as they observed not the Paschall Solemnity in its due time, but, as hath been said, they kept the Sunday reckoning from the fourteenth day of the Moon to the one and twentieth (so including the day of the Iewish Pasch in their Circle:) Wherefore he, with his fellow Bishops, wrote an Exhortatory Epistle to them, beseeching them to hold the Unity of peace

and Catholick Observance with the Catholick Church spread over the whole earth.

3. The speciall cause moving them to write the said Letter is thus related by the Centuriators of Magdeburg, The Scots sent Daganus their Legat to Laurentius to commune with him about Ecclesiasticall affairs and differences. But he was so averse both from Lawrence and the rest who depended on the Pope, that he refused to eat at the same Table, or to sleep in the same house with them.

Magdeb. Cen.
lib. 7. f. 318.

4. What ever was the cause of this Scottish Abbots scrupulous uncharitableness, Saint Lawrence and the other Bishops were forced to write this Epistle, To our Lords the Bishops our most dear Brethren, and to the Abbots through all Scotland, Healtib. The See Apostolick having directed us to preach the Gospell to Pagans in these Western parts, as it has usually done through the whole earth, as soon as we were arrived in this Isle of Britanny, we with great reverence were ready to expresse all respect and charity to the Britains and Scots, beleiving then their practises to have been conformable to the Univerfall Church. And after we perceived the Britains to swerve therefrom, yet we thought the Scots were better disposed. But we now perceive that the Scots also, we mean Dagan a Bishop sent by them into this Island, and Columban an Abbot who is gone into France, doe in their conversation and practises differ nothing from the Britains. For the said Daganus who

Ibid.

came

| K. CRO-
LULF. | 318 | The Church-History of Brittany | K. CRO-
LULF. |
|---------------------------|-----|--|------------------|
| A. D. 610. | | came to us, would not so much as eat with us, nor sleep in the same lodging. Thus far S. Beda recites this Epistle, the remainder of it being lost. | A. D. 610. |
| Magd. Cent.
6. f. 754. | | 5. This Daganus was not, as the Centuriators, from Bale, affirm, a British Monk, taken out of the Monastery of Bangor, but an Irish Monk of the Monastery of Bangor in Ulster and thence made a Bishop in Ireland, for by the tenour of this Letter he was sent from beyond sea into Brittany. Yet was he not the same Abbot Daganus, who ten years before this went to Rome to S. Gregory (as we read in Bishop Fisher) and showed him the Rule which S. Melua (otherwise called S. Lugid) wrote and ordained for his Monks: Which having read, S. Gregory said publicly, The Holy man who wrote this Rule has planted a hedge about his family, which reaches up to heaven. For besides that he is called an Abbot onely, if he had so much respect to Rome, he would not have been so averie from these Roman Missioners. | II. CHAP. |
| P. f. 910. | | 6. At the same time S. Lawrence with the same his Fellow-Bishops (saith S. Beda) wrote Letters also to the British Priests, (Sacerdotes) beseeching their Episcopall gravity and prudence: by which they endeavoured to settle them in Catholick Unity. Hereby we may observe that the British Clergy were not broken out into a formed Schism, as Baronus suspects, and others who make mention of an Interdict imposed by S. Gregory on the publick Schooles in Brittany, of which no ground can be found in our ancient Writers. But why this Letter should be written to the British Priests, and not their Bishops, it does not appear. | II. CHAP. |
| and. whi sup. | | 7. The same Saint Beda discouraging of the pious industry of our Holy Bishop in promoting Vnity, thus concludes, How much good he wrought by these his endeavours and labours, the present times declare. By which expression he implies, that the ceasing of those Controversies, which in S. Beda's time were quite silenced, was much to be imputed to the care and industry of S. Lawrence. For we shall see him shortly not contenting himself with writing Letters, but undertaking a voyage into Ireland, &c. to promote Ecclesiastick Unity, and that with good success. | II. CHAP. |
| | | II. CHAP.
2. Of S. Mellitus his journey to Rome touching Monks, that they might have a power of Elections: And to know whether they might be employed in Pastoral Functions, &c. | II. CHAP. |
| | | T Here is extant in Sir Henry Spelman the Copy of a third Charter of King Ethelbert, by which he gave to the Monastery of S. Peter and S. Paul a village named Sturiga, otherwise Cister, together with many other precious Gifts, all which he offered for the redemption of his soule, and out of hope of eternall resurrection. Adding, that in the same Church he provided a place of buriall for himself and Successors, hoping that he should be loosed from the chains of his sins, and conducted into the gate of eternall happiness by the Prince of the Apostles, to whom our Lord delivered the Key of heaven giving him the power of binding and loosing, &c. Which Charter is dated the year six hundred and ten, which was the fiftieth year of the same Kings reign. | II. CHAP. |
| | | 2. At the same time (saith S. Beda) Mellitus Bishop of London went to Rome, where he treated with Pope Boniface about affairs nearly concerning the English Church. Being arrived, the Pope assembled a Synod of the Bishops of Italy with an intention to make ordinances concerning the life and secure quietnes of Monks. In which Synod Mellitus sat among the Italian Bishops, and by his authority subscribed and confirmed the Decrees regularly ordained, which at his return into Brittany he carried with him, that they might be observed there. The same Pope likewise wrote Epistles to the Holy Arch-bishop Lawrence, and to the Clergy, as also to King Ethelbert and the English Nation. This Synod was celebrated in the eighth Year of the Empire of Phocas, and the thirteenth Indiction. | II. CHAP. |
| | | 3. In this Narration we find insinuated the principall Motive of Mellitus his journey to Rome, which was to provide for the life and quiet of Monks: Which will more manifestly appear by Pope Boniface his Letters to the King and Arch-bishop, but especially by a Decree of the said Pope. | II. CHAP. |
| | | 4. There were two speciall Points concerning Monasticall Institution, the clearing of which did much concern the present State of the English Church: the first was a care to make them immortall by a succession, by permitting the present Monks to chuse and assume into the same Profession such among the Britanni, as they found well disposed thereto. This permission and power King Ethelbert by Mellitus desired to be confirmed by the Pope: which he easily obtained, as appears by Boniface his answer extant in a Letter of Pope Alexander many ages after | II. CHAP. |

written

| K. CRO-
LULF. | under the Saxon Heptarchy. XIV. Book. 319 | K. CRO-
LULF. |
|-------------------------------------|--|-------------------------|
| A. D. 610. | written to S. Lanfranc Arch-bishop of Canterbury, in which we read this passage extracted out of it, That which thou, O glorious Son, hast desired of the Apostolick See by our Fellow-bishop Mellitus we willingly grant and by our Apostolick authority decree, namely that your Royal benignity may appoint an habitation of Monks living regularly, and that the present Monks who were the Preachers of Salvation to you may associate to themselves a congregation of Monks and adorn them with holy Instituts in the Monastery which your Holy Deffour Augustin the Disciple of Gregory of Blessed Memory did consecrate in the City of Canterbury to the Name of our Holy Saviour, in which at present our beloved Brother Lawrence is Prelat. Thus our present Decree, if any of your Successors Kings or Bishops, &c. shall attempt to make void, let him be subject to Anathema, &c. This part of Pope Bonifacius his Letter is recited out of Pope Alexanders by Eadmer the Monk: and the entire Letter is extant in the Annals of Peterborough. | A. D. 611. |
| ap. Eadmer. 1. Regum. | 5. The other Point seems to have been touching the employing of Monks in the Office of preaching, administering Sacraments and other Pastoral Duties, which some thought improper for Monks who are obliged to Solitude. But this Controversy had been before decided by S. Gregory in his employing onely Monks in the English Mission, and was confirmed by Pope Boniface the fourth in a Sollemne Decree, by which he declares from the Examples of S. Martin, S. Gregory, and the late S. Augustin that the power of binding and loosing may worthily be administered by Monks: Neither, saith he, did S. Beneditt the glorious Institutor of Monks in his Rule forbid this: but only commanded them to abstain from secular affairs. Which last Clause strongly proves against Baronus, that S. Augustin, Saint Lawrence, S. Mellitus, S. Iustin and the rest, yea S. Gregory also were Disciples of S. Beneditt and subject to his Rule. The Summe of this Decree is referred into the Canon Law by Gratian, Cap. Sunt nonnulli. 16. q. 1. And other authorities added, from whence he concludes thus, By all these authorities it is clearly demonstrated, that Monks may lawfully give Penitance, baptise and administer other Priestly Offices. | III. CHAP. |
| | III. CHAP.
1. Of Saint Golvien a Bishop in Lesser Britanny.
2. Of S. Baldred, or S. Balter.
3. S. Mellitus his return from Rome.
4. Ceolulf King of the West-Saxons dying, Kinglets succede. | III. CHAP. |
| | T HE same year dyed S. Golvien Bishop of Leon in Lesser Britanny, who in our Martyrologe is layd to have been an Englishman. But whether thereby be meant a Britanna I cannot define. In the Gallian Martyrologe his Commemoration is thus expressed: On the first of July at Leon in Armenia under the Arch-bishoprick of Tours is celebrated the Memory of the Deposition (or death) of S. Golvien Bishop and Confessor: who succeeding S. Paul weaned the Church committed to him from its childish nourishment, and strengthened it with the light of pious conversation, and advanced it to the perfect form of vertue. So rendering himself gratious to our Lord by his care to adorn his spouse, he in white robes ascended to the Marriage of the Lamb, celebrated in the Heavenly Jerusalem. The Holy Bishop dyed at Rennes, and was buried in the Monastery of S. Melaninus. | A. D. 610. |
| | 2. But the Originall of S. Balred is more assured, a holy man born in the Northern parts of Britanny, who dyed this year, and his Memory is celebrated in our Martyrologe on the twenty ninth of March. Where it is layd that he was wonderfully buried in three places, seeing three Towns, Aitham, Tinningham and Preston, contended for his Body. Probably this is the same who by our Historians, Mathew of Westminster &c. Hoveden, is called S. Balter, whose Church having been impiously layd wast by Analesthe Dane, he was shortly after punished for his sacrilege by a miserable death. | Martyr. Gall. 1. Julij. |
| | 3. The year following by the return of S. Mellitus, and the Decrees of Pope Boniface and the Roman Synod peace was restored and confirmed to the English Church, and quietnes to Monasteries. | Martyr. Angl. 29. Mart. |
| | 4. In the year of Grace six hundred and twelve Ceolulf King of the West-Saxons, after a reign of fourteen years, dyed. He had spent all his life in war, saith William of Malmsbury writes: It is beleaved, saith he, that the Mystery of his Consecration was never repeated, which was shewd to have been perfected by so many Candles lighted in the Church, Crosses made, Holy Waters sprinkled, and marks of Sacred Oyle in the due places. Human diligence therefore gave place to an Office divinely administered, prophetically declaring how illustrious that Church and Monastery would prove, in which | A. D. 611. |
| Malmsbur. de Pontif. lib. 1. c. 11. | the Apostle himself exercised the Pontifical Office. | A. D. 611. |
| | III. CHAP.
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2. Of S. Baldred, or S. Balter.
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| | the Apostle himself exercised the Pontifical Office. | A. D. 611. |

cord,

A.D. 613.

cord, unusual among Kings, they were a miracle to their own times, and an example for succeeding. Many wars they shew therein greater courage or moderation. Sometimes they fought against the Britains, sometimes against Penda King of the Mercians, a Prince exercised in all the feats of war. This Quicelmus is by some Writers said to have been the Brother of Cingulfus, but others more probably say he was his son, and assumed into a participation of his Throne.

IV. CH.

IV. CHAP.

1. 2. Erc Eibelfrid King of the North-
bers kills above twelve hundred Brit-
ish Monks.

7. 8. S. Augustin unjustly accused of this
slaughter by Protestants and defended.
w. Prinn's horrible calumnies.

A.D. 613.

THE Year of our Lord six hundred and thirteen was blackened by a greivous calamity hapning to the Britains, and among them principally to those who least deserved it, the Religious Monks of the famous Monastery of Bangor. Which calamity was brought upon them by the barbarous King of the Northumbers, Eibelfrid, who well deserved the surname given him of (ferus) cruel or savage. His Character we have already delivered from Malmiburiensis, and how he broke the power of Egan King of the Scots. The present story is related by Saint Beda in the manner following:

Beda. l. 1. c. 2.

2. The most powerfull King of the Angli Eibelfrid having gathered a mighty army made a terrible slaughter of the perfidious Nation of the Britains at the City of the Legion, in the English tongue call'd Legacester, but more rightly in the British Call'd Legaster. When he was ready to begin the battell, he saw their Priests who were mett to pray to God for their army, standing a part from it in a place of greater safety. Whereupon he ask'd, who those men were, and for what design they were assembled in that place? Now most of them were of the Monastery of Bangor, in which the Number of Monks was so great, that being divided into seven companies, each under a particular President, every company consisted of no fewer then three hundred: and all lived by their labour. Now the greater part of them were mett together in this Army to pray for it, where they likewise celebrated a Fast three days together: and a certain Captain call'd Brochmal was appointed with convenient forces to protect them from the swords of their barbarous Enemies, whilst they should be intent to their Prayers.

3. King Eibelfrid therefore having understood the cause why those Monks were come together, he

said, If it then be so that they cry unto their God against us, they doe truly fight against us, though they wear no arms, since they persecute us with their imprecations. Thereupon he gave command to set upon them first which was given: and after their slaughter, he destroyed all the other forces of the perfidious Britains, though with a considerable losse to his own Army.

4. The report is, that of those Monks which came to pray, there were slain no fewer then twelve hundred, and that fifty only escaped by flight. For Brochmal at the first charge of the Enemy, fled with all his soldiers, so leaving the King to be sought to have defended, naked and unarmed to the swords of the barbarous Saxons. And thus was fulfill'd the Prophecy of the Holy Bishop Saint Augustin, though himself a long time before was gone to heaven, that further their perfidious refusal of his counsel and offer of eternal salvation, they should feele a Divine revenge by their temporal destruction.

5. This cruelty of the Pagan King was notwithstanding presently after iustly punish'd, for Nicholas Triver a French Chronologist, from I know not what Records writes, How Eibelfrid after this combat marching forwards toward Bangor was mett by three British Princes, Blederic Duke of Cornwall, Margaduc Prince of Southwales (Demetia) and Cadwan Duke of Northwales (Venedotia) who fought with him, and kill'd of his army ten thousand and sixty men. Upon which victory Cadwan was by some censured made King, who pursued Eibelfrid to the River of Humber. But when Eibelfrid returned with his own and other Saxon auxiliary forces, a composition was made between them by freinds, on these conditions: That Cadwan should enioy the Provinces towards Wales on the south of Humber, and Eibelfrid all on the North side.

6. This is the true Narration concerning the slaughter, wee may call it Martyrdom, of the twelve hundred innocent Monks of Bangor, attested generally by the consent of all our ancient Historians. Only Sigebert affirms this calamity to have befallen the Scottish Monks (so he misnames them) in the war between Edelfrid and Egan, which he refers to the year of Grace fix hundred and fifteen: which was seven years after the death of Saint Augustin. But true Chronology confirmed by our best Writers place this massacre two years before: and thus (saith B. Fisher) doe the Annals of Ulster refer to the year of Christ fix hundred and thirteen the war of Kaellegion, where the Saints were kill'd, by the Saxons invading these Monks of Bangor.

7. Which consent of Historians evidently disproves the blasphemous calumnies by some Protestant Writers, B. Parker, B. Jewel and B. Godwin cast on the memory of our glorious Apostle Saint Augustin, to whom they impute this horrible Massacre, as if by his inligitation this Pagan King had by this cruelty revenged their refusal to

submit

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submit to his Metropolitane authority: Whereas by the ioynt testimony of our Historians, and the expresse words of Saint Beda Saint Augustin was dead long before, to wit, five years, at least.

8. But they reply that those words of Saint Beda (quoniam ipsi iam multo ante tempus, ad caelestia regna sublatis) that is, though Saint Augustin himself a good while before this, was translated to Heaven, included in a Parenthesis, were added by Papists to false Saint Augustins honour, and are not found in the Saxon Translation of Saint Beda made by King Alfred. True it is, that in the Latin and Saxon Edition publish'd by Abraham Whelock in the year 1643. those words appear not in the Saxon Copy: But the publisher, though a Protestant, ingenuously confesses that not only in all Impressions of Saint Beda's History, some of which saw the light before any Protestants were, but in all ancient Manuscripts extant in the Libraries of Cambridge that Clause of S. Beda was extant, and never included in a Parenthesis, but only distinguish'd by Commas.

9. Surely if we will iudge of Saint Augustin by the Spirit of his Father and Master Saint Gregory, we would not suspect him of so horribly murderous a disposition. For Saint Gregory, though Rome and all Italy had been many years infested and watted by the Lombards, yet was so fearfull or being in any measure accessory to blood, that he durst not concur to the death of any one of their Princes, though he was assured thereby to free the whole country from their Tyranny. And S. Augustin himself, as hath been shew'd, taught King Eibelfrid a quite contrary Lesson, That in the cause of Religion, no violence or compulsion ought to be used.

10. If any credit may be given to Ancient, and till this age never question'd Tradition, Saint Augustin was a man of eminent piety, of admirable zeal for the rooting out Pagan idolatry and planting the Gospel in this Island: And even Protestants themselves acknowledge that Almighty God gave testimony to his Teaching by many great miracles. If he had been guilty of some defects, Christian Charity requires us either not to mention them, or to let a thousand great obligations we have to his Memory preponderate them: But upon meer ungrounded suspitions disproved by the current of Story, to charge with crimes execrable to Heathens a person, in the judgment of the whole Church for almost a thousand years, now reigning with Christ in glory, is certainly a presumption of which God, with whom the death of his Saints is precious, will one day require a severe account.

11. Yet of late this poysonous humour of calumniating Gods Saints is become the principall Character of the New reformed Gospel. I will add one example more of a calumniator, at least parallel to these: wit,

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w. Prinn.

Mr William Prinn late stigmatized Presbyter-
ian, who in his not long since publish'd
Censure of Arch-bishop Whigges charges
Saint Anselm that he induced Sir Walter Tir-
rel to murder King William Rufus. Now by the
content of all our Historians Tirrel himself
was no murderer, for it was by the unhap-
py casuall glancing of an arrow that the
King was slain. However it hapned, yet
certain it is that at that time Saint Anselm
was an exile person in France: and whereas
at that Kings buriall many Noble men mett, but
few mourned for his death, yet saith a late Pro-
testant Historian, of all mourners Anselm ex-
press'd most cordial sorrow at the news. That
blasphemous tongue: herefore must expect that
such envenomed darts as these, shoot against
heaven it self, will, if he repent not, one
day descend upon his own head, and the
wounds made by them never be cured. But
alas, what Repentance can be expected in such
a person who is inveteratam diuini malorum,
when wee see in his decrepitate his ran-
corous tongue against innocent Catholics yet
more violently set on fire of hell, so far as to
solicite a generall Massacre of them by pu-
blishing himself, and tempting others to
damne their soules also by publishing
through the whole kingdom that in the last
fatal calamity by fire hapning to London they
were the onely incendiaries. This he did,
though himself at the same time confessed
that not the least proof could be produced
against them: But, said he, it concerns us that
this report should be believ'd. Complaints of
this most execrable attempt were made, and
severall others, to confirm this were offered. But
in vain. However, surely there is a reward for
the innocent oppress'd: And, what soever Mr
Prinn may think, doubtles there is a God who
iudges the world. Let him therefore remem-
ber what the spirit of God sayes, (Quid detur
tibi, aut quid apponatur tibi, ad linguam dolosam:
Sagitta potentis acuta, cum carbonibus desolatio-
nis) that is, What must be given to thee, and what
must be assigned to thee for thy poison, O deceit-
full Tongue? Sharp darts cast by an Almighty
arme, with devouring coales (of juniper)

12. With as good reason therefore S. Au-
gustin may be accused of the slaughter of
these British Monks, as S. Columban: Holy
trish Monk in France might be charged with
the most horrible death of Queen Brunichild
hapning at this very time, for he also by the
spirit of Prophecy forewarn'd her of it. And so
far may we esteem the ancient Prophets guilty
of the calamities befalling many Princes and
States, which by Divine inspiration they fore-
told.

13. To all this wee may adde, that there was
no such freindly correspondence between
the Kings of Kent and the Northumbers, as that
this latter should be employed by the former
as an instrument of his unworthy revenge.
On the contrary wee read that Eibelfrid
bore so mortall a hatred to all Christians,

Sf that

Bromton.
Fuller, Eccl
Hist. l. 3.

that he denounced to the Kings of Kent and Essex, that he would be no lesse an enemy to them, because they had forsaken the Institutes of their Fathers, then he was to the Britains and Scots. And to conclude, according to the plain Narration of S. Bede, the Pagan King Ethelfrid came with no design against the British Monks, but their slaughter was caused by occasion of his seeing them on a hill together, and being told that they were assembled there to pray to God against him. So that the Pagan Authour himself of the slaughter absolves both King Ethelbert and S. Augustin, unjustly condemned by partial and ungratefull Christians.

V. CHAP.

1. Kingild the West Saxon King overcomes the Britains.
2. 3 The death of Sebert King of the East-Saxons: His Successors.

IN the year of Christ six hundred and fourteen Kingild King of the West-Saxons after he had reigned three years assumed his Son (others say, his Brother) Eadvalm as a companion in his Throne: And presently after they both fought a battell against the Britains at Deandune (Bindon) in Dorsetshire: But at the first onset the Britains affrighted with their large swords and long bucklers were quickly put to flight, without any considerable losse on the saxon side: who upon a survey found the bodies of two thousand and six hundred Britains slain. These large swords, called by Huntingdon Secures, and by Wic-chind large knives, were in the saxon tongue called saxa, from whence that Nation is sayd to have received its name.

2. The year following according to Walsingham's account dyed the vertuous and devout Sebert King of the Trinobantes, or East-Saxons, and with great and general mourning was buried in the Church of Westminster built by himself, which in succeeding times was magnificently enlarged and adorned, and made the common Sepulcher of our Kings.

3. How acceptable to God was the Sanctity and merits of this good King, appeared by a lasting miracle: For in the days of King Edward the first of the Norman Race, the Monks of Westminster having a resolution to translate his Body from the Old Church to the New, as soon as with great devotion they had opened his Sepulcher they found his right hand to the middle of his arm entire in flesh, skin, nyles and bones compacted. This was eleven hundred years after he had been there buried. Thus writeth Walsingham. In his place succeeded his three sons Sere, Seward and Sigebert, joynd equally in the Government: but much degenerating from their fathers piety.

VI. CHAP.

1. 2. &c. The death of King Ethelbert: and of the Holy Bishop Leithard.
4. 5. The Sanctity of King Ethelbert acknowledged.
6. 7. His Children.

PRESENTLY after, if it was indeed after, dyed also Ethelbert, glorious in piety and merits; the first Proteſtor of the rising Christian Church of the Saxons. His death befell in the fifty sixth year of his reign, and the one and twentieth after he had embraced the Christian Faith. He was the third King of the English Nation whose Empire extended over all the Provinces Southward from the River Humber, saith S. Bede; adding that he was the first of those who went to heaven. (By which clause is implied that he dyed before King Sebert. However certain it is, that a very small space of time intervencd between both their deaths.) He was buried in the porch of Saint Martin within the Church of the blessed Apostles Peter and Paul: where likewise the Body of his devout Queen Bertha (or Aldaberga) was layd. And his memory is consecrated both in ours and the Roman Martyrologe, on the sixth of the Calends of March.

1. King Ethelbert had also another blessed companion in the place of his Sepulture, to wit, S. Leithard the Holy B. of Sens: who came with Queen Aldiburga out of France into Britany. Concerning whom William of Malmesbury thus writes, An ancient Authour called Goffelin celebrates the miracles of S. Leithard who accompanied Queen Bertha into this Island, particularly his readiness to afford rain in times of drouth, when his intercession is demanded: a pleasant example whereof was shewd about the same Writers time. For there having been a terrible fiery drouth about the height of Summer, the Sacred Body of the Saints was solemnly carried in Procession with Litanies. But no rain succeeding thereupon, the Cantor at his return with the Body with some indignation addressed his speech to the Holy Bishop, saying, Dost thou not see how great the tribulation of the whole countrey is by reason of this drouth, and yet thou art negligent in succouring us? These words of a seeming reproof were no sooner uttered, but presently there fell such abundance of rain, that the most greedy desires were satisfied.

3. The virtues of King Ethelbert are commended by the Authour of his Life in these words: This blessed King, though his power extended as far as Humber, yet in his conversion he shewd himself as perfectly one of Christ beggars, as if he had possessed nothing. It was a blessed sight to see this glorious King humbly serving the poor to see him who terrified Kings, to stand in fear

of Gods Priests, and to shew an humble respect to the meanest Ministers of the Church. How brightly he shone in representing vice, exalting vertue, fulfilling the Divine precepts and in all works of piety is so much more clearly to be read in Gods heavenly Book, as human Writers have been negligent in expressing, &c. Antiquity and the favourable authority of former Saints is an irreproachable witness of his sanctity, since from the beginning his solemnity has been celebrated by Gods Saints.

4. Among which Saints devoted to this Holy Kings memory S. Dunstan was one, who on a certain night watching in devotion at the Sepulchers of this King, of S. Augustin and other Holy Bishops his Successors, heard on a sudden voices of certain persons singing this Antiphone of the Ecclesiastical Office (Gaudent in callis animae Sanctorum, qui &c.) The souls of these Saints who have followed our Lords steps are now rejoyce in heaven, &c. Whereat being astonish'd, he approach'd to the door and looking through the cleits (for it was lock'd) he saw the whole Oratory shining with a wonderfull light, and a quire of persons in white robes melodiously and joyfully singing that Antiphone. Such honour is due to holy Kings and Prelates, &c. This we read related by Oribasius an ancient Compiler of the Life of Saint Dunstan. In which Narration, though Saint Ethelbert be not named, yet without question he reposing there, was principally intended.

5. In proof of his acknowledged sanctity, &c. there were in S. Augustins Church set up dayly five candles continually burning, to wit, before the Tomb of S. Augustin, of S. Mildred, of S. Adrian Abbot, before the great Altar, before the Monument of King Ethelbert, and of S. Leithard Bishop, and a sixth in the Grott before the Image of the blessed Virgin Mary, where S. Dunstan was honoured with many visions of her, as the Authour of S. Augustins li c. certifies. And Polydore Virgil affirms, that even to his days the Sacred body of King Ethelbert was illustrious by many Miracles.

6. He left behind only two children by his Queen Adilburga, Eadwald to whom he resign'd the Title of King, after he had earnestly admonish'd him to be carefull in preserving and promoting the Christian Faith: which admonition how he complied with shall be shewd hereafter: And Edilburga, who was afterward married to Edwin King of the Northumbrians, and of whose Conversion two a third is added by Camden, speed and other Modern Writers, namely the Holy Virgin Edilburga, who among Saxon Virgins was the first which undertook the Profession of a devout Nunne. This holy Virgin, saith the Authour of her life, after she had received sacred Baptisme, gave praise to God day and night, fervently begging of him the grace to be esteem'd worthy to enjoy the spiritual Rewards of her only Bride-groom Iesus Christ. She spent her life in serving God with all purity in the Church and

Convent where her Neice S. Mildred was Abbess, to whom likewise she succeeded in the government of it.

7. Among the praises of this holy King Ethelbert we will in the last place mention his zeale to convert Redwald King of the East-Angles to the Christian Faith: though the event proved not to happy in him, as it had been in Sebert King of the East-Saxons. Concerning which Redwald S. Bede writes, That in Kent, the Kingdom of Ethelbert, he had been imbued with the Mysteries and Sacraments of Christian Faith: But in vain; for when he returned home he was perverted and depraved from the sincerity of Faith by his Wife and other impious Teachers, so that his latter end was worse then his beginning: for like the old Samaritans he would both serve Christ and his old Pagan Gods together, placing in the same Temple a Holy Altar for the Sacrifice of our Lord, and an impure Altar for the Victims of Devils. Which profane Altar Athelwulf, who lived King of that Province in the dayes of S. Bede, testifies to have remained to his time.

VII. CHAP.

VII. CHA.

1. 2. &c. Apostasy of the Kings of Kent, and the East-Saxons.
5. 6 S. Mellitus banished from his See at London
7. 8. &c. Laurentius determining to fly, is chastised by S. Peter.
- 10 The Centurions impudence.

CHRISTIAN Religion seemd to have been so firmly rooted in the two Kingdoms of Kent and the East-Saxons by the piety and zeale of the two late holy Kings, Ethelbert and Sebert, that no danger could reasonably be apprehended of its taying. But that it might appear that Faith is the free gift of God, his just Providence permitted the impiety of their children and succellours to endanger the utter ruine of that heavenly Edifice which their Fathers had erected, inasmuch as that the Passions of Gods people were banish'd, their Churches profan'd, and their Profession if not prohibited, at least discountenanced.

2. The order and manner of these disorders was as followeth: King Ethelbert had left in Kent his Succellour his only Son Eadwald, who though in his Fathers dayes he seemd inclined to Christian Religion, for he was a Witnes and approver of his Fathers Charters by which he bequeathed to the Church of S. Peter and S. Paul severall possessions: Yet after his Fathers death he quickly returned to his vomit. The first step whereof was his unlawfull luit to his Fathers second Wife, whom he more unlawfully and incestuously married. After which crime incompatible with a sincere Christian Profession,

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he publicly renounced Christianity, and again set up Pagan Idols, inviting also and tempting his Subjects to follow his Example, which the greatest part of them did. Yet he did not force either S. Laurence Archbishop of Canterbury, or S. Iustus Bishop of Rochester to abandon their See.

3. This unhappy change in Kent was accompanied with a like, or worse change in London, and the rest of the East-Saxons Kingdom. For the three Sons and Successors of Sebert, perhaps communicating counsels with Eadbald, relinquished their former seeming profession of Christianity: an occasion whereof they took from the Holy Bishop Mellitus his refusing them the Holy Communion, which they demanded out of a foolish curiosity, or perhaps with an intention to make a quarrel. The particular story is thus related by S. Bede:

Bede. l. 2. c. 5.

4. This storm and perturbation was much increased by the death of Sebert (or Sebert) King of the East-Saxons, who at his departure out of this life to a better Kingdom in heaven, left behind him his three Sons: Seaxred, Seward and Sigbert, who had remained obedient, Seaward and Sigbert, who had remained obstinate in their Heathenish superstitions, though during his life time they had seemed to inter-mix the exercise thereof. But as soon as he was dead they publicly professed Idolatry, and gave free leave to their Subjects to do the same.

5. Now it happened on a certain time that they saw the Holy Bishop Mellitus at the celebrating a Masse in the Church give the Holy Eucharist to the people. Whereupon they in a foolish pride said to him, Why dost thou not as well give us that white water which thou wast wont heretofore to give to our Father Seba (for so they usually called him) and still continuest to give the people? His answer to them was: If you will be washed with that saving water with which your Father was purified, you may likewise, as he was, be partakers of this Holy bread. But if you despise the water of life, you must by no means receive the Bread of life. But they replied, We have no intention to enter into that Font, of which we have no need. But however we will have our part of that Bread. When they were thus often and earnestly admonished by him that without a precedent purification by Baptism, it was not lawfull to give them part of the most holy Oblation; at last they grew into fury, and told him, if thou refusest to consent to us in a matter so easy as this, thou shalt stay no longer in our Kingdom. Thus they banished him, commanding both him and all that belonged to him to depart out of their Province.

6. Mellitus being thus expelled from his See of London, came into Kent, with an intention to demand counsel of Laurentius and Iustus, what course for him was best in these extremities. And after serious deliberation, it was decreed by common advice among them, that their best way was rather to return into Italy their Native country, where they might serve our Lord with free minds, then to remain among such rebellious

and Apostate from their Faith where no good could be done (considering the malice of their Princes.) Mellitus therefore and Iustus forthwith departed, retiring themselves into France.

7. But S. Laurence shew'd a little more constancy: he could not so suddenly resolve to desert his flock, though extremely diminished, of which he was the Chief Pastor. Sometimes he would entertain hopes that God would not permit so much labour, so prospered by him, to be lost. But on the other side a sad consideration of the inconsistency of the people, the impiety and unrestrained lusts of the King, and that himself was now left alone without any to counsel or assist him, such thoughts as these peircing deeply into his mind, quickly extinguished his former faint rising hopes, so that he resolved to quit the ingrateful country likewise, and to follow his fellow-Bishops into France. And this resolution he had put in execution, had not our Merciful Lord by his Chief Apostle prevented it. The manner of which prevention is thus described by S. Bede:

Bede. l. 2. c. 6.

8. When S. Laurence was upon the point to follow Mellitus and Iustus and to desert Britanny, the night before his journey was to begin, he gave order that a couch should be prepared for him in the Church of Saint Peter and S. Paul: Whereon when, after many prayers and tears poured forth to God, he had layd him down to rest, and was fallen asleep, there appeared to him the most Blessed Prince of the Apostles, who after many sharp stripes inflicted on him, asked him with an Apostolick severity, Why he would forsake the flock with which he had entrusted him? And, to what Pastours care he would commit the sheep of Christ, now encompassed with so many wolves? Hast thou forgot, said he, the example I have given thee, who for the good of those Lambs which our Lord, in testimony of his love, recommended to mee, suffered from Infidels and enemies of Christ bonds, stripes, prison, torments, and in conclusion death itself, even the death of the Cross for which I am now crowned with him?

9. The servant of Christ Laurence, being encouraged with these stripes and exhortations of the Blessed Apostle, as soon as morning appeared went to the King, and laying aside his vestment, shew'd him how grievously his body had been torn with whips. The King wondering at it, demanded who durst be so presumptuous to treat so worthy a person so cruelly? But when he was informed that the Bishop had for his salvation and eternal happiness suffered so sharp torments, he was struck with great fear.

10. We will awhile interrupt the prosecution of S. Bede's Narration of the happy effect of this Miracle, in the Kings conversion, to attend the judgment given heretofore by Modern Protestants, especially the Conventualists of Magdeburg, whose sentence is this, These things were prettily feigned by Laurence, to abolish a Pagan King: for none but Ju-

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Ap. Anilm. 15 Epist.

Magist. l. 1. c. 1.

VIII. CH.

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Ed. l. 2. c. 1. Having l. 2. c. 1. A.D. 617. c. 1. c. 1.

Magist. l. 1. c. 1.

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persecutors would believe that he was in earnest scourged by Peter. Saint Bede then, it seems was misinformed, S. Laurence was a cheating liar, and all posterity superstitiously credulously: as God himself, who prospered this invention with the Kings Conversion and the restitution of the Christian Faith, in these men's judgment stood in need of a lie to perfect his own work. Certain it is that above eight hundred years since, *Alewinus*, a man of admirable learning, made use of this argument of S. Laurence his being chastised by S. Peter, to encourage a then Archbishop of Canterbury chafed at him his see. And the same example was afterwards applied by Osbern a Monk, and Precentor of Canterbury to S. Anselm declining the burden of the same Church. But what proofs have those Conventualists to disprove Saint Bede's Narration? None at all but their bare assertion. That these lying Miracles were contrived to support an Opinion that Saints have power to hurt those with whom they are displeased. So that it seems in their opinion the real scourging of a man is an act exceeding Gods Omnipotence.

VIII. CHAP.

1. 2. &c. Edwin Prince of the Northumbers, banished. His dangers.
7. 8. He is comforted by an Angel.
9. 10. His Enemy Eibelfrid, slain.

WE must a little longer delay the relation of the happy effects which the visible marks of S. Laurence his stripes wrought in the mind of the Pagan King Eadbaldus (which effects began to be publicly seen the year following:) to insert another illustrious Example of Gods Goodness to our Nation in exalting to the Throne of the Northumbers a Prince called Edwin, by the destruction of that cruel King Eibelfrid, the murderer of so many hundred innocent Monks of Bangor: Which Edwin not long after embracing the Christian Faith, raised up a glorious Church in those rude and barbarous Provinces, which were indeed the first towards whom S. Gregory intended to expiete his Charity, upon the sight of a few beautiful young slaves from hence exposed to sale in the Market at Rome.

2. This Edwin was the Son of Alla King of the Deirs, or Northumbers, to whose name S. Gregory alluded, saying that *Alleluia's* should ere long be sung in his Kingdom. Now Alla dying in the year of Grace five hundred eighty nine, and leaving his only Son Edwin but three years old, the throne, due to him, was usurped by Eibelfrid surnamed the Cruel or Savage.

3. Edwin living in this Tyrants Court grew up an example of all virtues and endowments: which rendered him agreeable to all, but formidable to Eibelfrid. Who yet though he hated him, as one who both had right to the Kingdom and deserved it, yet he durst not lay snares for his life, fearing in such designs should want success, least considering the general compassion and love born to Edwin, a party should declare in his behalf, and endanger his Crown. Therefore imputing to him some feign'd crimes he sent him into Exile, hoping that by poverty, want of friends and discontent he would quickly shorten his own life.

4. Before his banishment he had married Queenburga the daughter of Ceol King of the Mercians, who accompanied him in his exile, and brought him two sons, Offid and Edfrid: after which she dyed, before his restitution. And Edwin, fearing the Tyrants trains, was forced to disguise himself, and shift from place to place in the habit of a peasant: Till at last going into the Kingdom of the East-Angles, he committed himself to the faith of Redwald King there: in whose Court he lived with great splendour, being acceptable both to the King and all others for his rare endowments: for he divided his time between reading and Martial Exercises, and in both he so far advanced himself, that his fame was spread through the whole Island.

5. In the mean time Eibelfrid sought his destruction by all the ways he could imagine, sending spies every where to discover him, and assassins to murder him. But at last hearing that he was so kindly entertained among the East-angles, he resolved either with treasure to buy, or with an army to procure his death. He sent therefore an Ambassador to Redwald, by whom at first he offered great sums of money to purchase the delivering up of Edwin: But those offers being rejected, he next threatened open war upon reusal. This threatening terrified Redwald, in so much as chusing rather to expose the single life of a stranger, than hazard the destruction of his kingdom, he yielded to the solicitations of Eibelfrid, promising either to deliver him up, or to take order for the shortning his life.

6. These Treasures between the two Kings were not carried so secretly, but Edwin had notice of them: and by the change of King Redwalds countenance and gestures began to suspect his own danger. Which suspicion was changed into assurance by an advice given him by a friend of Redwalds resolution. Which friend advised him to secure himself by flight, offering himself his companion and guide therein. But Edwin answered, That having had so many years experience of Redwalds fidelity and generosity, he would not be the first to fly: a suspicion of so base a crime in a King: and that if he

must

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must perish, he would chuse to doe it rather by the hand of a freind then of a declared Enemy. With this resolution he dismissed his freind. This discourse between them for the greater privacy passed in a solitary place, and in the evening when it began to be dark.

7. Edvin being thus left alone in obscurity, had the greater freedom to entertain his melancholick thoughts, which were busied rather how to dye nobly, then how to secure his life, which he conceived impossible. Being taken up with such meditations he on a sudden heard the voyce of one at a little distance, who ask'd him, Why he staid there alone in the dark, when all others were asleep: Edvin nothing imagining who this unknown person was, desired him to be gone. Yet he departed not: but continuing his speech he said, My Son, you have indeed great cause to be grieved, and to stand in fear of Redwald, who is resolved on your ruine. But what reason would you give to me who would restore you without all danger to this Kings fidelity? Edvin answered, that it was beyond his power to make an equall recompence. But, said the other, what retribution would you make to him, who should not only doe this, but make you stronger then your enemy, and possessor of his crown, yea and encrease your patrimony with the accession of other kingdoms beside? Here to Edvin layd, I can only promise a gratefull mind: for such obligations exceed all possible retribution. When he had said this, the Angel (for that it was an Angel, the successe demonstrated) added these words, But what will you doe for him who will not only make you happy and glorious in this world, but after this life procure for you immortal glory? Will you not at least afford him your attention and submission when he shall pray for you: This being readily promised by Edvin: Then the Angel layd his hand upon his head, and sayd to him, When you shall hereafter see a mans hand thus layd on your head, and all the things which I have foretold you accomplish'd, then be sure to remember this promise you have made. And having said this, he vanished, leaving Edvin in an uncertainty betwix hope and feare.

8. Now whilst these discourses passed between Edvin and the unknown Messenger from heaven (which S. Bede, Huntingdon, Florilegus, and severall Protestant Writers doubt not to call a Divine Oracle) the Queen, Wife of Redwald, undertook the patronage of Edvin, representing to her husband his noble qualities, the bafeness and infamy which would lye on him, being a King, if for fear he should betray his freind, &c. In a word she so wrought with him that he renounced the promise made to Ethelfrid, embraced Edvin confirming his ancient fidelity, and in revenge of the infamy which the Tyrant would have perswaded him to,

he sent first a defiance to Ethelfrid, saith Florilegus, provoking him to a combat. Whereupon armies were raised on both sides, which met in the Region of the Iutes on the Eastern side of the River Idle.

9. Huntingdon gives this Narration of the combat: They fought, saith he, in the Province of the Corrans (Nottinghamshire) in the bounds of the Mercians, on the East of the River Idle, which lost its colour by the abundance of blood shed there. King Edelfrid wondring and disclaiming that any one should dare to oppose him, with his choicest and most tried soldiers, with wonderfull boldness, but withall disorderly, rushed among his Enemies, whose army was ranged to the best advantage, and terrible to behold: for they were not only more numerous, but with shining helmets, great groves of spear and innumerable banners, they march'd orderly in three great bodies. Notwithstanding the King of the Northumbrians hastily rushing, as to an assured prey, among the thickest squadrons, slew Rayner the son of Redwald, sending him and his part of the army before him to Hell. But Redwald nothing affrighted, but rather incensed with this loss, kept his ground invincibly with his two other Bodies: Which the Northumbrians being not able to pierce through, Edelfrid beyond his power striving to enter, was separated a good distance from his own soldiers, and in a short time slain, his body lying upon a heap of enemies slaughtered by him. As soon as this King was dead his whole army fled.

10. This deserved end had the ambition of Edelfrid, nourish'd with all manner of crimes, after he had reign'd four and twenty years: In whose place succeeded Edvin now rightfull King of the Northumbrians, who was present at this combat, and seems to have given name to a town not far distant called Edvinflow: though others derive that appellation from another root. As for the Sons of Ethelfrid Oswald and Ebba, born to him by Aca the sister of Edvin, they fled privily into Scotland, by which some understand the originall country of the Scottish nation, Ireland: Of whose return we shall treat in due place. And thus much of the Divine Oracle was this year fulfill'd: the rest also will be duly accomplish'd in the proper season.

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X. CHAP.

IX. CHAP.

1. 2. *Eadwald King of Kent repents his Apostacy.*

WE will now contemplate the happy change which the right hand of our Lord made in the heart of Eadwald King of Kent upon the sight of the wounds which the stripes inflicted on the Body of the Arch-bishop S. Laurentius by S. Peter caused. It is thus described by S. Bede: When the King heard that for his eternall good the Bishop had suffered from the Apostle such wounds and torments, he was sore affrighted: And renouncing his former accursed Idolatry, also repudiating his incestuous Wife, he received the Faith of Christ, and was baptised. After which he was careful to favour, and with his utmost power to promote the affairs of the Church.

2. S. Bede had reason to mention his favour and liberality to the Church, for there is to this day extant a Charter of his dated this year, in which after a commemoration of the occasion of his Conversion by being the stripes inflicted on S. Lawrence, he declares that for the remedy of the soules of his father, his own and others of his kindred he granted for the use of the Monastery of Saint Peter and S. Paul a portion of land of thirty ploughs in Kent called Northborne: and withall confirmed all the Gifts, Privileges and Liberties formerly granted by his Father to the same Church, &c.

3. Moreover to testify his care of the advancing the Christian Faith in his kingdom, he sent (saith Saint Bede) into France, from whence he recalled Mellitus and Iustus, ordaining that they should return to their Churches, and freely instruct and govern the flocks committed to them. Accordingly they came back about a year after their departure: And Iustus indeed went to his Church at Rochester, formerly committed to him: But the inhabitants of London would not receive their Bishop Mellitus, for they rather chose to obey their Idolatrous Priests.

X. CHAP.

1. 2. *S. Laurence his voyage to procure Unity with the Irish and Scottish Bishops: the good Success of it.*
5 6 *His death: Saint Mellitus, his Successour.*

AFTER this S. Laurence survived no long time, for he dyed in the beginning of the following year. But the short remainder of his life he spent very profitably for Gods Church. For not contenting himself with providing for the spirituall good of his own See, he extended his zeale and care beyond the limits of the Island. Inasmuch as some Antiquaries write that to procure a Union and charitable correspondence between the Churches of the Saxons, Britains, Scots and Irish, he undertook a painfull voyage into Ireland, to persuade them to a conformity with the Universall Church in celebrating the Paschall solemnity.

2. But perhaps their meaning was, that by his appointment a conference or Synod was assembled in which certain Irish and Scottish Bishops met to compose differences about that point. Which Synod according to the Centuriators of Magdeburg was celebrated in the Isle of Man, in which S. Laurence earnestly contended for an uniformity with the Catholick Church in that Observation, and wrote letters to the same effect to the Irish and Scottish Bishops who were absent.

3. Neither were his endeavours vain: for as the Author of his Life in Capgrave relates, By S. Laurence's preaching and exhortations in Ireland (Scotia) his fame was largely spread, inasmuch as S. Tenan an Arch-bishop of Ireland came to him: A man of so great sanctity, that he is reported to have raised to life three dead persons. Which Holy Bishop having heard S. Laurence disputing touching the Paschall observation and other Apostolick Institutions, yielded the Victory to Truth, and endeavoured to reform the practise of his own Nation.

4. And no wonder it is that Truth defended by such a man should prevayle, since he by Gods assistance confirmed it with Divine Miracles: Among which the restoring of a dead man to life at his return from the same Synod is recorded by the said Author. The man of God Laurence being returned, (saith he) found the son of a man who had kindly entertained him, dead, and the parents in great sorrow, who with a loud voyce cryed to him, O holy man, restore our son to us, that we may more firmly believe in Jesus Christ whom thou hast preached to us. Hereupon the Holy Bishop having first offered up his prayers to God, said to the Child, Arise: who presently rose up: and withall testified, that being dead his soule was

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violently drawn by horrible spirits to the flames of Hell, but upon the prayer of the holy man Lawrence it was by Angels shining with brightness brought back to the body. Hereupon the child together with his father, mother, whole family, and kindred were baptised, and the Holy Bishop passing through the whole region dispersed saving doctrine every where, which he confirmed with Miracles.

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5. These are the last Gests recorded of s. Lawrence: who in the beginning of the following year of Grace six hundred and nineteen depozed his mortality and was buried in his own Church near his Predecessour s. Augustin: with an Epitaph inscribed, which commemorated his forementioned scourging by s. Peter. Not the English only but Roman Church likewise celebrates his memory on the second of February, for thus we read in the Martyrologe, At Canterbury in England is this day celebrated the commemoration of s. Lawrence, who after s. Augustin governed that Church, and converted also the King to the Faith. Upon which passage Baronius thus writes, In the Catalogue of the Writers of Britanny is signified, that the Life of s. Lawrence was compiled by Gislelm a Monk of s. Bertins in Flanders: which probably is the same still extant in Capgrave.

Martyrol.
Rom. s. 619.

Baronibid.

Antiq Brit.
in Mellum.Bed. l. x. c. 6.
Ap. capgrave
in Melius.

6. It hapned commodiously that s. Mellum Bishop of London was returned into Britanny before the death of s. Lawrence. For since the Kings of the East-Saxons would not admit him, neither could Eadbald, whose power was not so great as his Fathers, constrain them to it, now upon the vacancy of the See, also at the request of Eadbald, and no man opposing, he succeeded s. Lawrence therein, whilst s. Iustus governed the See of Rochester. These two Bishops, as we read in the Antiquities of Britanny, with an equal care and sollicitude exercised their Episcopall function, and received exhortatory letters from Pope Boniface, who after Deusdedit governed the Roman Church. Those to Mellum are not now extant: But the Letters directed to s. Iustus shall be mentioned in due place.

7. King Eadbald the year foregoing this had begun the building a Chappel to the honour of the blessed Mother of God in the Monastery of s. Peter: which being now finished was consecrated by s. Mellum. s. Beda makes mention of it: And how gratefull it was to the blessed Virgin Mary, was oftentimes made manifest by praises sung to God in it by the glorified Saints and many Miracles, saith the Author of s. Mellum his life.

XI. CHAP.

3. 2. c. King Edwins Conquests.

IN the mean time Edwin King of the Northumbers according to a Divine Oracle being exalted from a State of Exile to that Kingdom, encreased his dominions. For in the year six hundred and twenty he fought against Cadwan the British King, who had compelled King Ethelfrid to retire more Northward, quitting certain Provinces of the Brigantes (Yorkshire) lying towards Wales: Which Provinces Edwin now again recovered, having overcome him in battell. The Region thus recovered was anciently called Emier, saith Camden: and it is seated near Leeds a principall town in Yorkshire, in the Saxon tongue called Leyde, which became a Royal Town after the burning of (Cambodunum) Alenbury, or Alenbury, in this Kings days, where s. Paulinus built a Church to the honour of our Proto-Martyr s. Alban.

A. D. 620.

Camden
Britann.

2. The year following the same King Edwin fought prosperously against the Scots and Picts, lead by their King Eugenius, and recovering from them the Provinces of Gallway and Laudon, added them to his own Dominions. That Region was in the times of the Romans call'd Valentia, & belong'd to the Britains. Some Writers say that the Scots King Eugenius was at this time dead, and that these Provinces were won from Ferquhard his son, and this with lesser difficulty, by reason of civill dissensions between the said Ferquhard and his Nobles. He is sayd to have been educated and instructed by Conan the Holy Bishop of soder in the Isle of Man: and that afterward by means of frequent conversation with British Priests: he fell into the Herefy of Pelagius, with which never any Scottish King before had been tainted. Thus Helior Boetius: Although no other Historian does in this age impute that Error to the Britains.

A. D. 620.

Eupriebe
s. H. B.
l. 9.

3. King Edwins conquests were the next year yet further extended: For according to Saint Beda's relation, he subdued the Islands called Mevania, or Menevia, to the English Empire. One of which Islands lying more toward the south (namely Anglesy) is both more happy in producing plenty of corn and other fruits, and in quantity larger, as containing according to the English estimation the measure of nine hundred and sixty families: whereas the other (to wit, the Isle of Man) contains little more then three hundred.

A. D. 620.
Bed. l. x. c. 7.

4. Many proofs may be produced to demonstrate that these Islands anciently belonged to the Jurisdiction of the Britains:

for

A. D. 624.

XI. CHAP.

XII. CHAP.

under the Saxon Heptarchy. XIV. Book. 329

for s. Beda expressly calls them British Isles: but had been a long time injuriously possessed by the Scots, taking advantage from the weakness of the Britains at their first invasion by the Saxons. Hence it was that the Bishop of soder in the Isle of Man, or lesser Mevania, was subject to the Jurisdiction of the Arch-bishop of York.

XII. CHAP.

1. 2. Death of the Apostles, East Saxon Kings.

3. 4. A's of S. Mellum Arch bishop of Canterbury to whom s. Iustus succeeds.

5. 6. Epistles of P. Boniface confirming the Privileges of the See of Canterbury.

THE year of Grace six hundred twenty three is by Flordege marked with the death of Sexred and Sward Kings of the East-Saxons: who were slain by Kingels King of the West-Saxons and his son Quicelm: And this, saith he, came to pass by the just judgment of God, because after the death of their Father King Sebert, they return'd to the worship of Idols, having expelled s. Mellum Bishop of London out of their Dominions. Their whole army was utterly destroy'd, that not one escaped home to carry the news.

A. D. 613.
Wilm. lib.

2. There succeeded in the Kingdom of the East-Saxons, Sigebert surnamed The little, son of Sward, saith William of Malmshury: from whence may be collected that the third Brother, Sigebert the Son of Sebert was dead before: For to this Sigebert the little, of whom small mention is made, there succeeded another Sigebert Nephew to King Sebert by his Brother Sigeald. As for Sigebert who began his reign this year, he had a Brother truly deserving the surname of Great, celebrated in all our Martyrologes for a Saint: Of whom more hereafter.

A. D. 624.

Martyrol. Angl.
14. April.

3. The year following s. Mellum the lately made Arch-bishop of Canterbury dyed, having seen the miserable end of those ingratefull Kings of the East-Saxons who had banished him from his See of London: and was buried, saith s. Beda in the Church of s. Peter. His Memory is celebrated on the four and twentieth of April, both in the Roman and English Martyrologe; as likewise that of s. Beda, Puardum and Ada.

4. His Successour in the said See was Saint Iustus Bishop of Rochester, who only of all the Romans remained in the Island adorned with a Mitre. Which moved King Eadbald to acquaint Pope Boniface with the penury of persons sufficient for so high a function. Saint Iustus likewise informed the same Pope of the virtues and zeale of the King, and how great hopes appeared

of a great access to the Church, if more labourers were sent to cultivate our Lords Vineyard.

5. These particulars appear in the answer sent by Pope Boniface to Iustus recited by Saint Beda: Wherein he expresses his great joy to hear the good effects of his labours and zeale, which King Eadbald had declared to him: and exhorts him to persevere to communicate the Gospel both to Kent and other Provinces. He likewise informs him that he had sent him a Pall, to be made use of only in celebrating the Divine Mysteries: giving him moreover a power to ordain Bishops in all places commodious, &c.

6. Another Epistle from the same Pope to Saint Iustus, or rather a wrong Copy of the same is transcribed by William of Malmshury, wherein the Pope confirms the Privileges conferred by Saint Gregory on the See of Canterbury, constituted the Metropolitan and Primatall See of the whole Nation, immediately under the protection of the See Apostolick. Yet this Copy was by Saint Lanfranc sent to Pope Alexander to justify the Privileges of the See of Canterbury, as the same Author declares. Yea even Bishop Parker transcribes it entirely into his Antiquities, and on this Letter grounds the dignity and supereminence of his See: For other arguments he has none, but such as are derived from Popes, to whom notwithstanding he can allow no other titles but proud, superstitious, impious Prelates, and such as had no lawful Jurisdiction over Britanny. Thus manifestly mensura est iniquitas sibi: Such self-contradictions necessarily attending injustice and disorderly passion.

7. Upon the receipt of these Letters and the Pall, Saint Iustus consecrated Romanus Bishop of Rochester, who for some time assisted him in propagating the Christian Faith. But shortly after being oblig'd upon occasion of some emergent business, not for the obtaining Consecration (as the Conjurators fancy) to goe to Rome, he was drowned at Sea by the way, and the See of Rochester became once more vacant.

A. D. 624.

Bed. l. x. c.

Wilm. lib.

Martyrol. Angl.

14. April.

Martyrol. Rom.

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A.D. 614

XIII. C.

XIII. CHAP.

1. 2. *Æc. Redwald K. of the East angles dyes: And Edwin elected his Successor: but gives it to Redwalds Son.*
 3. 4. *Æc. Edwin Monark of the English: demands the Sister of the King of Kent to wife and on certain conditions obtains her.*

A. D. 624.

THE same year Redwald the party-Christian and party-heathen King of the East-angles dyed, and though he left behind him a son Erpenwald who was bred up to the expectation of the Crown, yet were the affections and esteem of that people to Edwin King of the Northumbers so great, that neglecting their late Kings Son, they unanimously chose Edwin for their King, having had long experience of his virtues during his exile in that Court, and also incited with the fame of his Conquests.

Notwithstanding Edwin gave to Erpenwald the Title and Ensigns of Kings authority, contenting himself with an authority paramount over that Kingdom, as he enjoyed the same over all the rest, excepting only the Kingdom of Kent: So that among his other Titles he now inserted that of Monark of the English Nation. For after King Ethelberts death that Title descended not upon Eadbald his Son, but on Redwald King of the East-Angles. For, saith Saint Beda, the first who enjoyed this Empire was Elli, King of the South Saxons; the second Celin or Crawlin King of the West-Saxons; the third, Edilbert King of Kent; the fourth Redwald King of the East-Angles, who also during the life of Edilbert was Prince of that Nation. And the fifth was Edwin King of the Northumbers, who with greater power then any before governed all the inhabitants of Brittain, whether Saxons or Brittaines, except Kent only. He had also lately subdued to his Empire the two Brittain Islands called Manavia, seated between Brittain and Ireland.

There remained nothing of the forementioned Divine Oracle given to Edwin unaccomplished that concerned his felicity in this life. Of a poore, afflicted and persecuted Exile, to that Kingdom he had added severall Regions and Islands lately subdued, likewise another Kingdom of the East-Angles which offered it self to him, and lastly a Supereminent Monarchicall power over all the Brittaines and Saxons, excepting Kent: Yet that was still wanting

which alone could indeed make him happy, the knowledge and love of the true God.

4. In order therefore to a perfect accomplishment of the said Oracle, Almighty God putt it in his thoughts to demand for a second wife (in place of Queenburga who dyed during his Exile) Ethelburga, called also Tara, daughter of Ethelbert late King of Kent, and sister to Eadbald at this time reigning there. For which purpose he sent Embassadors into Kent: But the Royal Virgin who had the devout Queen Aldiburga for her Mother, and Saint Augustin for her Spiritual Father, who had inkilld into her a Noble, and deeper fence of Christianity, refused to hearken to such propoalls made by a Pagan, idolatrous King. The answer therefore brought back by the Embassadors was according to Saint Beda, That it was not lawfull for a Christian Virgin to be married to a Pagan, for fear lest the Faith and sacraments of the Celestial King should be profaned by so near an association with a King who was ignorant in the Worship due to the true God.

5. Notwithstanding this repulse, Edwin would not desist from his pretensions, but remanding his Messengers with orders to press more earnestly the Marriage, he assured King Eadbald and his Sister, That for himself he would never do the least thing that might be contrary to the Christian Faith professed by the Virgin: but rather would allow full permission both to her and all those who came with her, men and women, Priests and servants to enjoy after the Christian manner the perfect exercise of their Religion, both as to an open Profession of their Faith, and performance of all Rites belonging thereto. He added moreover, that he himself would not refuse to embrace the same Religion, in case that after a serious examination by prudent men it appeared to be more holy and becoming the Majesty of God, then that in which he had been brought up.

6. Such advantageous conditions as these from so potent a King could not be refused: For no doubt the pious Virgin considered that, as to her self, there would be no danger: and withall that hereby a way was opened to the gaining not only of her husbands soule, but of the greatest part of his subjects too. This was the very case of her own country: for by the marriage of a Christian Lady into it, her Father had been well disposed to embrace the Christian Faith, as soon as proposed by Saint Augustin: and he was no longer converted, but generally his whole Kingdom followed his Example. Besides Preachers were now ready, and near at hand, not to be expected from forraign countreys, or strangers who had no knowledge of the Kingdoms language; and as for Religion it self, it was become no wonder even

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renounce the Superstition received from his Ancestors, and complying too much with vicious liberty, and instead thereof to submit his neck to Christs yoke, early only to hearts replenished with Charity. A stronger hand therefore was necessary to expugn all difficulties, and this, God was pleased to stretch forth to him the year following.

1. King Edwin in danger to be murdered.
 2. 3. *Æc. His promises to become a Christian, upon conditions.*
 5. His war against the West-Saxon Kings: and victory.

THE prosperity of King Edwin raised extreme envy, especially in the mind of Quicbelm King of the West-Saxons, and an equal desire to stop the current of it. But not daring to attempt this by a declared war, he had recourse to treachery: and sent an Assassin under the shew of a publick Messenger to murder him. King Edwin was then recreating himself in a country house at Auldby upon the River Derwent, eleven miles distant from York. It was then the day of the Christian Paschal solemnity when the King was advertised of the Messengers arrival, whom he commanded to be admitted: And while the King courteously stretched forth his hand to salute him, the Assassin with a feigned submission put his own hand under his Robe and took out a short sword, which with great violence he directed against the King, and had certainly pierced him through, had not a faithful servant of his, called Lilla, interposing himself, received the sword into his own body. Notwithstanding so furious and forcible was the thrust that the point of the sword passing through Lilla's body, entered a little into the Kings, who was presently secured from further danger by his Guards. Neither could the Messenger, whose name was Eumernus, be dispatched, before he had slain another of the Kings soldiers called Ferder.

2. This wound brought everlasting health both to the King and Kingdom of the Northumbers. The Queen Ethelburga was then great with child, and by the conternation caused by that dismal accident and the Kings danger was before her time the same night delivered of a daughter. Whereupon the King partly in gratitude to his Gods for his escape, and partly for joy of receiving issue, obliged himself by certain vows to them (for he was naturally very devout) and causing Publick Prayers to be appointed, his intention was to sacrifice his young daughter to the vain Idol worship.

among the Pagans, the fame of the great Miracles confirming it, was dispersed over the whole Island, and no doubt would dispose the way for its reception.

7. Upon such considerations as these the Marriage was consented to. Yet before her departure, the pious Virgin obtained from Saint Justus Arch-bishop of Canterbury a man fit indeed to be her Spiritual Father and Master, namely Saint Paulinus, who was one of those which had been sent by Saint Gregory into Brittain, to labour in the Harvest of foules. And moreover to enable him to preach the Truth with greater authority and vigour, Paulinus (saith Saint Beda) was ordained Bishop (of York) by Justus Arch-bishop, on the twelfth day before the Calends of August, and in the six hundred and two and twentieth year after our Lords Incarnation.

8. Under the secure conduct of so prudent a Guide there ore the Royal Virgin is sent to her Husband King Edwin: To whom likewise she presented Letters from Pope Boniface, saith Saint Beda, by whom they are at large recited: The substance whereof consisted in a summary Explication of the grounds of Christianity, touching the Creation and fall of man, the Doctrine of the Holy Trinity and Mans redemption, &c. from whence descending to exhortations to renouncing Idolatry, the vanity and danger whereof he declared, he proposed King Eadbald (Eadbald) and his New Queen for his examples to follow in receiving the sign of the Crosse and Sacrament of Baptism, by which alone he might be freed from the guilt of sins and eternall misery, &c. Here to he added as a sign of benediction from Saint Peter certain presents, a shirt adorned with gold together with (Lena ancymana) a certain Robe of the Eastern fashion.

9. The same Pope had likewise written a Letter to the Lady Ethelburga, In which after expressing his joy for her own and her Brother King Eadbalds conversion, he earnestly exhorted her to use all possible endeavours by persuasions to her husband, and by prayers to God to infill into him a love of Christian Faith, assuring her that he himself also would loyn in the same prayers. He desired her likewise to inform him by letters of the successe of her pious endeavours: concluding also with small presents of a Looking glasse sett in silver, and an Ivory comb gilded, &c.

10. It is not to be doubted but the pious Queen diligently followed such charitable exhortations, and both by her words and example endeavoured to prepare her Husbands heart to admit the celestial Light of Divine Truth. Neither can we suspect that Saint Paulinus would be wanting to contribute his assistance in so pious a work. But King Edwin forgetfull perhaps of the Divine Oracle, could not suddenly be persuaded to

ped by him. Which impious design of his being come to the knowledge of *Saint Paulinus*, he very opportunely interposed himself, and informed the *King* that he owed his present safety not to the false Deities adored by him, but to the one only true God, from whom himself by Prayer had obtained safety both to the Father and daughter: and therefore that it was iust that the young child, should be consecrated to *Christ* the Authour of his health.

3. Upon this remonstrance *King Edwin* was somewhat moved: but yet replied, *What assurance canst thou give mee that I owe mine own and my daughters life to the God worshipped by thee, and not to mine own Deities?* Hereto *Paulinus* answered by setting forth the impotency of Idols, and omnipotency of the true God: adding other considerations touching the *Queen's* sanctity very acceptable to God, and her Prayers also for his life and prosperity. Well, said the *King*, who was then recovered of his wound, *I will now put it to the tryall, whether I am to give thanks for my present safety and happy success to thy God, or no. I am resolved to invade this wondrous King: if Christ whom thou adorest will give mee victory, I engage my Faith here to serve and worship him alone. In the mean time, since Ethelburga earnestly desires, I resign my child to be disposed of by thee, and initiated in the Mysteries of thine and her Religion: And moreover I promise, in case I return from this war with health and victory, that I will seriously deliberate of the great affaire, and will doe as thou advisest mee.*

4. *S. Paulinus* infinitely glad at these promises of the *King* departed from him, and on the solemn day of Pentecost following baptised this first-born child of *Ethelburga*, together with twelve others of the *King's* family, saith *S. Bede*, who were the first fruits of that Nation: And then was accomplished the Oracle pronounced by *S. Gregory*, and Alleluia with great joy sung among them. The name imposed on the child was *Eanfleda*. She was afterward a *Queen*, and illustrious for sanctity: concerning whom more shall be related in due place.

Bede. l. 2. c. 9.

5. *King Edwin* deferred not the war: but the same year gathering a great army, saith *S. Bede*, he marched against the West-Saxons: and coming to a battell he gained the victory: after which he either killed, or had surrendered to him all those whom he was informed, had conspired his death. *Florus* adds, that *Quichelme* (whom he calls *Quinchelin*) was slain in the place of battell, which place in testimony of his victory *Edwin* called *Quinchelines* home. And so returned with triumph into his own Kingdom. But *William* of *Malmesbury* affirms that both the West-Saxon *Kings*, *Kinegils* and *Quichelme*, escaped, and not long after embraced the Christian Faith by the preaching of *Beatus* a holy Bishop: likewise that they fought prosperously against *Penda King* of the *Mercians*.

Florus. l. 2. c. 22.

Malmesbur. l. 1. c. 22.

XIV. CHAP.

1. 2. *King Edwin wonderfully converted to Christianity.*
3. 4. *General Assembly called: in which Idolatry is renounced: and the Christian Faith received.*
11. *The place of this Assembly.*

1. Certain it is that *King Edwin* obtained an illustrious victory, as shortly appeared by his acknowledgment of his obligation to discharge the *Vow* he had made to *Almighty God*. Notwithstanding at the first he delayed, partly upon a pretence of publick affaires, and partly out of a desire to deliberate more maturely. For being a man (as *S. Bede* saith) naturally of a peircing sagacious spirit, he would oftentimes sit alone, silent, but revolving in his mind many doubtfull thoughts what he should resolve upon, and what Religion he should professe. He was already unsatisfied in his own superstition, but withall he had fram'd in his mind objections against *Christian Religion*: He thought it misbecoming a great victorious *King* to submit his neck to the yoke of one who had been crucified, &c.

A.D. 616.

Bede. l. 2. c. 9.

2. On a certain day as he was agitated with such uncertain thoughts, *Saint Paulinus*, no doubt by divine inspiration, came suddenly to him, and laying his hand on the *King's* head, severely asked him, Whether he call'd to mind that *Sign* of his Faith and promise formerly given when he was in a privat condition, an exile person, and in imminent danger of death? And he bad him take heed how he continued longer a rebel against God: since he who had raised him up to high, could as easily depresse him. The *King* was struck with this unexpected behaviour of *Saint Paulinus*: but having recovered the freedom of his thoughts, and perfectly remembering the forementioned Divine Oracle, he presently fell at *Saint Paulinus* his feet, acknowledging his guilty doubtfulness, and submitting himself to obey what soever he should command him from God, whom, by a new infused Light, he perceived to have been his Guide through strange and wonderful ways to his Divine saving Truth. Now all his doubts and objections vanished, and he is resolved not only himself to become a servant of *Christ*, but to endeavour to make his subiects also companions with him in that happy servitude. He perceives a compleat effect of all the promises formerly made by the invisible Messenger, and he condemnes his own flowens in corresponding to the Divine Goodness.

3. But withall considering what inward suspicions and commotions in mens minds a sudden publick change of Religion would probably cause, he with the advice and approbation of *Saint Paulinus* thought fit to proceed with as much prudence and caution as might be, and by calling a General Assembly of his Estates, to endeavour to make the introducing of *Christian Religion* an Act of the Kingdom, as well as of the *King*. To this expedient *Saint Paulinus* the rather consented, because since the *Queen* and her *Christian* families coming, he saw a general dislike of their Idol-Gods among the people.

4. The great Assembly being convened, the *King* in the first place signified to them the great and signal blessings he had received from God, and how desirous he was to expresse his gratitude to his Benefactor. But since severall Nations according to their fancy appropriated to themselves many peculiar Gods, he could not persuade himself there could be any more then one Omnipotent God. That therefore which he desired to propose to their serious considerations was, Which God they should devote themselves to. He added, That the virtuous innocent life of his *Queen* and her family had begot in his mind a greater esteem of the God whom she adored then any other, and whether they should adhere to him only, rejecting all their impotent Idols, he desired them faithfully to advise.

5. Such a discourse of the *King* was hearkned to attentively by the whole company present, neither did any one among them expresse any dislike of his proposal. Yea moreover a certain person among them named *Cosinus*, who was the Chief enemy of the Pagan Superstition, freely confessed the vanity and impotency of the Idols which they had served, and added that a plurality of Gods contradicted human reason: concluding that One only God was to be worshipped: But whether the Religion professed by the *Queen* should be admitted, that he desired them further to consider of. As soon as he had ended his speech the whole Assembly unanimously cried out, Let the Idol-Gods be taken away, and the Religion of *Christ* professed. But *Cosinus* added moreover, That he thought fit that the *Queens* Chief Priest *Paulinus* should be admitted to give an account of the *Christian Religion* professed by him: which when they heard, they might more advifedly proceed.

6. Hereupon *Saint Paulinus* was sent for, and required to expound to them plainly and sincerely the Nature, qualities and condition of the Religion professed by himself and the *Queen*. This task he cheerfully undertook, and with a discourse

full of prudence and zeale, began with an invective against the Idol-Superstition in practice among them, shewing that the Gods which they worshipped were at the best but mortall and finfull men unable to help, and many of them meer fictions of mens brains, or wicked impious Spirits, which fought no other thing but the eternall perdition of their Worshippers. Then he demonstrated that the Creatour of Heaven and Earth could be but one only God, the Principle and End of all things. Yet that, notwithstanding this Unity of Nature, there was in the Deity such a fecundity of divine perfections, that three Subsistences or Persons were to be distinguished, which three notwithstanding are but one God. That among these, the second Person the Eternal son of God out of infinite Love to Men lost in sin and misery, had mercifully taken out Nature on him, and by his humiilty had exalted us, by delivering a Law full of sanctity and perfection, which Law he confirmed with his own death, by which he made himself a sacrifice of atonement for our Sins: And after death by his own power restored himself to life, and in the light of many hundreds of Witnesses ascended gloriously into heaven, thereby in his own person giving an assured proof that those who believed in him and lived according to his Law, should by the same power be raised from death, to live for ever with him in happiness incomprehensible. That Christians therefore having such infinit obligations to *Christ* their Saviour, joyfully protest, and are not ashamed to worship him who was willingly crucified, since by a death so full of torment and shame he made them for ever free from all shame and torments.

7. What hath been hitherto recounted, is conformable to *Saint Bede's* relation: But the successe of *Saint Paulinus* his Discourse shall be declared in his own expression. After this, saith he, *King Edwin* having first consulted with the most eminent in wisdom among them, asked them singly one by one what opinion they had of this Doctrine and new manner of Worship, of which they had never heard before. Hereto *Cosius* the Prime Pontife presently answered: Doe thou, O *King*, consider how this Doctrine newly preached before us is to be esteemed: for mine own part I declare upon assured knowledge and experience, that the Religion which we have professed hitherto has in it neither virtue nor profit at all. There is not any of your subiects that has been more diligent and zealous in the service of our Gods, then myself: yet there are very many who have received far greater benefits and dignities from you then I have: Now if our Gods were of any power or gratitude they would surely

Bede. l. 2. c. 10.

surely

surely be most kind to them by whom they are best served. It remains therefore, that if in your opinion she advises largely given us, how new soever, be indeed better and of more profit, we will, without delay admit them.

should without delay admit them.
8. To this dissenting persuasion of Coish another of the Kings Nobles being added, The present life of man upon earth compared with the time following, whose end is uncertain to me, seemed to me as if, whilst your Majesty are feasting with your Nobles in the winter time in a room warmed with a good fire, whilst cold winds and tempests do rage, a silly sparrow entering into the room at a window should presently fly out at another opposite to it: During that moment of time in which he passes through the room, he feels not the bitterness of the winter, but immediately the enters into the tempestuous cold, and flies out of your sight, for a short moment: present life of man appears for a short moment: our lives follow, what woe before it, we are thereby ignorant of. Therefore if this shall our Prince can give us any certainty what shall befall us after this short life, it deserves to be embraced.

9. These and such other Discourses passed among the Kings Counsellours and Ancients of the Assembly. to which Cusi again adjoyned, that he was desirous to heare Paulinus one more discourse to this point, of the God whom he preached. Which being done by the Kings command, Cusi cryed out, It is not of late only that I have understood that the Gods worshipped by us are nothing worth: because the more I studiously I sought for Truth in their service, the lesse I found. Now therefore I openly professe that in this mans discourse the Truth appears manifestly, and such a Truth as is able to conferre on us the Gift of life and eternall hap-
pines. Therefore my counsell is, O King, that without delay our Temple and Altars, from which we neuer received good, may be cursed and given to the fire.

29 and given to the fire.

30 10. In conclusion, not to be tedious, the King openly and plainly professed his offense to the Doctrine preached by saint Paulinus, and renouncing his former Idolatry acknowledged that he received the Faith of Christ. And having demanded of the foreaid Pontiffe, to whom the care of profaning the Altars, Temples and ground about them dedicated to Superstition, should be committed. His Answer was To none but my self: For what is more fit to be a pattern for others in doing these things which in the time of my self I worshipped, then my self, now that by wisdom newly inspired by God I see their vanity. And having said this, immediately leaving his Superstition, he defired the King that he might be furnished with arms and a horse: which having mounted, he bafined to defray the Idols. In which manner he came to declare publicly his deferving his former profanation: For it was against their Superstitious Law for a Pontiffe to carry arms, or to ride except upon a mare. Thus being girt with a sword, and having

a lance in his hand, mounsed likewise on the Kings horse he went to the Idal-Temples. When the common people saw this, they thought him out of his wits: but he went on however, and when he was come to the Temple he professed it by casting into the lance which he held in his hand, shewing great joy for the knowledge of the true God which he had newly learnt. And having done this, he commanded his companions to destroy and burn to the ground the Temple and all buildings belonging to it.

all buildings belonging to
11. The place where this Assembly was held and Idols destroyed is thus described by the same *Saint Beda*; *Men show the place where the Idol-temple formerly stood. It is not far from York, towards the East beyond the River Derwent, and it is in this day called Godmanningham, where the forefathers Persecute, by Divine Inspiration, persecuted and destroyed the Heathen Arians which himself had consecrated. The memory thereof has likewise been conserved ever since Saint Beda's time, being still called Godmanningham, or the mansion of the false Heathen Gods. Yet some Antiquaries ascribe an higher original thereto, as far as the ancient British and Roman times: For they conceive that the town called Delegravia (which in the British tongue signifies an Idol) was anciently seated here.*

12. Hereto accords this Observation of Camden in his perambulation through these parts, *I do not doubt, faith he, but that in the times of the Britains there was a famous Oracle, when Superstition, spread through all Nations, had more strongly possessed the minds of the ignorant inhabitants. But when Paulinus preached Christ to the Northumbrians, Cyprian was the Pontiff of their Pagan Ceremonies; having embraced Christian Religion, was the first who by casting a lance into it, profaned the Temple, a Mansion of impurity there.*

XV. CHAP.

2. 2. &c. King Edwin Baptised: and great numbers of his Subjects.

1. **K**ING Edwin though perfectly converted, deferred his Baptism to the year following which probably he did to the end he might have more companions of his apostles. *Same Bede* thus relates King Edwin with all the Nobles of his kingdom and great multitudes of the common people received the Faith and Lever of Regeneration (or Baptism) in the eleventh year of his Reign, which was the year of our Lords Incarnation fix hundred twenty seven, and about the hundred and eightieth after the coming of the English into Brittain. He was baptizd at York, on the Holy Feast of the Paschal Solemnity, the day before the Ides of April, in the Church of Saint

Peter

Bedl. 2. c. 13.

Camden in
Britant.

XV. ЧНА

A.D. 617.

Ref 1.5.14.

Peter the Apostle, which, during the time of his instructing in the Faith, he commanded to be suddenly erected for that purpose.

2. This Church for the quicker dispatch was at first built of wood: and though of a good capacity, yet it was too narrow to receive all that flocked to Baptism: among which are named *Offrid* and *Edfrid*, the *Kings* Sons born to him by his *Queen Quenkerza* whilst he was in exile.

Id. 16.

3. In the same City of Turk (saith Saine Bede) he assigned the Episcopall See to his Teacher and Prelat Saint Paulinus. And presently after his Baptism, upon the proposall of Saint Paulinus, he took order for the erecting a far larger and more magnificent Church in the same place: and in the midst of the New Church was inclosed the Oratory built before. The foundations therefore being prepared in a large square on all sides of the former Oratory, the Churches building went on with great diligence.

14.11

4. How wonderfully King Edwin good counsel drew the rest of his Subjects in other parts to seek instruction in *Christian Faith* thus described by the same Author: It is reported that the people fervour to embrace the *Christian Faith*, and their desire to be initiated by baptism was so great, that on a certain time when Saint Paulinus attending the King and Queen came to a certain country Palace of theirs at *Town* called *Adreign* (or rather, *Adreign*, now *Tevern*, seated in the utmost parts of *Northumberland*) he was obliged to stay there thirty six dayes spending that while time from morning till evening at catechising and baptizing such as desired to be born in the River Gleni, which is found not far off this village was ascertained in the times of the famous King, who made there abode in another place called *Melmin*, (but now *Melkild*). In the same country of the *Bermicun*, not far from that place there was a *Town* called *Cadmon* called *Halyfen* (or *Holy Stone*) where there report is, that in the Primitive Church of the Saxons Saint Paulinus baptised three thousand persons.

Condensation
Nucleation

Ed. 12.5.14.

5. But to a more plentiful harvest did *Saint Paulinus* reap in the other Province, of *Deiri*, containing *Yorkshire*, &c. For thus *Saint Beda* professes his Story: In the Province of the *Deiri* where for the most part *Saint Paulinus* made his abode with the King, he baptiz'd greater numbers in the River *Swale* which passes by a village called *Cataraft*: For as yet in the infancy of that Church *Oratories* and *Fairs* could not so soon be built, *Notwithstanding* at *Campeidan*, where the King had a Royal Mansion, he erected a Church, which afterwards the Pagans by whom King *Edwin* was slain, set on fire together with the town adjoining. In stead of which the following Kings built themselves another in the Territory called *Loidin* (or *Leeds*.) *Notwithstanding* the Altar belonging said the Church escaped.

the fire, because it was of Stone : and it is so this day kept in the Manastery of the most Reverend Albot Trumwulf, which is seated in the forest Elmere. This place Campodon is the same which now is called Almond-bury, but the true name is Almonbury, saith Camden, from a Church built there, which was consecrated to Saint Alban by Saint Paulinus the Apostle of the Saxons. And to this day the black colour of the Stones remaining of its ruines doe testify its burning.

6. Among the persons baptised by *Saint Paulinus* we must not omit three *Royal Infants* which *Queen Ethelburga* bore to *King Edwin*, concerning whom *Saint Bede* thus writes, *In the time following there were baptised by him other children of King Edwin by his Queen Edilburga. Their names were, Edilbime, Edilfrida a daughter, and another son called Wilfra: of which the two former were taken out of this life whilst they were in their white robes of baptism, and were buried in the Church at York.*

XVI. CHAP.

2. 2. 3. Christianity received in Lincolnshire.

4. 5. *Saint Iustus Arch-bishop of Canterbury dying : Saint Honorius succeeded him : who is consecrated by Saint Paulinus.*

1 **N**EITHER was the piety of *King*
Edwin and zeale of *Saint Paulinus*
 confined to the *Provinces* on the *North-side*
 of *Humber*; but their effects pall'd over
 that *River*; the year following into the
Province of the *Counties* of *Lincolnshire*;
 For thus constantly to *Saint Beda*, writes
Florilegius. In the year of *Grace* fix hundred
 twenty eight the *Arch-bishop Paulinus*
 converted to the Faith of *Christ* the *Province* of
Lindisfa, which lies on the *South-east* of the
River Humber. And the first baptiz'd by him
 was *Blecca* governour of the *Prime City* thereof
 (*Lindocolina*) with all his family in which
 City he likewise built a Church, which
 Church (saith *Saint Beda*) was of stone, of
 exquisite work: the *Ros* thereof either by ne-
 gligence or by hostile violence is cast down, but the
 walls are yet standing: and every year in that
 place miraculous cures are wrought, to the
 great benefite of those who in devotion vi-
 sit it.

2. The same *Saint Beda* also testifies that the Pious King *Edwin* accompanied *Saint Paulinus* in this devout labour, and was present when he baptised a very great multitude in the River *Trent*. Concerning the Faith of the inhabitants of this

XVI. Сн.

7 | A.D. 623.

d Florigen - hâc.

ch! Sed. 1.2.c.16.

Id. *Ibid.*

Province _____

Province belonging to the kingdom of the Mer-
cians, faith he. It was sold by a certain Abbot
and Priest call'd Beda of the Monastery of Peter-
tanes, a man of great integrity, that an ancient
man had assured him that he himself was one of
those who had been baptised by saint Paulinus at
Mid-day, King Edwin presene: and that
a great multitude were also baptised with him
in the River Trent near a City call'd in the En-
glish tongue Tiovalfingacestr. The same man
was likewise wont to describe the shape of the said
Holy Bishop, that he was a man of a tall stature,
but some what bowing, that he had black hayre,
a lean face, a nose somewhat rising, that he was
very slender, and with his aspect begetting both
veneration and terror in the beholders. He had
likewise attending him a Deacon call'd James,
who was a man very illustrious in Christ and
his Church, who lived to our very times.

Camden in
Cotian.

3. We read likewise in Camden that in the
Province of Nottingham at the same time a
Church was built and consecrated to the Blessed
Virgin at a town call'd Southwell: the which
Church, as the same goes, was erected by Pau-
linus: first Arch-bishop of York, when he baptised
the inhabitants of this country in the River
Trent. He conjectures likewise very pro-
bably that this Southwell was the same City
of the Mercians which saint Beda calls Tio-
valfingacestr.

Harpsf. sec.
7. c. 7.

4. The same year dyed s. Iustus Arch-
bishop of Canterbury after he had administered
that See three entire years. He was a Bishop,
faith Harpsfeild, of such integrity that the
Name of Iustus may seem to have been given him
rather to honour his virtues, than as belonging
to his family. Which virtues were acknowledged
to be in him, and wonderfully cherished by Pope
Boniface the fourth (rather fifth) who likewise
by his Letters exhorted him to consummate to the
end his so excellent course of piety. He ended this
mortal life the fourth day before the Ides of No-
vember: and was buried in the Church of Saint
Peter and Saint Paul, near to Saint Augu-
stin.

Bed. l. 2. c. 13

5. His Successour in the Archbishopsrick was
Honorus, who indeed deserved all Honour
for his piety and zeale in preaching the
Gospeil. When he was to be ordained, he came to
Saint Paulinus, who mett him in the City of
Lincoln, where he was consecrated the fifth Pre-
late of that See after Saint Augustin, faith
saint Beda. Hereby it appears that Saint Pau-
linus either had before this received his Pall,
or at least a power of ordaining the Prime
Arch-bishop in case of vacancy, without the
assistance of any other Bishops. Which Pri-
viledg, considering the penury of Bishops
at this time, was by Pope Honorius shortly after
conferred on each of those two Sees, in these
terms, That when either of the Arch-bishops
should leave this world and return to his Creator,
the survivor might ordain another in his place.
This appears in the Letters of the said Pope to
King Edwin and Saint Paulinus, written five
years after this. Notwithstanding this or-

dination of Honorius to the Arch-bishopsrick
seems to have been conferred on him not
the same year that saint Iustus dyed, but
the year following: during which time
probably such Faculties were sent from
Rome.

XVII. CHAP.

1. 2. &c. Of Penda the cruell King of
the Mercians: His War against the West-
Saxons.

1. AFTER such hopefull beginnings of
the Gospeil in the kingdom of
the Mercians, the progresse thereof was inter-
rupted by the violence of Penda, King of
those Provinces, a Prince of an ambitious,
turbulent and cruel nature, and one who
professedly bore an irreconcilable enmity
to Christian Religion. He is by some Au-
thors esteemed the first King of the Mercians:
For Crida (descended in the tenth degree
from Woden, the Idol-deity of the Saxons,) about
the year of Grace five hundred eighty five
invading the midland Provinces of this
Island, layd the first foundations of that
Kingdom. To him succeeded his Son Wibba,
who by fire and sword enlarged the bounds
thereof. After him reigned Ceol (whole
daughter Queenburga was the first wife of
King Edwin:) and he dying, Penda, a Son
likewise of Wibba, inherited the Crown, and
more then all his Predecessours rendered the
Name and power of the Mercians formida-
ble to all their Neighbours. The former Prin-
ces are said to have contented themselves
with the Title of Dukes: and Penda to have
assumed that of King.

2. He was according to William of Malms-
bury, fifty years old when he ascended the Throne,
which was in the year of our Lords Incarnation
six hundred twenty six: a Prince illustrious for his
descent, active and vigilant in war, and who
by frequent excursions into his Neighbours Pro-
vinces, had nourished and much increased his
boldnes: but withal he was even fanatically Rea-
sons in his Pagan superstition and impiety. There-
fore as soon as he was possessed of the Kingdom,
being impatient of rest, and not regarding how
great a crime an unjust war was, he invaded the
neighbouring Cities, disturbed the bounds of
his confining Saxon Princes, and filld all the
Provinces about him with tumult and ter-
ror.

3. In the third year of his reign, in which
happned the Conversion of Bleeca Gov-
ernour of Lincoln, he broke into open war
against King Egil and Queiselm Kings of
the West-Saxons: and beleaguere the
City of Cirencester belonging to them.
To raise which siege they gathered a great

army

XVII. C.

A. D. 619.

Malmsbur. l.
1. de Regib.Florib. lib.
1. lib. 1. c. 13.
Huntingd.Camden in
Psalms.

XVIII. C.

A. D. 619.
Bed. l. 2. c. 13.

army, and came to battell: which was fought
a whole day together with extreme fury,
each army having abjured flight: so that
only want of sight sever'd them. The next
morning, both sides being much weakened,
by the intercession of persons of more mo-
deration, they entered into conditions of
peace, and retired.

4. Cirencester, where this battell was fought,
is the same ancient City which Ptolomy calls
Corinium, Antoninum, Cornovium, and the Bri-
tains, Cair-Cori: It is seated in the Province
of the Deirani (Gloucestershire) at the River
Corin, now call'd Churn. The ruins of the an-
cient walls containing a circuit of two miles,
show it to have been a large City. It belonged
to the West-Saxons: for we read how Penda King
of the Mercians besieging it with a numerous
army, was discomfited by King Egil the West-Saxon
King. Yet it came afterward into the power of
the Mercians, and so remained till the English
Monarchy.

XVIII. CHAP.

1. 2. King Edwin Tufa, or Ensigne of the
Crosse.
4. Canwal King of the Scots: his devout
veneration of the Crosse.
5. Customs of subscribing Charters with the
Crosse: now began.

1. THE V S tumults and bloodshed raged
in the Province of the Gospeil faith
s. Beda, there followd so great peace through all
the parts of Britany to which the Empire of
Edwin extended, that according to the vulgar
saying, If a woman alone with her new-born in-
fant should travel through the whole Island from
sea to sea, she might do so without the least
danger. And such solicitude the King shewd
to procure the commodity of his Subjects, that in
most places where he saw any fresh spring rising
near the High-ways, he would for the refresh-
ment of travellers cause brassen vessels with pro-
visions, (caucos) to be sett upon posts, which no
man would presume to mak use of beyond neces-
sity: such was the greatness either of their fear or
love to him. The Majesty likewise and splendour
in which he lived was so great, that whether so
ever he went Ensigns were carried before him, and
this not in war-time only, but likewise in peace.
Moreover in his progresse both through Cities
and country that kind of Ensign which the Ro-
mans call'd Tufa, and the English Tuf, was born
on high before him.

2. This Ensign, according to Lipsius was a
Ball or Globe, which Augustus used as a Mark
of Monarchical Sovereignty. But Christian Em-
perours and Kings were accustomed to fix a
golden Crosse upon the said Ball, as we see

in many of their ancient Coynes: Particu-
larly in those of the Emperor Heraclius and
his Son, who the same year that King Edwin
was baptised recovered the Holy Crosse which
Cassius the Persian King had taken from Je-
rusalem: after which time the Veneration of
Princes thereto much encreased.

3. Particularly of King Edwin we read that
he bore with him a Crosse of Gold, which his
Queen Ethelberga after his death carried with
her into Kent. Neither can his reverence to
that Sacred Ensign of our salvation be doub-
ted of, since his Master and Prelat s. Pauli-
nus caused many Cresses to be erected
through the Kingdom. One of which Camden
testifies to have been lately extant at Deuf-
borough (Dunburgum) a town in York-shire on
the river Calder, with this Inscription, Paulinus
preached and celebrated (Malle) here.

4. Neither can this veneration of the
Crosse be imputed to these Roman Missioners,
as if they had first introduced it into this
Island, for besides many Examples already
mentioned, our Historian Hollinshead will
inform us that Canwal King of the Scots in
the year of Grace five hundred sixty nine, was
carried with such devotion to the Holy Crosse, that
whether sever he went, he made it be born be-
fore him: and both when he mounted on horse-
back and descended, he prostrated himself be-
fore it, and reverently kissed it, as his attendants
likewise did (according to the fore mention'd
example of S. Alban.) That Crosse was of silver,
to which was fixed the Image of Christ crucified:
and this Inscription was upon it, The glory of
Christians. He commanded likewise a Wooden
Crosse to be sett upon the tops of Churches, over
the gates of Castles, Cities and most eminent
Towers.

5. From the same respect proceeded the
practice of subscribing Charters and other publick
Writings with golden Cresses and other like sacred
marks, which continued in use, faith Ingulius,
to the dayes of s. Edward the Confessor. And
Selden adds, That it was not rashly or without
cause that Writings and Instruments for con-
veying Lands, &c. were generally signed with
such sacred Marks: since Supreme Princes did
usually carry round Balis with Cresses (Stauropho-
ros globulos) as testimonies of their Sovereignty.
For so Suidas relates of the Emperor Iustinian,
that he carried in his left hand a globe with a
Crosse for a sign that by his Faith in the Crosse he
became Lord of the Earth. The like inten-
tion, no doubt, had King Edwin in carrying
his Tufa before him, signifying that he ascrib-
ed to the Vertue of the Holy Crosse, and his
Faith in Christ crucified, all the Empire which
he possessed.

Camden in
Yorkshire.Hollingsh. in
vol. 4. f.
160.

Ingulfs. f.

A. D. 633

XIX. CH.

XIX. CHAP.

1. 2. A Controversy about Easter
3. 4. &c. An Irish Synod determining the said Controversy. Of S. Lefsean, S. Munnu, &c.

A. D. 630.

Brit. de fest.
etab. ad
A. M. 4791.

L. lib.

Ado Vienn.
Chron. etab.V. fer. in
Primord.
f. 959.

said saint was for the Old custom. Then Subne Son of Demnail, and Duke of the Region Huar-marcha said, Why doe you expect so long this filthy Leper? But Abbot Lefsean answered him, O Duke, doe not speak ill of Saint Munnu, for though he be absent in body, yet in Spirit he is present here, and no doubt wheresoever he is he hears what thou hast said, and our Lord will avenge upon thee the injury of his servant. Now the same day before even Saint Munnu came to the Council: and the company went to meet him. And when Saint Lefsean and Saint Munnu saluted one another, Duke Subne was likewise present, and asked Saint Munnu his benediction. To whom the Saint of God said, Why dost thou ask the benediction of a Leper? I tell thee for certain that when thou speakest to us of mee, our Lord himself blushed at the right hand of his Father: For I am a true member of Christ, who is my head: now the head is sensible of every injury done to any member. Wherefore before this Month be ended some of thy kindred shall kill thee, and cut off thy head: and cast it into the River Bernu which shall never appear more. And so indeed it came to passe: for the same Month his Brother's son killed him near the River Blathach, and his head was cast into the River, according to the Prophecy of the Man of God.

4. After these words, S. Munnu said to Abbot Lefsean before the people: It is time the Council were ended, that every one may return to his own home. We have a contention about the Order of the Paschall Solemnity: let us dispatch it in a word, and pronounce Sentence in the Name of our Lord. I here offer thee, O Lefsean, the choice of these three things: Let two Books, one of the old Order, and one of the New be cast into the fire, and we shall see which of them shall escape burning. Or let one of thy Monks and another of mine be shut up together in a house, and fire set to it; we shall then see which of them shall be delivered. Or let us goe to the grave of the Monk Iustus lately dead, and restore him to life: and he shall tell us which of the two practices is best, and let that be observed this year.

5. After these proposals of S. Munnu, S. Lefsean said, We will not contend with thee, being assured that so great are the merits of thy labours and Sanctity, that if thou shouldst command that Mountain Marga to come into this White field, or this White field to remove to that Mountain Marga, God would not delay to doe it for thee. Now they were in the White field at that time, over which the Mountain Marga hangs. After this, the people consenting to these Saints, returned to their houses. Or (as it is more fully expressed in another Copy) after they all had professed their consent to the Holy man Munnu, they returned home joyfull.

6. Which consent, it is to be feared was to the Old erroneous Order: although Cumman in his Epistle to the Abbot Sergen affirms that in the said Council the Bishops decreed that the year following the Paschall

A. D. 619.

Id. Ib.

Solemnity.

A. D. 632.

A. D. 632.

H. P. fer. in
Brit. de fest.
etab. ad
A. M. 4791.V. fer. in
Primord.
f. 959.

solemnity should be celebrated together with the Paschall Church. But it appears from Bishop Fisher's observation that they kept Easter differently from the Roman practice: for he adds, That year in which the Council was assembled seems to have been the six hundred and thirtieth according to the Christian account, which year the Irish following the Cycle of eighty four years, kept Easter day being Sunday on the first of April, which was an entire week before the time presented in the Alexandrine Cycle of Nineteen years (Enneadecateride) received by the Romans: Whereas the year following, there intervened a full Month between the two accounts: for the Irish kept Easter on the one and twentieth of April, and the Romans on the four and twentieth of March.

7. Notwithstanding the summary deciding of this Controversy in the fore-said Irish Synod, called the Synod of Leny from the place where it was kept, to which the White field belonged, and in which the Arch-bishop of Ireland presided: yet many there were unsatisfied, being desirous to explore the Order observed at Rome: For the fore-named Cumman in his Epistle to the said Abbot Sergen writes thus: We sent to Rome certain persons of whose prudence and humility we had experience, as children to their Mother: Who by the Divine Will had a prosperous voyage thither, and three years after returned to us. And there according as they had heard, they saw all things, to be: yea they were now more assured having seen, then they were before upon report. There they observed the Paschall Solemnity in the Church of Saint Peter, in the company of a Grecian, converted Jew, a Scythian and Egyptian, all which were their companions in the same lodging: Which Paschall Solemnity was a whole month distant from ours. The same men before the Feast protested to us, that upon their knowledge Easter was celebrated through the whole world the same day it was at Rome.

8. The same Bishop Fisher moreover testifies that the fore-said Abbot Lefsean with fifty others went to Rome this year about the same affair, immediately after the Synod of Lechen (or Leny:) where he was ordained Bishop by the Pope, and moreover constituted his Legat in Ireland: Where after nine years he dyed. So that probably he and his companions were the same mentioned in the Letter of Cumman.



III. Part.

XX. CHAP.

1. Erpenwald King of the East-angles converted: and for this made a Martyr.
2. 3. &c. Letters of Pope Honorius concerning the Paschall Solemnity, &c.

1. A Nother proof of the piety and zeale of King Edwin to propagate the Faith of Christ beyond the limits of his own kingdom, was given by him in the year of Grace six hundred thirty two, in which he dealt effectually with Erpenwald the Son of Redwald King of the East-Angles to renounce vain, impure Idols, and not only himself to receive the Faith and Sacraments of Christ, but to induce his Subjects to doe the like. Neither did his zeale want a good effect, for Erpenwald, laith William of Malmesbury, embraced an incorrupt Christianity. But the propagating the same right Faith among his Subjects was hindered by his death: for not long after his profession of Christianity, laith S. Beda, he was slain by a certain Pagan named Ricbert, and thence it came that that Province continued three years longer in Heathenish Error. He is deservedly stiled a Martyr, because it was for his Religion, and his care to introduce it into his kingdom that he was slain by the procurement of that great Enemy of Christ, Penda King of the Mercians, as Huntingdon affirms.

2. This year according to Baronius, King Edwin sent Messengers to Rome, desiring Pope Honorius to send Palls with to S. Paulinus Arch-bishop of York, and to Honorius Arch-bishop of Canterbury. To which request the Pope consented, returned an Answer by letters the Kings, and with them sent the two Palls.

3. These arrived in Britanny the year following. Now in his Letters to King Edwin called by S. Beda, exhortatory Letters (the Copy of which is recorded by him) after congratulating with him for his piety and zeal, he wish a fatherly charity incites him to persevere continually and advance in the Faith of that saving truth which he had embraced. Adding withall, that at his request he had sent two Palls, for the two Metropolitan, Honorius and Paulinus, with a Faculty enabling each of them by his authority to subrogate another when either of them should depart this life. This privilege he granted as well out of his affection to the King, as in consideration of the great distance between Rome and Britanny.

4. At the same time likewise Pope Honorius wrote letters to Honorius the new Arch-bishop of Canterbury, in which, laith S. Beda, he renewed the Decree mentioned in the former letter, That when the Arch-bishop of Canterbury or York should dye, he who remained alive, being of the same degree, should have power to ordain another in the place of him who was dead: that it might not be necessary to weary themselves with

A. D. 633.

XX. CH.

A. D. 632.

Bed. 2. c.

Malm. de
Reg. Ang. 5.

Bed. ib.

Huntingd. l.
Baron.
A. D. 632.A. D. 632.
Bed. 2. c. 17.

Ib. c. 18.

V u ij sending

sending to Rome through so far extended spaces of land and sea for the ordaining an Arch-bishop. He further signified that he had sent him a Pall, and another to S. Paulinus for the same purpose. The Exemplar of this Letter is likewise extant in S. Bede.

5. Moreover the same year Pope Honorius wrote to the Scots touching their Exort about Easter: for thus writes the same Author: The same Pope likewise directed Letters to the Nation of the Scots having found that they erred in the observation of the Paschal solemnity: whom he earnestly exhorted not to prefer their own reason, being inconsiderable for their paucity, and living in the utmost bounds of the world, before all other Churches both ancient and modern through the whole world, and consequently that they would not celebrate another different Easter, contrary to the Paschal computations and synodal Decree of the Universal Church.

6. The success of which Letters is thus declared by B. Nier, That these admonitions were not unprofitable partly collect from Bede, who relates how the Scots dwelling in the southern parts of Ireland by the advice given them from the Bishop of the Apostolic See were taught to observe Easter after the Canonical Rule; and partly from Cumman who lived at the same time, and in his Epistle to Segeni Abbot of the Monastery of Hye writes thus touching the first admitting in Ireland the great Cycle of the Alexandrins consisting of five hundred thirty two years, composed of the multiplication of nineteen (or the Cycle of the Sun) into eight and twenty (the Cycle of the Moon) The first year, saith he, in which the Cycle of five hundred thirty two years was received by our country-men. I myself received it not, but held my peace, neither daring to discommend, nor commend it But after a year was past, I consulted the Successor of our Holy Fathers Albin Bishop, Queran of Cloen, Brendin, Neffan and Lugid, who being assembled in the field of Lena made a Decree, that the year following Easter should be celebrated the same time with the Church Universal.

7. By this narration of Cumman it seems that in the synod of Lena two years since, at least the more sound and considerable part of the Irish Ecclesiasticks determined to conform to the general practice of the Church: but that those inhabiting the Northern and more rude parts continued refractory. Which the Abbot Lasean signifying to the Pope, occasioned the writing of these Letters in which the Church of Ireland in general is not taxed, but only some part of it, for the Papal expression related by S. Bede is this, I am informed that certain persons of your Province in opposition to the Orthodox Faith, do endeavour to renew an Heresy already antiquated, &c. It was so of old in Asia, for not that whole Province even of Lesser Asia, but some particular Churches in it obstinately maintained the Error of the Quarto decimani.

XXI. CHAP.

1. 2. &c. King Edwin slain: and acknowledged a Martyr, &c.
3. His Queen Eithelburga returned into Kent.

1. **W**Hilst these contentions were agitated among the Scots, who desired to draw the Britains into the same tradition; the English-Saxon Churches flourished wonderfully, Christian Faith having changed their manners, heretofore extremely barbarous, but now exemplary to the whole world for their Modesty, Justice and Charity, especially in the Kingdom of the Northumbrians, in which, saith William of Malmesbury, there were no domestic thieves, no treacherous under-miners of conjugal chastity, no fraudulent usurpers of other mens Estates: which happiness is to be attributed to King Edwin's care. For this large extended Empire was limited by Justice and peace, which there mutually kissed each other. And thus felicity had been accomplished, but that an immature death unfortunately snatched him from his country. His death indeed which hapned this year, was most deplorable to his country, but most happy to himself: For the chief blessing promised him by the forementioned Divine Oracle, remained alone not yet accomplished, which was after many temporal Crowns, one that was eternal. The manner how he attained it, is now to be declared.

2. We have before shewd how Cadwall Prince of Northwales for his valour and good conduct against Eithelfrid King of the Northumbrians was chosen King of all the Britains. After his death his Son succeeded in the same power called by Writers severally, Cadwallin, Cadwalla, and by Saint Bede, Carduella, but the Britains call him Cadvallu. Now there hapned a Controversy between him and King Edwin, saith Florilegus, which could not be decided without war. Whereupon they came to a battell, in which Cadwallin was put to flight, and lost many thousands of his Soldiers. King Edwin therefore having obtained the Victory, marchd with his Army into the Provinces of the Britains, burning their Cities, destroying the inhabitants, till at last he brought under his Dominion their three kingdoms of Demetia, Venedotia and Menavia.

3. Cadwallin seeing his power thus broken, enters into a league with the potent King of the Mercians, Penda, by which both of them conspired to the destruction of King Edwin: Cadwallin was a Christian, and Penda a violent Pagan, yet the Christian Prince was in his manners and cruelty far more barbarous and cruel then the Pagan. Wherefore

ioyning

ioyning all their forces together, they invaded King Edwin's Territories.

4. The time and success of this war is thus describ'd by S. Bede: King Edwin, saith he, had now reigned seventeen years most gloriously over the English and Britains: of which he spent six years in the service and spiritual warfare of Christ. Then did Carduella King of the Britains rebell against him, and was assisted with the auxiliary forces of Penda the potent Prince of the Mercians, who governed that Kingdom with variable fortune the space of two and twenty years. They came at length to a furious combat in a place calld Hethfeld, in which King Edwin was slain on the fourth day before the Ides of October, and the year of our Lords Incarnation six hundred thirty three, in the forty eighth year of his age: and his whole army was either slain, or dispersed.

5. In the same battell was also slain King Edwin's son Offrid, a little before his Father. And because this war was managed by him in defence of Gods Church and Christian Faith against his barbarous enemies, our Ancestors have always esteemd King Edwin a Saint and Martyr: so that his name deservedly enjoys a place in our Martyrologe on the fourth of December: Where likewise it is sayd that a Church was anciently consecrated to him in London, and another in Somersetshire at a Town calld Brewe. His head, saith S. Bede, was brought to York, and buried in the Church of S. Peter the Apostle, begun by himself, but finished by his Successor Oswald. It was layd in the Porch of S. Gregorys Pope, by the preaching of whose Disciples he had received the Word of life.

6. What followed the death of this Blessed King is thus further related by the same Author: At that time there was made a most grievous slaughter in the Church and Nation of the Northumbrians, inasmuch as one of the Leaders was a Pagan, and the other, because in his nature barbarous, more cruel then a Pagan. For Penda with his whole Nation was devoted wholly to Idols, and ignorant of Christianity. But Carduella (or Cadwalla) though in name and outward profession he was a Christian, notwithstanding in his mind and manners he was so very barbarous, that he spared neither sex nor age, but like a raging wild beast, with cruel torments killd all he could meet with. A long time he ranged through the country, every where exercising his savage cruelty, determining to root out of the Land the whole Saxon race. Neither had he any regard to Christian Religion newly planted among them: For such was, and to this day continues the malice of the Britains, that they set at naught the Christianity of the English, with whom they will no more communicate, then with Pagans.

7. To this horrible slaughter may be added the most inhuman murder of King Edwin's second son Edfrid born to him by his former Queen Eithelburga, and baptizd by S. Paulinus: which Edfrid, saith S. Bede, being thereto compell'd by necessity, fled to Penda King of the Mercians,

by whom he was afterward slain contrary to his promise confirm'd by an Oath, during the reign of Oswald.

8. What became of the pious Queen Eithelburga, the same S. Bede thus declares: The affairs of the Northumbrians being brought to this miserable state (saith he,) immediately after this slaughter S. Paulinus (seeing there was no security but in flight) took with him the Queen Eithelburga whom he had at first conducted thither, and fled with her into Kent, where he was honourably received by the Arch-bishop Honorius and King Eadbald. He came thither under the guard of Bassus a most valiant soldier of King Edwin; and with the Queen there was her daughter Henseld and her son Pulfrea, together with liff the son of Offrid, both whom she afterward sent into France, recommending them to the protection of King Dagobert, out of the fear she had of Eadbald and Oswald Kings of the Northumbrians. And there both these infants dying, were buried with such honour as became their Royal birth and such innocent Lungs of Christ. The Queen likewise carried with her great store of King Edwin's most precious jewels and Vestments, and among the rest a great Crosse of gold, and a golden Chalice consecrated for the ministry of the Altar: Both which have to this day been kept in the Church of Canterbury.

XXII. CHAP.

XXII. CH.

1. 2. S. Paulin administers the Church of Rochester.
3. He repairs the Old Church of Glasstonbury.
4. 5. His Death: and Translation.
6. 7. &c. Queen Eithelburga retires into a Monastery: Her happy death.

1. **S**aint Paulinus having been thus in duty obliged to conduct his special charge, the Queen, in safety to her own Country left not for all that his flock deprived of a good Pastor: For according to S. Bede's narration, he recommended the care of the Church of York to James his Deacon (of whom we have already made mention) a holy man, and very observant of Ecclesiastical Order. He remained in the said Church a long time, and by teaching and baptizing recovered from the Devils power very many souls. There is a village near Cataract, where he most usually made his abode, that beares his name to this day. He was very skillfull in Church Musick, and therefore when peace was afterward restored, and the number of Christians augmented, he became the Master of Ecclesiastical Singing, according to the custom of Rome and Canterbury: and in the end full of days and merits he followed the way of his fathers.

2. In the mean time S. Paulinus was not without employment in Kent. The Church of

Rochester,

Recheſter, ſaith S. Bede, being vacant, becauſe Romanus who had been Preſbit there had been drowned in paſſing the ſea towards Rome, whither he was ſent by S. Iuſtus Arch-biſhop to conſult with Pope Honorius about Eccleſiaſtical affairs. S. Paulinus therefore at the invitation of the Arch-biſhop Honorius and King Eadbald undertook the charge of it: till in his due time he went to heaven there to reap the fruits of his glorious labours. And at his death, he left in the ſaid Church the Pall which he had received from the Pope.

Antiquit.
Glaſton. 44.

3. We read in the Antiquities of Glaſtonbury, That S. Paulinus, who had been Arch-biſhop of York, but then was Biſhop of Recheſter, the third ſon of S. Iuſtus who had been conſecrated by S. Auguſtin, came to Glaſtonbury, where he dwelt a long time, and made the walls of the old Church to be built from the top to the bottom of timber (whereas anciently they were made of wattle, &c.) and to be covered with lead. And thus that Holy Oratory remained in the ſame plight till the time that the Church was burnt (in the days of King Henry the ſecond.) Such care had that holy Biſhop, that without prejudicing the ſanctity of that place, an addition ſhould be made to it: becauſe We find mention of this Church thus repaired by S. Paulinus in the Charters granted to it by King Ina in the year of Grace leaven hundred and four, and of King Canutus above three hundred years after that: both which Charters are ſaid to have been confirmed and ſigned in the ſame wooden Church.

Ap. Malms-
bury de Reg. 1.
c. 11.

Bed. l. 3. c.

4. Concerning S. Paulinus nothing occurs in our Eccleſiaſtical Records till his death which happened in the year of Grace ſix hundred forty four, the ſixth day before the Ides of October, ſaith S. Bede, after he had held the Biſhoprick of Recheſter nineteen years and one and twenty days. He was buried in the ſecratory of S. Andrew the Apoſtle, which King Ethelbert built from the foundations in the City of Recheſter.

Ap. Eſſeygreu.
in vi. S.
Paulin.

5. The opinion of his ſanctity was great after his death, and the memory of it remained in that Church many ages: for thus writes the Author of his Life: When Gundulph was Biſhop of Recheſter, Launce the Arch-biſhop pluck'd quite down the Church of S. Andrew, and built a new one, at which time he took out of the ground the bones of S. Paulinus, and put them honourably in a box. Now among others then preſent there was a certain Matron grievouſly afflicted with an infirmity of body, but much more burdened with a certain crime. She coming to the ſepulcher of S. Paulinus, there with great devotion offered her vow to God, That if by the merits of S. Paulinus ſhe might be freed from her diſeaſe, ſhe would never more commit that ſin, in which ſhe then lived: and preſently ſhe was reſtored to health. This Translation was on the fourth day before the Ides of January, on which day his Anniverſary ſolemnity was obſerv'd in the Church of Recheſter. His Memory is celebrated both in the Engliſh and Roman Martyrologes on the tenth of October. In his place Honorius the Arch-biſhop of Canter-

Martyrol.
Engl. 10. 08.
Bed. l. 3. c.

bury ordaind Ithamar, deſcended from a family which was native of Kent, but in learning and piety equals his Predeceſſor.

6. As for the Widow-Queen Ethelburga, after ſhe had diſpos'd of her Children, the love to whom was the only worldly affection remaining in her heart, ſhe determin'd to ſhutt it entirely to temporall things, and to employ in a Religious ſolitude all her thoughts and deſires upon heaven and God alone. Which intention of hers being known to her Brother King Eadbald, he piouſly aſſiſt'd her vow, and aſſign'd her a place remov'd from the noiſe of the Court, where ſhe might with much commoditie execute her Religious deſign, and moreover beſtow'd on her a village call'd Liming, where ſhe built a Monastery, and for ought appears was the firſt Widow among the Saxons which with a Religious veyl (receiv'd from S. Paulinus) conſecrated her ſelf to ſerve our Lord. S. Parker moſt unſkilfully calls her a weyl Virgin: thinking perhaps that none but Virgins might take a Religious Veyl: Whereas S. Hierome expreſſly ſays, that both Virgins and Widows, who in ſcorn of the world had vow'd themſelves to God, diſaſſer their hair to be cut off by the Mothers of the Monaſteries, and afterward went not in contradiction to the Apoſtles ordinance, with their heads uncovered, but bound and weyl'd.

Antiquit.
Britan. in
Gloster.

Hypocrit. 13

7. Which ſacred veyl was not ſuch an one as women ordinarily wear, of a light tranſparent ſtaff made of a courſe weal, had to thick that mens ſights could not pierce it. True, entire, and pure Virginal Chaſtity, ſaith Tertullian, ſeats nothing ſo much as its own ſelf. It will not ſuffer the eyes even of vices. It ſhies to the veyl as the head to a helmet, yea as to a ſhield to proteſt its onely good from the darts of Temptations and Scandals, againſt ſuſpicions and whiſpers. And concerning this Veyl S. Ambroſe has this expreſſion, Let men lift up the eyes of their minds and bodies, and conſider this congregation of modeſty, this aſſembly of integrity, this Council of Virginity: here are no curious ribbons to adorn the head, but an ignoble veyl, yet enabled with the exerciſe of chaſtity: here all arts to ſet forth beauty are abandoned.

Ternall de
Veland. Virg.
c. 14.Ambroſ. cent.
ymach. 113.

8. This excuſion may be pardon'd, being occaſion'd by this firſt example in our Saxon Story. But this was an example which preſently after was imitated by thouſands: Almoſt every year we ſhall read of Virgins haſtning out of the world to live with Chriſt, of Monaſteries erected, encloſures eſtabliſh'd, and God moſt purely and devoutly ſerv'd: All which continued almoſt a thouſand years in the eſteem and gratulation of all Chriſtians, till an Apoſtate Friar ſolicited a Preſſed Virgin for his luſt to break her vow of chaſtity, and by that example the habitations of Piety became expoſed to the rapines and luſts of a ſacrilegious generation.

9. This Religious Widow after that by Poverty, chaſtity and ſubiection of her Will

ſh.

Martyrol.
Engl. 10.
10. 08.

XXIII. C.

ſp. B. 13.

ſhe had aſcended to the Perfection of Divine Love, ended at laſt her Mortality. Her Memory is celebrated in our Martyrologe on the tenth of September, where ſhe is ſtiled a Mother of many Virgins and Widows, becauſe many ſuch by her example undertook the ſacred Inſtitute of a Religious Profeſſion.

XXIII. CHAP.

1. 2. &c. The Geſts and Martyrdom of S. Livinus.

About this time hapned the Martyrdom of S. Livinus, who though not born in Britanny, may yet challenge a place in this Hiſtory. The Summary of his Life is thus deſcribed by Aubert Miraeu: Livinus was born of a noble Race in Scotland (he means, Ireland.) His Teachers were firſt a worthy Preiſt call'd Benignus, afterward the Great S. Auguſtin firſt Biſhop of England, by whom alſo he was baptiz'd. The ſame Holy Biſhop exalted him likewiſe to the Order of Preiſthood: in the diſcharge of which Office he behaved himſelf ſo worthily that not long after the Scots (or Irish) choſt him for their Arch-biſhop. But he after awhile, leaving his Vicar in Scotland a man of eminent ſanctity, call'd Silvianus, who was his Arch-deacon, being moved with the Zeale of preparing the Goſpell in other Countreys, took with him three of his Diſciples, Felian, Helis and Kilian, ſailed into Flanders, and entering into a Monastery at Gant lately built by the Holy

Biſhop S. Amand, he was there kindly entertained by the Abbot Floribert, and his Brethren. Three years before ſt at S. Bavo had been there buried at whoſe monument great miracles were wrought: And for this reaſon S. Livinus ſtayd there thirty days, celebrating Maſſe continually upon his Sepulcher.

2. After thus departing from thence to execute the Office of preaching, he by his inſtructions, example and Miracles converted a world of Infidels to the Faith of Chriſt. But certain impious perſons, who hated our Lord and all piety, perceiving ſuch great multitudes brought by the Holy Biſhop to a Religious life, and a contempt of their former Vices and Errors, perſecuted him wonderfully. Neither did they deſiſt from their malice, till having ſeiz'd upon him, they cut out his tongue, which they caſt to be devoured by dogs: Which notwithstanding was miraculoſly reſtored to him. Yet not mollified with this, they at laſt, having wounded him grievouſly in ſeverall places, murdered him at Eſcha a village in Flanders, in the year of Grace ſix hundred thirty three, or at ſome reckon, the year following.

3. This S. Livinus is to be diſtinguiſhed from another (almoſt) of the ſame name, call'd Levinus, or Lebwinus, a companion of S. Willibrord and S. Swibert: who likewiſe finiſh'd his Life by Martyrdom near Geneve, and is ſtiled the Apoſtle of Savoyne. But he was a Saxon, as we ſhall declare toward the end of this Century. Whereas S. Livinus of whom we now treat, was an Iriſhman. His Memory is celebrated in the Engliſh and Gallican Martyrologes, on the twelfth of December.

Martyrol. Gal.
& Angli.
12. Decemb.

THE



THE
FIFTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAPTER.

1. 2. *Of Osric and Eanfrid succeed King Edwin: Their Apostacy from Christianity.*
3. *Osfrid succeeds his Brother Eanfrid.*
4. 5. *Letters of Pope Honorius.*

A. D. 634.



RETURNING to the Kingdom of the Northumbers, we shall see nothing but spectacles of misery, a Nation desolated, a Church torn in peices, and nothing but horror and confusion. Yet in a short time all these tempests will be allwaged, and so great a peace and order will return both to the Kingdom and Church by another pious King, that even the losse of King Edwin will be fully recompenced. But first let us view the present calamities, thus sett down by S. Bede.

Vol. I. 31. v. 1.

2. After that King Edwin was slain in battle (saith he) Osric the son of his Uncle Elfric, who by the preaching of S. Paulinus had been imbued with the Sacraments of our Faith, took upon him the Kingdom of the Deirs. As for the Kingdom of the Bernicians (for anciently the Nation of the Northumbers was divided into these two Provinces) that was possessed by Eanfrid the son of Edilfrid, born in the same Province. Now we

have already declared that during the whole course of King Edwin's reign the Sons of his Predecessour Edilfrid attended by great numbers of the Nobility, retired themselves among the Scots and Picts, where they lived in banishment. And they were instructed in Christian Religion professed by the Scots, and purified by the Grace of Baptisme.

3. As soon therefore as their Enemy King Edwin was dead, they were permitted to return into their country, and there the elder of them, Osric became King of the Province of the Deirs, and the second Eanfrid, of the Bernicians. But both of them were no sooner invested with the marks of a temporal Kingdom, but they renounced the Sacraments and badges of the Heavenly kingdom, with which they had been initiated, and so their eternall ruine polluted themselves with the filth of their former Idiatry.

4. But divine judgment quickly overtook them both: for they were slain in a short time by the impious hand of Cedwalla King of the Britains, whom Almighty God made the instrument of his iust severity. For the elder of them Osric having rashly besieged the said King in a certain town the summer following, the King made an unexpected furious ally, and in a moment destroyed both him and his whole army. After which Cedwalla possessed the whole Kingdom of the Northumbers, not as a victorious King, but a furious Tyrant, for he tore it in peices with the tragically slaughters committed by him. At

III. Part.

X x

length

to the chief among the Scots, by whom himself and his followers had received the sacrament of Baptism, earnestly desiring them to send him a Prelat, by whose teaching and ministry his subjects might be instructed in the true Faith, and enjoy the sacraments of it.

3. The Scots to whom he sent, were not such as S. Bede calls Scots of the Southern, but Northern country, that is, not such as inhabited Ireland, the ancient Native country of Scots, but the Northern parts of Brittany, and were mingled with the Picts: For among them it was that both himself and his Brethren had remained many years during their banishment, by the testimony of the same Author.

4. Those to whom King Oswald sent, complying with his desire sent him out of their country a Preacher, call'd by some Writers German. But his coming took not that effect which was desired and expected: Whether it was that he was a man of a rude disposition, so that he could not comply with the humour of the Saxon Nation, or with not well acquainted with their tongue he found too great tediousness and difficulty in converting with them, or that he was impatient of labour; what ever the cause was, finding little profit in his endeavours, he shortly returned whence he came, and in a publick Meeting of those who had sent him gave this account of his deserting to suddenly his employment, saith Saint Bede, by telling them that no good could be wrought in that Nation to which he had been sent, by reason they were men of a rough, barbarous and incorrigible nature.

5. Notwithstanding this mans endeavour to excuse himself by disparaging the Saxons, yet did not that Assembly of Scottish Clergy desert from their intention to endeavour the satisfaction of King Oswald: Whereupon (saith S. Bede) there was a great debate in the Council about the cause they were to take for that purpose for they had an earnest desire to contribute to the salvation of that Nation, seeking it at their hands, though they were somewhat troubled that the Preacher sent by them had not been received.

6. It fell out happily that in this Assembly there was present among others one call'd Aidan, a man of an humble, charitable and meek spirit, who earnestly interceded for the ignorant rude Saxons: advising withall that such Missioners should be chosen as could comply with the rudeness of the Nation, insinuating into their minds, &c. Aidan's discourse pleased the whole Assembly: and himselfe was judged most proper to succeed in this Apostolick employment. Him therefore they sent: and he was received by King Oswald with all kindness & joy.

7. He was by Profession a Monk, educated in the famous Monastery of Hye, which had a superiority over all other Monasteries of the Picts a long time, and also enjoyed supreme jurisdiction in all Ecclesiastical affairs, saith the same S. Bede:

Adding, that the said Island of Hye or Iona, of right pertained to Brittany, from which it was divided by a very narrow sea, but by the freight of the Picts inhabiting the adjoining continent, it had many years before been bestowed upon the Irish Monks, by whose preaching they had received the Faith of Christ.

8. From hence it was that the holy Preacher Aidan came into the Kingdom of the Northumbrians, having first been consecrated Bishop at the time that Segenim a Priest was Abbot of the said Monastery. Now Aidan (saith S. Bede) was a man of eminent meekness, piety and moderation; having withall a Zeale of God, though not perfectly according to knowledge: For following the forementioned erroneous custom of his own Nation, he observed the Paschal Solemnity from the fourteenth Moone to the twentieth, which Error though according to the iudgment of Baronius it was no light one, yet did not exclude that Nation from the Churches Communion. It had indeed been oft condemned by Ecclesiastical Councils: but since it regarded only external Rites, and not Degrees of Catholic Faith, it was a while tolerated, till the Truth could be more perfectly discovered to that people. Neither indeed could the Scots be justly reckoned among the Quartodecimani, condemned by the Council of Nice, for as they did not celebrate Easter after the Roman custom; yet neither did they after the Jewish.

9. S. Bede therefore thus excuses this holy man: I can neither commend nor approve Aidan for that he did not celebrate Easter in the due time: which he did either out of ignorance of the Canonical account, or if he knew it, would not conform thereto because he was unwilling to contradict the practise of his own nation. Yet in this I do much approve him, that in observing Easter after his own fashion, he neither in his heart believed, nor openly venerated or taught any thing different from us, for he kept it only in memory of the Passion, Resurrection and Ascension of the Mediator of God & men, Jesus Christ. Moreover the day celebrated by him was not, as some do erroneously think, the same fourteenth Moone which the Jews observed on what day of the week soever it fell, for he always kept it on a Sunday falling between the fourteenth Moone and the twentieth, to show his belief of our Lords Resurrection which happened on the first day of the Week, and likewise to show his hope of our Resurrection, which he believed, as the Church also doth, shall befall likewise on the first day of the week, or Sunday.

10. This is the only defect imputed by S. Bede to Aidan the Scottish Monk and Bishop. In all other regards he acknowledges him Orthodox, agreeing in the common Faith of the Catholic Church. Yea moreover he was esteemed by him not only free from error or vice, but a great example of virtue and holiness. And particularly, saith he, among other good precepts of vertuous living, he left to Clergy-men a most wholesome example of abstinence and continence. (Now it is well known that by abstinence S. Bede understands an austere life, consisting in a contempt of delicacy in food:

and

and by continence, an abstaining not only from all unlawfull sensual delectations, but those also which to others would be lawful in a Matrimonial State.) He adds, That the thing which most commended his Doctrine to all, was that as he taught so forb himself, and all that belonged to him practised in their lives. For he neither loved, nor cared for any contentments of this present world.

11. It is very probable that from his Example proceeded the custom in Brittany, not only of abstaining from flesh, but also fasting on Fridays, which is not practised in Catholic countries abroad: Though he then added Wednesdays also to that austerity: For thus S. Bede writes, At that time Religious men and women, informed by Aidan's examples, through the whole year prolonged their fast till three of the clock after noon on Wednesdays and Fridays, except only in the Paschall time.

12. Moreover Aidan, being himself a Monk, came out of the School of S. Columba in the Monastery of Hye, who left behind him Successors of his own Institute, men eminent for their great continence, Divine Love and Regular Observances. Their only defect was that in the celebration of the Paschal Solemnity they followed different accounts and Cycles. And no wonder, since being seated as it were out of the world, none took care to send them the Synodal Decrees touching the Paschal Observance. So that they were informed therein no further then as they could learn from the Prophetick, Evangelick and Apostolick Writings, according to which they diligently observed the Duties of Piety and Chastity.

13. These Monks therefore being according to the Institute of S. Columba, to continued many years: and to distinguish them from the Monks in Kent, who coming from Rome followed the Rule of S. Benedict, our Writers began to call the Benedictines, Black Monks, from the colour of the Habits which they then generally wore: Whereas these Columbian Monks either wore white garments, or of the natural colour of the fleece. Notwithstanding we read that S. Wilfrid in a Synod publicly professed that himself was the first who commanded the Rule of the most Holy Father S. Benedict to be observed by Monks in the Northumbrian Kingdom. But whether his command extended to Monasteries founded there before, or only such as himself had built, I leave to the disquisition of others.

14. This Holy Bishop Aidan received the See of his Bishoprick in the Isle of Lindesfarne, seated among the Bernicians in the most Northern coast of the Kingdom of the Northumbrians: Which is a little Island, saith William of Malmshurgh, and is now by those of that country called the Holy-Island. This Isle S. Aidan who was a lover of Silence made choice of for his See, despising the pompe and populosities of York. But besides the advantage of solitude and silence, another Motive inducing S. Aidan to chuse that Island seated in the German Ocean, might probably be, because the Bernicians, a people

hitherto more rude and ignorant stood in greater need of his care: And besides it was easy for him, from thence by ship to visit the other Province of the Deiri.

15. S. Aidan moreover having accepted this See, did according to the example of S. Augustin, erect there a Monastery. This is attested in this manner related in an ancient Manuscript of the Monastery of Evesham, cited by the R. F. Clement Reyner in the Appendix to his Apostolat: The Holy King Oswald and S. Aidan Bishop and Monk, did first settle an Episcopal See and Order of Monks in the Church of Lindesfarne, according to the relation of S. Bede, about the year of our Lords Incarnation six hundred thirty five, and the thirty ninth after the coming of S. Augustin. Which See and Order continued there together the space of two hundred forty and one years: For then the Church of Lindesfarne was totally destroyed by the most barbarous Infidel Danes, and the said See and Order translated from thence to Conk Chester.

16. Besides this, severall other Churches were built in many places among the Bernicians, saith S. Bede, and the people flocked with joy to hear the Word of God. King Oswald likewise bestowed possessions and lands to maintain the Monasteries, in which English Children were instructed by Scottish Teachers both in lower and higher Studies and also in the Observance of Regular Discipline: For those who came to preach were Monks. At the same time likewise the famous Monastery of Hagulfstad is said to have been founded, in the place where formerly was seated Axeladunum, now called Hexham, near the Picts wall where also in following times was an Episcopall See.

17. The like care and Munificence the Holy King Oswald shewed in his other Province of the Deiri: where he not only finished the Noble Church of S. Peter in York, begun by King Edwin: but likewise erected severall Schooles for the education of youth in learning and piety: For which purpose he commanded more Monks to be sent out of Scotland, who, saith S. Bede, came in great numbers year after year into Brittany, and with great devotion preached the Word of Faith in the Provinces subject to King Oswald, and those among them who were Priests, administered likewise Baptism to such as had been instructed.

18. An admirable example of piety, zeale & Christian Humility, the same Author relates of this blessed King: Who, saith he, as soon as S. Aidan was come, humbly and cheerfully hearkened to his admonitions, and took great care and diligence to found and dilate the Church of Christ through his whole Kingdom: Where it often happened that a most beautiful spectacle was represented for whilst the Bishop, who was not perfectly skilled in the English tongue, was preaching, the King himself would be the Interpreter of the Heavenly Word to his Officers and servants: for he during his long exile had fully learned the Scottish Language.

19. Now how Almighty God given with outward blessings recompensed this good

King

A. D. 635.
Huntingd. l. 1.
f. 31.

King's piety, and how according to the encrease of Faith his Empire also was encreased, Huntingd. thus declares: King Oswald, faith he, being formed by the institution of saint Aidan, as he made progress in the Graces of his mind, so did he likewise in the extent of his Rule, beyond all his Predecessors. For all the Nations of Brittain, Brittain, English, Picts and Scots became subject to his Dominion. And yet though he was so high exalted, he was humble and mercifully kind to the poor and strangers.

IV. CHAP.

IV. CHAP.

1. 3. *Ec. S. Birinus converts the West-Saxons: His Miracles.*

6. 7. *Ec. K. Kingcils converted, and baptised: Dorchester appointed the Episcopall See: And Canons under a Rule placed in it.*

10. 11. *Ec. A great Controversy about S. Birinus his Relicks.*

A. D. 635.
B. d. l.

THE same year was happy likewise to the West-Saxons; which happines how it arrived, S. Beda thus declares: At the same time, faith he, the Nation of the West-Saxons, anciently called Gewissa, in the reign of Kingcils, received the Christian Faith by the preaching of Birinus a Bishop, who with the advice of Pope Honorius, came into Brittain, having promised in the presence of the same Pope, that he would disperse the seed of the Gospel in the inmost parts of Brittain, where never any Teacher had gone before. Upon which promise, by command of the same Pope, he was consecrated Bishop by Asterius Bishop of Genua. His coming into Brittain to preach the Gospel to the West-Saxons hapned, (faith Ethelwerd) six years after the same King Kingcils his fight against Penda King of the Mercians at Cirencester; which fight we recounted in the year of Grace six hundred twenty nine.

Fox A. G. and
Mon.

2. This Apostolick Mission of S. Birinus our Lord approved by a Divine Miracle. Which because it powerfully manifests the Faith preached by him to have been Orthodox, and ancient grave Authors have attested it, inasomuch as even John Fox after he had related it, adds, Of this there are so many Witnesses who constantly avow it, that it is to mee a great wonder, I will not doubt to give the Narration of it from Birinus, who cites for it William of Malmesbury, Huntingd. Florentinus, Matthew of Westminster, &c.

Barn. h. c.

3. I have thought expedient, faith he, to describe here one of the Acts of S. Birinus a wonderful Miracle becoming an Apostolick man, which is omitted by S. Beda. It was thus. The Holy man being arrived to the shore of the Brittain Sea, and ready to take ship celebrated the Divine Mysteries, offering to God the Sacrifice of the Saving Host, as a Viaticum for himself and follow-

ers. After which, the season being proper, he was hastily urged to enter the ship; and the wind serving that they sailed speedily, when on the sudden Birinus called to mind that he had left a thing infinitely precious to him, which by the urging blast of the Sea-men having his mind other ways busied, he had left behind him at land. For Pope Honorius had bestowed on him a Pall, or Corporal, upon which he consecrated the Body of our Lord, and afterwar'd used to wrap in it a particle of the said Sacred Body, which he hung about his neck, and always carried with him; but when he celebrated Masse, he was wont to lay it by him upon the Altar. Armed therefore with Faith, he by Divine inspiratio went down from the ship into the sea and walked securely upon it to the shore where finding what he had left behind, he took it and in like manner returned to the ship which he found standing still immovable, whereas a little before he had left it sailing extreme swiftly. When he was entered into the ship, not one drop of water appeared on his cloathes: which the Mariners seeing, kneeled before him and worshipped him as a God; and many of them by his preaching were converted to the Faith of Christ.

4. This custom of carrying with them the consecrated Body of our Lord was practised from the beginning of the Church, many proofs whereof are in Tertullian, S. Cyprian, S. Ambrose writing of his Brother Satyrus, S. Augustine, &c. which prove custom. Faith Baronius, at the fervour of Religion introduced, so Religion as holy hath in latter times forbidden it. Formerly firm Faith incited to the doing that which Reverence afterward dissuaded. In both cases Gods faithful people deserve commendation: as we read both the confidence and the modesty of the Apostles praised in the Gospel, both when they were forward to want our Lords presence for a moment, and likewise when S. Peter desired his absence, saying, Lord, goe from mee for I am a sinful man.

5. S. Birinus being thus arrived in Brittain, with an intention to visit the inmost rudest parts of the Island, according to his promise to Pope Honorius, he found at his landing to full a harvest, that, as William of Malmesbury says, he thought it a folly to goe any further, or to seek out sick men whom he should cure, when as in the place where he already was, there were not any sound. Thus it hapned to S. Birinus, as it had formerly to S. Augustine, who being sent to the Desert in the North, stayd at the very entrance into the Island in the South. He has notwithstanding found a more favourable esteem among Protestant Writers then S. Augustine did, thought both taught the same Doctrine. For B. Godwin calls him a man of great Zeal and devotion; and Camden says he was illustrious for his Sanctity even to a miracle, &c.

6. At his first coming, S. Birinus addressed himself to King Kingcils: to whom he with a modest boldnes expounded the summe of the Christian Faith, which he was come so far to preach for his salvation. The Doctrines of Christianity were not now become strange even among the Pagans.

Id. ibid.

Godwin's
anal.
Camden in
Dubois.

in

A. D. 635.

in Brittain: But withall it fell out very happily that at the same time the most vertuous and Victorious King of the Northumbers Oswald (as S. Beda files him) was then present at the West-Saxon Court, being come thither to demand King Kingcils his daughter for his wife. This pious King gave his royal testimony to the Truth of the Doctrine preached by S. Birinus, which was suitable to that received in the whole kingdom of the Northumbers: And this he did so effectually, that King Kingcils submitted his judgment to the King and Bishop, desiring to be conducted to the gate which opens into Heaven. Hereupon he was sufficiently catechised, and after that admitted to Baptism: in which by a pious commerce King Oswald became spiritual Father to him whose daughter he presently after married.

ingr. v. B. m.

Id.

Id. l. 1. c. 7.

Id. l. 1. c. 7.

7. The King being thus converted, the whole Province generally followed his example: for, according to S. Birinus his Acts, the people hastned in great troops to hear the Bishop preach, and with their hearts humbly embraced the Doctrine taught by him. And no wonder: for besides the sanctity and innocence of the Preacher, God was present with him to confirm his Doctrine by Miracles. One particularly is recounted in the said Acts after this manner: There was in the Province a certain ancient Woman who a long time had been deprived both of her sight and hearing: To her it was suggested by revelation that she should repair to the Holy Bishop for her cure. She delayed not therefore, but took with her a Guide to conduct her. The Bishop therefore seeing the womans piety, immediately made the sign of the Crosse upon her eyes and ears, whereupon both her sight and hearing were restored to her.

8. The Christian Faith being thus spread in that Kingdom, both the Kings, faith S. Beda, assigned to the Holy Bishop the City called Dorinca, to be his Episcopall See: Where severall Churches were erected and consecrated, and great multitudes gained to Christ: after which he went to our Lord. This City Dorinca is the same which is now called Dorchester, not the principal town of Dorsetshire, but another of that name seated near Oxford: Which at this time belonged to the West-Saxons, but afterward passed to the Mercians.

9. This Holy Bishop not being by profession a Monk, instituted in his Church at Dorchester a Community of Canons, who lived in a kind of Regular Observance, and according to S. Gregories directions, imitated the summe of the Primitive Church during the Apostles times, wherein not any of them esteemed that which he possessed to be his own, but they had all things common. In the said Church this Holy Bishop and seven and twenty of his Successors continued the space of four hundred fifty seven years.

10. Fifteen years S. Birinus laboured with great fruit in cultivating this our Lords vineyard: and at last in the year of Grace six hun-

dred and fifty received his reward, on the third of December, on which day he is commemorated in our Martyrloge. He was buried, faith S. Beda, in the same City (or Dorchester): and severall years after his sacred Body was translated into the City of Winchester by Hedde Bishop of the same City, and reposed in the Church of the Blessed Apostles S. Peter and S. Paul.

11. This passage of S. Beda was cause of many troubles in ages following, inasomuch as the See Apostolick was oft appealed unto to decide the Controversy raised between the two Churches, which contended earnestly whether of them were possessors of his Relicks. The summe of which controversy though hapning in a far remote age, yet pertinent to the present subject, I will here deliver, that I may shew the esteem which the Monuments of our Holy Ancestors deserve at our hands.

12. S. Birinus, as hath been said, instituted in his Church at Dorchester a Colledge of Canons Regular, which lived in a Community under a certain Rule: Which Colledge in process of time was seized upon by other Canons, called seculars, who dividing the revenues among themselves, each of them lived and enjoyed separately his portion. But in the Reign of King Steven, by the procurement of Alexander Bishop of the Diocese the Regulars were restored. These men bearing a great respect and devotion to their Prime Pastor, and Founder, whose Body they were periwaded still remained among them, by Letters demanded leave of the Pope to place his Relicks more decently and to adorn his Monument. Hereupon the Pope (Honorius the third) wrote to Steven Langton then Arch-bishop of Canterbury and Cardinal to examine all things well, and accordingly proceed in satisfying the said Canons: The Arch-bishop committed the affair to the diligence and prudence of the Arch-Deacon.

13. Then broke out the pious contention between the Monks of Winchester and Canons of Dorchester. Those of Winchester placed the summe of their cause in the testimony of saint Beda. But they of Dorchester produced severall witnesses, and among the rest a certain Canon who deposed up in Oath that a former Canon called William in his hearing oft protested that by Vision in sleep a certain man appearing to him had commanded him to search such a sepulcher in the Church of Dorchester before the Altar of the Holy Cross, and that there he should find the Body of S. Birinus. Whereupon search having been made by the Abbots permission, and in his presence together with the Canons, they found a Bishops Body entire, with two stoles and other Episcopall ornaments, of a red colour silk: together with a Crosse of metall upon his breast, and a Chalice a little below it.

14. Moreover in further confirmation they added proofs of severall miracles as of a certain young man deaf and dumb cured

A. D. 635.
Martyr. Angl.
1. Decemb.

B. d. l. 3. c. 7.

A. D. 635.
Martyr. Angl.
1. Decemb.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

Id. ibid.

there: who affirm'd that he was commanded in a vision to repair to that. And being cured at the Sepulcher of *S. Birinus*, he spoke in the English tongue. Whereupon one of the *Canons* said in a jeasting manner, *He who taught thee to speak was no Courtier, otherwise he would have taught thee a better language.* And three days after he spoke perfectly both in French and English. Other Miracles also were alleged, as of a blind man receiving sight; a leper cleansed; and two dead persons restored to life, &c.

15. As to the testimony alleged from *S. Beda*, the *Abbot* answerd, That *Historians* doe not relate all things from their own sight, but oft by hear-say: Therefore *S. Beda* might have been misinform'd: and for a proof that he was so, the *Abbot* acknowledged that the Body of a certain Bishop called *Berinus*, the tenth from *S. Birinus*, had been translated to *Winchester*: Which body had been buried in a corner of the Church near the dore: a place unfit for the Prime Patron of the See. He added, that after the Invention of *Saint Birinus* his Body a certain Anchorite a holy man named *Mathew*, living at *Malinswell* near *Oxford*, heard a certain voyce saying to him, *Birinus* under the pavement, *berinus* behind the dore. He concluded, that since many Miracles were wrought at *Dorchester*; and not any at *Winchester*, this was a certain proof that the Sacred Body had not been translated.

16. Notwithstanding all which allegations, yet would not the *Arch-deacon* presume to pronounce sentence in favour of the *Canons*: but sent a particular relation of all the *Acts* to the Pope: Who in a Second Letter expressed so much deference to the single authority of *S. Beda*, that he would not determine the Controversy: but gave order for another Search to be made in the Church of *Winchester*, and an enquiry whether any like Miracles had been wrought there by the same *Saints* Intercession demanded by devout persons, &c. But what proceedings were further made in the matter, and whether the Controversy were decided, does not appear in any of our *Authors*. Probably permission was given to both Churches to shew honour to the *Saint*: since it was likely, and very ordinary in such Translations, to divide the Relicks.



V. CHAP.

1. 2. &c. *Sigbert* after his exile, King of the East-Angles.
5. 6. &c. He sends for *Felix* to convert his Kingdom: who is made Bishop of the East-Angles: His Piety, &c.
10. *Quichelm* King of the west Saxons baptiz'd: and dy'd.

THE year of our Lord six hundred thirty six, as it was mournful to the Eastern Church, for then did the Saracens possess themselves of the Holy City *Hierusalem*. So was it joyfull & happy to the Kingdom of the East-Angles in *Brittany*, who were then again converted to the Christian Faith, and held it more constantly then they had done in the days of *King Redwald* or his Son *Erpenwald*: For now *Sigbert* deservedly surnamed *Pious*, reigned there, to whom that Kingdom was beholding for learning, and the Province for the Christian Faith: Who after a Monastick profession was assumed to the Royal Purple, and that purple adorned with *Martyrdom*.

1. This *Sigbert* was not, as *Piet* supposes, a Son of *King Redwald*, but only a half Brother to *Erpenwald* by the Mother, as *William* of *Malmesbury* testifies: And being very gracious among the Subjects for his virtues in the Reign of *Redwald*, was commanded (as heretofore *Edwin* had been) to depart the Court, least his eminent probity and endowments should prove prejudiciall to *Erpenwald* heyr to the Crown.

2. *Sigbert* being thus through envy expelled the Court, left the Province and Island also, and sayd into France, where civility, learning and Religion flourished. He had not yet given up his name to *Christ*: but he was naturally of so good a disposition, that any thing that was good would easily make an impression in his mind. To qualify the anguish and tediousness of his banishment, he gave himself to the study of human learning, and by inquisition into Natural causes, he was lead to the knowledge of the First Supreme Cause.

3. His most frequent conversation was with learned men: among which the most eminent were *Desiderius* Bishop of *Cahors*, as appears, faith *Piet* by mutual Letters between them still extant in the Monastery of *Saint Gall* among the *Switzers*: and *Felix* a *Burgundian* Priest, who afterward became the Apostle of his Countrey the East-Angles. By discourse with these learned and pious men he quickly perceived the vanity of Idols and Pagan Rites, how unprofitable and noxious to mens soules were the Gods worship'd by

Heathens and how impossible it was that there should be more then one Eternal Uninterrupted God, Governor of the World. This foundation layd in his mind, easily prepared it to admit the Light of the Gospel, which once kindled, was never after extinguish'd. He received Baptism from the said *Felix*, filed in his Life a Bishop: who thereby gave him a Title to a far better Kingdom.

5. In the mean time *King Erpenwald* dyed, having been slain by one of his Pagan Noble men, at the Instigation of *Penda* the cruel King of the *Mercians*, as hath been sayd. After whose death *Sigbert* succeeded in the Kingdom. Who as soon as he was King made it his prime care to introduce among his Subjects the Christian Faith and civility of the French: For which purpose he call'd out of France his Spiritual Father *Felix* the *Bishop*: Who coming into *Brittany*, first address'd himself to *Honorius* Arch-bishop of *Canterbury*, by whom he was sent to preach the Gospel to the East-Angles. *Mr Parker* says that *Honorius* first consecrated him Bishop, and then directed him in that Mission: But the Author of his life affirms that he was a Bishop before his coming: So that the reason why at his first coming he address'd himself to the Arch-bishop was, because not having received his Mission immediately from the See Apostolick, he could not according to the Laws of the Church exercise jurisdiction within the Arch-bishops Province without his permission. Now if any one shall object the coming of *Aidan* out of the Monastery of *Hy* without expecting orders either from within or without the Island, *Saint Beda* will solve the difficulty by declaring, that the said *Iselef* Hye, or Iona, did always enjoy for its Governour an Abbot, who was a Priest, to whose Jurisdiction that whole Province, and even Bishops themselves were subject: the like example being nowhere else to be found: But the reason of it was, because the first Apostolick Teacher of that Nation was not a Bishop, but only a Priest and Monk.

6. *Felix* now Bishop of the East-Angles went to *Sigbert*, by whom he was received with great honour, and had assign'd him for the See of his Bishoprick, faith *Saint Beda*, the City call'd *Dumme* situated in the Province of the *Iceni*, or *Suffolk*. It is now call'd *Dunwich* (faith *Camden*): the greatest part whereof is swallow'd by the Sea, and almost reduced to a solitude: the Episcopall See many ages since having been transferred. At first it alone exercised the whole Jurisdiction over the Kingdom of the East-Angles: But Bishops the fourth Bishop from *Saint Felix*: growing old and sickly, and incapable to manage so large a Province, divided it into two Dioceses, constituting the other Episcopall See at *Norwich* or *Elmhulm*, now a small town.

7. The desire which *Saint Felix* had to serve our Lord in that Employment wanted not

good success, faith *Saint Beda*: for his labours produced manifold fruits in that Nation. For according to the happy omen of his name, he reduced the whole Province from its former infelicity and inquiry to the true Faith, to the works of Christian Justice, and the rewards of eternal Felicity. And as *King Oswald* assisted *Saint Aidan* by interpreting his speeches into a more intelligible language: So did *King Sigbert* to *Saint Felix*: being a stranger in the country. For *Huntingdon* writes, that *Sigbert* the Successour and Brother of *Erpenwald* was a most Christian King, and together with *Felix* the Bishop brought others to Christianity.

8. The same King, whom *S. Beda* calls a most learned and most Christian Prince, as by his example and command he lead his Subjects to the true Faith and works of Justice: So to establish the same Faith more firmly, he built Churches, adorned Altars, revered the Clergy and those who profess'd a more severe Christian austerity of life. Besides the Church belonging to the Episcopall See, he erected another at a town call'd *Babingley*, where *Felix* first entred that Province, and a third in a place call'd *Sharnburn*: Thus writes *Camden*.

9. Moreover remembring the inconstancy of his Subjects, who had more then once deserted the Christian Profession, the pious King *Sigbert*, faith *Saint Beda*, desirous to imitate the good orders which he had seen practis'd in France, instituted a Schoole for the instructing of children: wherein he was assisted by his Bishop *Felix*, who appointed Teachers and Masters according to the manner of *Rome*. And though *Saint Beda* mentions a School in the singular number only, which some interpret to be understood of the University of *Cambridge*: Notwithstanding our other ancient *Historians* affirm, that *S. Felix* instituted Schooles in severall opportune places, and by little and little reformed the barbarousnes of the Nation by introducing the civility of the Latin tongue, which was a benefit much to be celebrated, to bring a people formerly rude and fanaticke to rest the Sweetnes of human literature. This is the testimony of *William* of *Malmesbury*, in which *Florilegus* and *Huntingdon* doe joyn. And our modern Writers doe more particularly affirm that at this time a Schoole for the instructing young children was erected at *Flinton*, a Town which took its name from *Saint Felix*.

10. This same year *Quichelm* the Son of *King Gildas*, and partner with him in the Kingdom of the West-Saxons, follow'd the example of his Father in embracing the Christian Faith, and receiving the Sacrament of Baptism: but went before him to receive the crown of his Faith and innocence, for he dyed the same year, faith *Huntingdon*, and *Florentius* of *Worcester*: who adds, that he was baptiz'd by *Saint Birinus* in the City *Dorset*, by which he seems to

A. D. 637.

understand Dorchester the Episcopall See of S. Birmm.

11. King Oswald likewise the same year married Keneburge daughter to Kingcils: by whom the year following he had a Son called Egelwald.

VI. CH.

VI. CHAP.

1. 2. *Of the Gifts of S. Fursey.*
 5. 6. *Of his wonderfull Visions.*
 11. 12. *He builds a Monastery in Essex: which he recommends to his Brother.*
 13. *He goes into France: where he dyes: His Memory celebrated at Peronne.*

A. D. 637.

Vffer. in Ind.
etron.

Bidd. 1. 3. 19.

1. **I**N the year of Grace six hundred thirty seven Saint Felix Bishop of Dunwich received great comfort and assistance in his Apolotlick labours by the arrival of a stranger out of Ireland. This was Saint Fursey, who having spent many years in preaching the Gospel in his own country, came this year into Britanny, faith Bishop Peter.

2. Saint Beda relates the same more expressly, saying: Whilst Sigebert as yet held the reins of the Government in his hand, there came out of Ireland a holy man, named Fursey, illustrious both for his teaching and piety: who was desirous to spend the remainder of his life in a strange country, wheresoever he could find opportunity, the more perfectly to serve our Lord. This devout man coming into the Province of the East-Angles, was honourably received by the said King: and there he executed his usual employment of preaching, by which sign'd with his vertuous example he converted many Infidels to the Faith, and likewise strengthened in the same Faith and Love of Christ many who before believed.

Id. ibid.

Id. ibid.

3. Supposing it may be for the Readers edification, I will not neglect to set down here at large some of those wonderfull visions which in an Excess of mind our Lord revealed to him concerning the state of Soules after death: Which visions, faith Saint Beda, he himself would sometimes declare, but only to such as out of a desire of compunction asked him.

4. This holy man, faith the same Author, was descended from a most Noble family among the (Irish) Scots: but was much more Noble for the virtues of his mind, then his blood. From his very child-hood he carefully gave himself to reading holy Books, and practising Religious austerities: and, which most became Gods Saints, whatsoever good things he learnt by reading, he was solicitous to express in his practise.

5. To be brief, in proceffe of time he built himself a Monastery to the end he might more freely and without interruption attend to heavenly meditations. Where on a certain time falling into an infirmity he was rapt from his body, and in that Extasy, which continued from Evening to Cockerowing, he was favoured with the sight of troops of Angels, and the hearing the Hymns of Praises which they sung to our Lord. And among other particulars he was wont to relate how he heard them distinctly to chant these verses of the Psalm, The Saints shall goe from vertue to vertue: And again, The God of Gods shall be seen in Son.

6. Three days after being again in an Extasy he saw yet more glorious apparitions of Angels, and heard Divine Lauds, sung by them more solemnly: Moreover there were discovered to him very earnest contentions of wicked Spirits, who by many accusations of a certain siner lately dead endeavoured to stop his passage to heaven, but by reason the Holy Angels protected him, they could not effect their desire.

7. Now if any one desires to be more accurately informed up all these particulars, touching the madonious subtilty with which the Devils layd to the Mans charge, all his actions, idle words, and even his very thoughts, as if they had them written in a Book, as likewise severall others, some joyful, others sad which he learnt from the Angels and glorified Saints which he saw among them, let him read the Book of this Saints life, and I doubt not he will receive thereby much spiritual edification. Amongst all which I will select one passage to put in this History from which many may receive profit.

8. On a certain time being elevated in Spirit, he was commanded by the Angels which conducted him, to look down upon the Earth: whereupon bowing his eyes down ward, he saw as it were a darke valley under him in a very low bottom. He saw likewise in the air four fires, not much distant from one another. And asking the Angels, what fires those were, he was told that those were the fires which now inflamed the world and would in the end consume it. The first was the fire of Lying, when we doe not perform what we promised in Baptism, to renounce Satan and all his works. The second was the fire of Covetousnes, when we preferre worldly riches before the love of heaven. The third was the fire of Dissension, when we are not afraid to offend our neighbours, even for things of no moment. The fourth was the fire of Iniquity, when we make no conscience to rob or couzen those who are weaker then ourselves. Now these four fires encreasing by little, at last sign'd together, and became an immense flame. And when they approached near them, Fursey was afraid, and said to the Angel, Sir, behold the flames come close to us. But the Angel answered, Fear not, for since thou didst not kindle this fire, it will not burn thee. For though this flame seems to thee great and terrible, yet it vryes every one according to his Merits.

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so that the concupiscence which is in any one shall burn in this fire. For accordingly as every one being in the body, is inflamed by unlawfull pleasure, so being leapt from his body shall he burn by condign torment. Then he saw one of the three Angels which in both these visions had been his conductours, goe before the other, and divide the flame: and the other two flying on each side of him, which defended him from the danger of the fire. He saw likewise many Devils flying through the fire, and kindling war against the just. These malign Spirits pursued him likewise with accusations, but the good Angels defended him: And after this he saw greater numbers of blessed Spirits, among which some were of his own Nation, Priests, who had well discharged their Office, as he had heard by report: By these he was informed of many things, very profitable both to himself, and all who are willing to attend to them. When they had finished their speeches, and were returned to Heaven with the rest of the Angels, there remained only with Saint Fursey the three Angels mentioned before, who were to restore him to his body. And when he came close to the foresaid great fire, one of the Angels divided it as before. But when the Man of God was come to a dore which stood open among the flames, the Fierce Spirits snatching up one of those whom they were tormenting in the flames, and casting him against him, touched him, and burnt his shoulder and one of his cheeks. He knew the man, and remembered how when he was ready to dye he had received of him a garment: But the Angel laying hold of him cast him back into the fire. But the Devil answered, Doe not cast him back, since you have once received him: For as you have taken the goods belonging to a sinner, so you must be partakers of his punishment. But the Angel replied, He took not that out of covetousnes, but for saving the mans soule. After this the burning ceased, and the Angel turning himself to Saint Fursey said, The fire that thou hast kindled has now burnt thee. For if thou hadst not received mercy from this man who is dead in his sin, thou hadst not tasted of his torments. Many other discourses he made, giving him wholesome instructions how he should deale with such as repented at their death.

9. Saint Fursey being afterward restored to his body, carried visibly in his shoulder and cheek all his life time the marks of the burning which he had suffered in his soule. &c. There remains also to this day an ancient Monk of our Monastery, who is wont to tell us that a man of great integrity and veracity assured him that he saw Saint Fursey himself in the Province of the East-Angles, and from his own mouth heard him relate his visions: Adding, that it was in the time of a very sharp frosty winter, and yet the Holy man wearing only a single sleight garment whilst he related these things, yet

partly by the extreme fear, and sometimes great pleasure and sweetness which the memory of past occurrences produced in him, he was all on a sweat, as if it had been in the heat of summer.

10. This is the Narration of Saint Beda touching the visions of Saint Fursey, which for the authority of the relator, was not to be omitted: Though I am not ignorant that our Protestant Centuriators of Magdeburg confidently pronounce all such Stories ridiculous, and Saint Beda for relating them, a man full of Superstitions, &c.

11. As touching the other Gifts of this Holy man, the same Saint Beda writes that King Sigebert bestowed on him a place for a Monastery, which he built with speed, and having replenished it with Monks, instituted in it Regular Disciplines. The said Monastery was erected in a certain (Isle called Cnobherbury, or Citty of Cnobber, seated in a very pleasant place near the Sea and encompassed with woods. Which the succeeding King of that Province Anna, and his Nobles adorned with magnificent Gifts and buildings. It is at this day called Burgh-castell in Suffolke, where the River Garlen and a wavy mingle waters.

12. After thus having well settled his Monastery, he was desirous to abandon all secular cares, even of the Monastery it self: and therefore committed the charge of it to his Brother Eulan, and to Gobban and Dioul Priests: so being freed from all sollicitudes he intended to spend the remainder of his life in an Anachoreticall conversation. He had another Brother named Eitan, who from a Cenobiticall life was become an Hermite. To him therefore he went alone, and with him lived a year in labours, continence and Prayer. But troubles arising in the Province by the invasion of the Saxon King of the Mercians (of which we shall speak in the proper place) and foreseeing the danger imminent over his Monastery, he sailed into France, where he was respectfully received by the French King Clotaire and Helconvalme a Patrician, and built a Monastery in the place called Latiniac: And not long after being surprised with sickness he piously ended his life.

13. His Memory is celebrated in the Gallican Martyrologe on the sixteenth of January: Where he is sayd to have been Son to a Prince in Ireland named Philtan: and that desirous to serve God with freedom, he passed first into Britanny, and after into France, where he built the Monastery of Latiniac: and in his way to a place where he intended to build another Monastery, he fell sick of the infirmity whereof he dyed. In his sickness he was visited by the King, by Erchenald the Maire of his Palace and other Courtiers, to whom he gave excellent exhortations touching Eternal life: and after some dayes of sickness which he bore with admirable patience, full of merits, in the midst of his prayers he went

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to enjoy the same life of which he had disapproved. His sacred body was buried in the Monastery of Perenne: and four years after was found entirely free from the least corruption by the Holy Bishop S. Eligius of Noyon, and S. Aubert Bishop of Arras: who with very great honour laid it where it now remains in wonderful veneration, and fully rewards the inhabitants devotion by the continual protection which they receive from it.

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14. What speciall Monastick Institut he professed, does not appear. 2. *Other mentions four severall Rules in practise among the Irish, written in the language of that country, but so ancient that is cannot be understood in this age*, all which like small Rivulets flowed from S. Patrick as the fountain. The first was the Rule of the Monks of S. Columba: the second, of Congal Abbot of Bangor: the third of Carthage the famous Abbot of Basben, and first Bishop of Lismore: and the fourth of S. Albena, Arch-bishop of Inelac. (or Emely.) It is probable that one of these Rules S. Fursey brought with him out of Ireland: but whether in Brittany or France he assumed the Rule of S. Benedict, cannot certainly be defined.

VII. CH.

VII. CHAP.

1. 2. King Sigebert becomes a Monk.
3. The Southern Scots in Ireland are corrected in the Observation of Easter: But the Northern become more obstinate.

A. D. 638.

1. **T**HE year of Grace six hundred thirty eight afforded an example of Heroicall humility and contempt of the world, which had hitherto never been practis'd in Gods Church, but was afterward frequently imitated: which was that a King not forced thereto by any calamity, freely abandon'd his throne to inclose himself in a Monastery, there to be subject to the will of a poor stranger, depriv'd of all things that might please sense, mortified with continuall abstinence, frequent fasts, watching, cilices and scarce ever interrupted devotion: All which he cheerfully underwent that he might more securely provide for another kingdom after this life.

Bed. l. 3. c. 19.

2. This was Sigebert King of the East-Angles, who, saith S. Bede, became so zealous a lover of a heavenly kingdom, that at last abandonning all affairs of his temporall Kingdom, which he commended to his Kinsman Egbert, who before held a part of it, he entered a Monastery which he before had built, and receiving the tonsure, made it his only care afterward to contend for an eternall kingdom. The Monastery wherein he enclosed himself was the same which S. Fursey at the Kings charges had taken the care of building: and no doubt it was by the same saines encouragement that he undertook a design so strange and unexpected. Within

four years we shall see him forced to leave his solitude to change his Monastick Coat for the glorious robes of a Martyr.

3. This year the Southern Scots inhabiting Ireland, who, corrected by Pope Honorius, now kept the Canonical day of Easter, wrote Letters to the same Pope, accusing their Northern Countrymen of obstinacy in their erroneous practise, and moreover of reviving the poysonous Doctrin of Pelagius. To these Letters an answer came the year following from John the fourth of that name, elected Pope: For in the mean time both Honorius and his Succellour Severinus dyed. In which answer, recorded by S. Bede, we read that the said Northern Scots, according to the perverie humour of disobedient Spirits began now to renew the formall Heresy of the Quartodecimani, celebrating Easter with the Jews on the fourteenth day of the Moon. This Heresy, says S. Bede, now newly rose up among them, and did not infect the whole Nation, but some particular persons among them. And the like may be affirmed of the Pelagian Heresy: However, certain it is that the Saxon Churches were free from these.

VIII. CHAP.

1. Ercombert King of Kent.
2. 3. Of His Sister S. Eanfrithe a Holy Abbess: Her Gifts.
8. 9. 10. K. Ercombert by a Law commands the Observation of Lent.

12. **I**N the year of our Lords Incarnation six hundred and forty, saith S. Bede, Eadbald King of Kent pass'd out of this life, and left the government of the Kingdom to his Son Ercombert: which he managed most worthily the space of four and twenty years, and some months.

2. King Eadbald had married Emmas daughter of Theodbert King of Austrasia, by whom he had two sons, Ermenred and Ercombert, and one daughter call'd Eanfrithe. His eldest son Ermenred dyed before his Father, leaving behind him a most holy offspring, two sons, Ethelred and Ethelbert, both crown'd with Martyrdom: and two daughters, Damenna or Ermenberga, and Ermengita.

3. But among all these the most eminent for sanctity was S. Eanfrithe daughter of King Eadbald, whose Memory is celebrated in our Martyrologe, and who dyed this same year with her Father. From her infancy she renounc'd secular pomps, being desirous to serve God in solitude. As but her Father had an intention to marry her to one of the Princes of the Northumbrians: to which marriage she with as much constancy, as might become a tender Virgin, oppos'd her self, and by her discreet reason obtain'd of her Father that she might ever be a Virgin, consecrated to her heavenly Spouse. Whole heavenly conversation that she might

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VIII. CH.

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A. D. 641.

more freely enjoy, her Father gave her a town in Kent call'd Falken, adjoining to the Sea: where she built a Monastery, very acceptable to God as did appear by a wonderful accident, which may be read in her Life in Cap. 3. 3.

Bepism-7
c. 10.Ap. Gypren.
in Angl. l. 1.

4. Her Example moved great numbers of devout Virgins in Kent to imitate her, and to be companions with her in her spiritual Employment. One principall Act of her Devotion was daily to give thanks to God for the late immortal blessing by him conferred on the English in her Grandfathers dayes, in discovering to them the heavenly light of his Gospel.

5. These Sacred Virgins found only one incommodity in this their happy retirement, which was a penury of sweet water: For the Monastery being seated on the top of the high rocks, the water necessary for their daily uses was with great labour to be brought from a spring a good way distant. The Holy Virgin was sensible of this inconvenience: and after she had by prayer solicited our Lord, she went to the fountain more then a mile remote from the Monastery, and striking the Water with a staffe, commanded it to follow her. The dead Element heard and obeyed the Sacred Virgins voyce, and against the inclination of Nature followed her steps, till overcoming all the difficulties of the passage, it mounted up to the Monastery, where it abundantly served all their uses. One particular more encreas'd the admiration of the event: For this little rivulet in the way being to passe through a poole, flow'd notwithstanding pure and free from all mixture.

Martyr Angl.
11. Sept.A. D. 641.
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6. After severall years innocently and chastly spent in the Office of Abbess, she was at last seiyed with a languishing infirmity, during which the flame of her love to her Eternall Spouse encreas'd, and at last on the last of August she was called to his embraces: though in our Martyrologe her Memory is celebrated the twelfth of September. Her Body was depoc'd in great veneration, till the sea breaking in forced them to remove it to the Church of the adjoining Town Falken consecrated to S. Peter, but which now is called by the name of S. Eanfrithe.

7. The Monastery is in ancient Writings call'd the Monastery of Black Nunnes, no doubt from the colour of the habits worn by S. Eanfrithe and her companions. Which argues that she received her Veyle, either from the Arch-bishop Honorius, or some of the Roman Monks of the Order of S. Benedict.

8. As for her Brother Ercombert now King of Kent, he began his reign more prosperously then his Father Eadbald had done: being illustrious for his devotion to God, and piety to his country. For whereas his Grandfather and Father had professed Christian Religion without forbidding Idolatry and destroying Idols, he esteemed it unbecom-

ing his Kingly devotion to suffer those Marks of impiety to remain, which his predecessours had only condemn'd in their private judgment. Therefore all the Chappells of the Heathen Gods he cast down to the ground, that not a 3 footstep of former superstition might remain to posterity. This he did by the suggestions of his most virtuous and pious Queen Saint Sexburga, daughter to Anna King of the East-Angles.

9. Moreover, saith S. Bede, he by Royal authority commanded the Fast of forty days in Lent to be strictly observed: which Law least it should be exposed to contempt, he ordained condign punishments against all transgressors. And thus he taught his Nation, too much addicted to gluttony, to accustom themselves to sobriety and temperance. But from hence Sir Henry Spelman unduly collects, that the Fast of Lent was not hitherto observed by the English. On the Contrary, the observation of Lent is as ancient as Christianity in this self. We celebrate the Fast of forty days, saith S. Hieron, according to the Tradition of the Apostles, once a year, in a season congruous to us. And S. Basil speaking of his own age long before this, saith, Now this holy Fast is more perfectly observed, since the commendation of it is taught through the whole world. For there is neither Island nor continent, neither City nor Nation, how remote soever, to which the ordinance of observing Lent is not arrived. That therefore which before was established by an Ecclesiastick Law, King Ercombert by his Royal authority commanded to be observed by his Subjects, and those who would pretermitt it out of their feeble love to vertue, he terrified with a denunciation of temporall punishments.

10. But how sacred and unviolable the Observation of the Quadragesimal Fast was not only in Kent, but through the whole Saxon-Heptarchy in the following age, is manifest from the ancient English-Saxon Laws, which the same Sir Henry Spelman has published in the Saxon character: among which this is the thirty seventh Chapter viz. The time of Lent ought to be kept with very strict observance, so that during that whole time, except on Sundays which are exempted from abstinence, fasting must not be dissolved. For those dayes are the Tenth of our whole year, which therefore we must passe with great devotion and sanctity. In them therefore no occasion must be taken to dissolve our fasts, which in other times may be permitted for charities sake: But this is by no means allowed in the time of Lent. At other times fasting is left in each mans will and choice: But not to fast in Lent, is to transgress the Precept of God. Fasting at other times obtains a reward of abstinence: But in this whatsoever does not fast, except sick persons and children, procures to himself a deserved punishment: for our Lord hath by Moses, by Elias, and by his own example consecrated those days to a Sacred Fast.

A. D. 641.

Bed. l. 3. c. 8

Spelm. com. 1.
concl. f. 143.Hieron. Epist.
51.Basil Homil.
de Land. l. 1. c. 1.Ap. Spelm.
102. 1. f. 61.

IX. CHAP.

IX. CHAP.

1. 2. King Sigebert and King Egrie slain by King Penda.
3. Anna King of the East Angles: His holy Offspring

THE year of Grace six hundred forty two was mournfull to Britanny, being stained with the blood of two most pious Kings Sigebert and Oswald. Four years before this Sigebert having surrendered the Kingdom to his Cousin Egrie, was retired into a Monastery. Now Egrie during his short reign, had oft been vexed with the incursions of Penda King of the Mercians; but this year he invaded his country with a powerfull army, which he was not able to resist. In this danger, by common advice it was decreed to call King Sigebert out of his solitude: For which purpose Messengers were sent to solicit him to pierce the common care of the Kingdom before his private Devotions: He earnestly opposed a good while this proposal, but at last, faith Saint Beda, even against his will they drew him from his Monastery to the Army: for they hoped that the presence of so Noble and Valiant a Prince would encourage the fainting soldiers, ready for fear to desert. Notwithstanding Sigebert mindfull of his present Royallism, though he was encompassed with a Royal army, would not act the part of a soldier, nor carry in his hand any other thing besides a rod.

Thus unarmed, and with an intention to act the part of a General, onely with his counsell and prayers, he proceeded to the Battell: Which was violently begun by Penda: in which Sigebert being prepared to receive, not give wounds, took no care to defend his own life: So that he became an easy Victim to the Enemies cruelty. King Egrie likewise was slain with him, and for a perishing Crown, received one that was immortal. How precious the death of Sigebert was, fighting for Religion and his country, posterity shewed by giving him the title of a Martyr: for which that dignity he is commemorated in our Martyrologe on the seaven and twentieth of September: but in the Gallikan, on the seaventh of August.

3. The innocent blood of Sigebert and Egrie watering this Eastern field, made it fruitfully budd with flowers of many royal virtues in his Successors, which was Anna the Son of Eni, of the Royal family, a Prince of admirable Piety, and Father of a most glorious Offspring, faith S. Beda. Now Eni was Son of Tirillus, and brother of Redwald: so that Anna's succession being legal, was unquestioned by all. Never any Saxon King was blessed with such a progeny: His son Ercenwald, afterwards Bishop of London was for his sanctity il-

lustrious to the whole Church. His daughters were Queen Etheldreda, twice a wife, yet always a most chaste Virgin: Sexburga also a Queen: Ethelburga a most holy Virgin, and Abbess of Barking: Edilburga a Virgin likewise, and Abbess of Brigue: And lastly Withburga a chaste Virgin: All which are inscribed in our Martyrologe with the Title of saints, concerning each of which we shall hereafter treat in due place. With so many glorious Stars did this one good King Anna adorn the palace of our Heavenly King.

X. CHAP.

1. 2. King Oswalds Mercy and Piety.
5. 6. His desire to dye for his people.
7. 8. His battell against Penda: and death.

KING Oswald yet remained alive, expecting the like end of his race. But before we conduct him to his death, it will be expedient, after the old Roman fashion, to adorn and crown the sacrifice before its immolation, by declaring some of those many virtues which he shewd both in living and dying. We sayd some thing before of his Piety to God, and munificence in his service. These sublime virtues were accompanied with others regarding Gods poore servants, whose wants and incommunities he would not only supply, when they were in his view, but he would often be inquisitive to find out objects of his mercy and liberality. He never sent away from him any poore man empty-handed, but performed exactly that precept of our Lord, Give to every one who asks thee. For his liberality was so boundlesse, that he almost impoverished himself by supplying the indigence of the poore.

2. One Noble Example of this virtue is recorded by S. Beda, and generally all our Historians: which was this. On a certain Feast of our Lords Resurrection the Holy Bishop Aidan and King Oswald dined together: when one of the Kings servants coming in, told him that at the gate there stood a great multitude of beggars in great necessity. King Oswald glad of an occasion to exercise his Charity, stretched forth his hand and took up a silver dish full of meat, which he commanded the servant to distribute among those poore, not the meat only, but the dish, which for that purpose was to be broken in peices. S. Aidan was much affected with so commendable an expression of piety in the King, and taking that hand which had given the Plate, said, Let this hand never be consumed which has so liberally distributed the Gifts of God. This propheticall benediction God heard, and approved with a great Miracle: For after the Kings death, when all the rest of his body was dissolved

into

into dust that hand remaind entire both in the flesh and sinews for many ages, as shall be proved by many witnesses.

3. How acceptable these virtues were to Almighty God, he shewd by heaping on him even great temporal prosperity. For, sayes Saint Beda, King Oswald together with the Nation governed by him was blessed not only with a sure hope of a heavenly Kingdom, unknown to his Ancestors: but moreover, by Gods special assistance who made both heaven and earth, he encreased his Dominion by the access of more Provinces, then any of his Predecessors had enjoyed: For he not only united the Kingdoms of the Deiri and Bernicians, but had a supereminent power over the four Nations and Provinces of Britanny, which were divided into four tongues, of the Britains, Pils, Scots and English.

4. Yet did not the cares of so large an Empire withdraw his mind from a frequent conversation with God: On the contrary, the same Author writes that whilst he managed the government of so many Provinces, his chief solitude and labours were how to obtain a celestial Kingdom. The generall same gives that his frequent practise was to persist in his prayers from Morning Lands to broad day: and that by reason of his almost continuall custom of Praying and praising God, whereforever he was sitting he would hold his hands on his knees, with his face looking up to heaven: and lastly that he ended his life in the midst of his Prayers. For being compassed on all sides with enemies and weapons, when he saw himself upon the point to be slain he prayed for the souls of his soldiers: And hence arose the now common Proverb, God have mercy on their souls, sayd King Oswald when he was falling dead to the Earth. This expression of piety we English Catholics to this day owe to this good King: for though the generall practise of the whole Church in all ages was to implore the Divine mercy for those who dyed in her Communion, yet this speciall form of expressing our Charity by saying, God have mercy on their souls, came from this most pious King, who in his last danger, as it were forgetting himself, became an intercessour for others.

5. Another eminent Example of the like Charity to others with neglect of himself, the same King formerly gave in the time of a walking Pestilence. For being peirced to the soule with compassion, seeing such a world of funerals, he earnestly prayd to God, as King David had done, that he would spare his people, and turn the scourge against himself and his family. Which prayer Almighty God heard: for presently after the plague ceased upon him, with such violence that he was brought to the utmost extremity. Lying thus a victim in hope that with his single death he should purchase a world of lives to others, he saw three persons of a stature more then human, who approached to

his bed, and converting together spoke many words full of comfort to him: At last one of them sayd to him; O King, thy Prayers and resignation are acceptable to God: Thou art one of ours, for shortly thou shalt receive an immortal crown for thy Faith; Charity and Piety: But that time is not yet come: For God as the present gives thee both thine own, and thy subjects lives. Now thou art willing to dye for them: shortly thou shalt dye far more happily a Martyr for God. Having said this, they disappeared leaving the King full of wonder: Who presently recovered his health, and after that, not any of his subjects dyed of the same infection.

6. The Author of his life adds, That the King was wont to relate to his Bishops, that not only with his intellectual, but corporeal eyes also he often saw Angelical spirits in great splendour. By which visitations Divine love was much more kindled in his heart and a studious care to encrease in all virtues. And because corporeal purity doth frequently attend that of the mind, by the consent of his Queen Kineburga (daughter of Kingis King of the West-Saxons) he abstaind from matrimonial conversation, knowing well how gratefull to heavenly spirits is an aversion from carnal sensuality.

7. Thus happily did King Oswald proceed in his course to heaven, when that scourge of all good men Penda King of the Mercians, envying the progresse of Christianity, and the glory of Oswald, became an instrument of exalting him to a heavenly Crown. For whilst King Oswalds thoughts were busied in advancing Christs Kingdom, the said Tyrant made an insurrection into a Province belonging to him: to repell which, King Oswald with an army met him in a place by S. Beda calld Maccersfeith.

8. It is not yet decided, in what Province that place of combat between these two Kings is seated. The inhabitants of Lancashire earnestly contend that King Oswald was slain near a well known village of theirs calld Winwick, where they find a place to this day nam'd Maccersfeith, and alledge likewise an ancient Inscription in the Church of Winwick importing the same. And their conjecture may seem to receive strength from this consideration, that the said Province certainly belonged to the Dominion of King Oswald, who was assailed by Penda.

9. Notwithstanding Camden and others of our learned Writers doe rather design the place of the Combat in the Western part of Shropshire, near the River Merd, where there is a town from Oswald calld Oswestry, and by the Britains, Oswalds-Croffe: And this agrees with what wee read in saint Oswalds life, that the place of the Combat was near the confines of Armerick Wales, seven miles distant from Shrewsbury, not full half a mile from King Oswalds ditch dividing Wales from England, and sixteen miles

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from the Monastery of Wenslock. In the field where the battell was fought, a Church called the White Church was founded to the honour of Saint Oswald, near which arises a fresh spring which the Inhabitants call saint Oswald's fountain.

10. Now although shropshire anciently belonged to the Kingdom of the Mercians, yet at this time it seems among other Provinces to have been a portion of King Oswald's conquests. For the same Author relates, how Penda a little before this had been overcome and put to flight by King Oswald, so that it seems that part of the Mercian kingdom was become an accession to that of the Northumbers.

11. The two armies therefore joining here, that of King Oswald could not sustain the fury of Penda, but after a short combat was forced either to seek safety by flight, or like devout Soldiers fighting for God and his Church, by patient exposing themselves to purchase immortality. King Oswald seeing his Army dispersed, perceived that now the hour promised him by the Angels was come. Therefore he was not very solicitous to avoid his Enemies weapons, but in the expression of William of Malmesbury, having seen all his Guards cut in pieces, though he had as it were a grove of iron weapons planted on his breast, yet neither the grievousness of his wounds, nor the approach of death could hinder, or interrupt his devout Prayers to God for the salvation of his faithful subjects. Thus was this Blessed King slain, faith Saint Bede, in a place called in the English tongue Macer-feld, in the year of our Lords Incarnation six hundred forty two, and the thirty eighth of his age, on the fifth day of August.

12. The barbarous Tyrant Penda was not satisfied with the death of his Enemy, but most cruelly raged against his dead body, which he cut in pieces, and caused his head and armes, divided from the trunk, to be hung up on three stakes, as a Trophy and monument of his Cruelty, and to be a terrour to others.



XI. CHAP.

- 1. 2. &c. King Oswi buries the Relicks of his Brother S. Oswald.
- 5. 6. 7. The incorruption of his hand: testified in several ages.
- 8. 9. &c. His other Relicks where disposed: The great Veneration given to him: Churches built in his honour.

THE inhuman Tyrant Penda thought by his barbarous usage of the Holy King Oswald, lives body to render him a spectacle of misery; but Almighty God showed himself more powerful to glorify him, then the Tyrant had been for a whole years space exposed to the injuries of rain and tempests, yet notwithstanding they preserved their former lineaments, lively freshness and comelines. The head and left arm continued all that time hanging on the flakes, and the right arm was laid into water: for no man durst take them away or shew any regard to them, for fear of the Tyrant.

2. At last Oswi the Brother and Successour of King Oswald by a Divine Oracle was admonished to perform due respect to his Brothers torn Body, by bestowing an honourable buryall on it. Therefore fearless of the Tyrants rage or power, he gathered an Army, and marching into that Province he came to the place: Where taking out of the Water the right Arm, he inclosed it in a silver Boxe, and reverently deposited it in the Church of S. Peter in a City then called Sebbas. The left arm likewise he layd there in a place separate from the other, as also the Body. And the whole Body, sayth William of Malmesbury, according to the course of Nature, was turned into dust: But the arms and hands, by divine power doe remain incorrupt, as an Historian of great veracity affirms.

3. How long those sacred Relicks remained there, was to the said Author uncertain. A report there is that a certain Monk of Peterborough perceiving great negligence in keeping that Treasure, stole away the right arm and silver Boxe, and deposited them in his own Monastery. Ingulphus a grave Writer confirms this Suspicion, for relating the cruel depopulations made by the Infidel Danes in that country, he declares how the Abbot and Convent there were forced to fly, who carried with him the sacred Relicks of the Holy Virgins Kinsburga, and Kinswirtha: and the Priour, says he, accompanied with some of his Brethren, taking the arm of S. Oswald King, fled with it to the Isle of Ely.

Bed. l. p. 6.
Malm. l. 1. c. 6.
Ingulph. ad A. D. 1128. f. 83.

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B. d. 1. c. 6.

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4. The benediction of S. Aidan (sayng, Let this hand never be corrupted) was fulfilled, faith Bede, for when it was severed from the rest of the Body after the battell, it remains to this day incorrupt. Now what this learned and devout Historian relates of his own time, which was almost a hundred years after the death of S. Oswald: the succeeding Writers in following ages testify also with regard to their times: For William of Malmesbury, who wrote four hundred years after S. Bede, hath this Expression, I believe that the Truth of that Divine Oracle, He dispersed, he gave to the poor, his justice remains for ever, was fulfilled in King Oswald. For that royal right hand, which had bestowed so many Alms, together with the arm, skin and sinews remains to this day fresh and incorrupt: but the rest of the Body, beside the bones, did not escape the common condition of mortality, but was dissolved into dust. This may seem strange to the Reader: but none has the impudence to dare to deny the Truth of this.

5. In the next age after lived Roger Hoveden, who was no Monk (this is added, because Protestant Writers impute such stories to the fiction of Monks) who writes thus, In the City Sebbas, seated on the top of a Mountain, is a beautiful Church, in which there is a precious Boxe containing the right hand of the holy King Oswald, which remains incorrupt. After him lived Mathew of Westminster who gives this testimony, In the fight where King Oswald was slain, his right hand and arm was cut off, which to this day remains free from corruption. In the following age John Capgrave thus writes, When King Oswald was slain, his Arme was cut from his body which hitherto remains incorrupt.

6. Polydore Virgil, a secular Priest, in the next age recites the Prophetick speech of S. Aidan to King Oswald, May this hand never perish. Thou, faith he, we may believe protected by Divine Inspiration. For the same hand did yet remain entire, though the body was consumed, which is still preserved in a decent Boxe, and with great veneration deposited in the Church of S. Peter in the Royal City. Lastly Nicholas Harpsfield a secular Priest likewise, who wrote not long after, says yet more expressly, S. Aidan who then sat at Table, admiring this munificence of the King, prayd that a hand so liberal might never wither. Which Prayer to this our times did never want effect, &c. That munificent hand indeed did never wither: For what S. Bede and our following Historians affirm to be true, each one in respect of his own age, our present age likewise hath confirmed. There are as this day alive witnesses of great worth and veracity beyond all exception who have testified to mee that themselves saw the same hand.

7. Now let the Reader judge whether such a chain of Tradition deserves not rather our assent, then the impudent charge of lying layd on all our Ancestours by the Centuriators of Magdeburg, who without any ground or suspicion from Antiquity impute forgery, Superstition, or what other crime they please

Malm. l. 1. c. 6.
Hoveden. p. 1. f. 409.
Mathew. ad A.D. 1149.
Capgrave. in S. Oswald.
Polyd. Virg. l. 4.
Harpsf. sec. 7. c. 16.

to Writers, whose learning and piety has been approved and commended by the whole Church.

8. As for the other Relicks of this holy King, his sacred Head was deposited in the Monastery of Lindesfarne, which himself had lately founded for his Bishop S. Aidan. It was afterward removed from thence, and more decently buried with the Body of S. Cuthbert. And when the See of Lindesfarne was translated to Durham about the year of Grace one thousand and twenty, together with the Body of S. Cuthbert, the same Head was removed by Edmand Bishop of that See: for William of Malmesbury a hundred years after testifies, that the Head of S. Oswald, together with his arms was found there.

9. His other bones, together with the trunk of his body, faith S. Bede, were by the industry and devotion of Offrida wife to King Ethelred son of Oswi at the time King of the Northumbers, removed to the Monastery of Bardney in Lincolnshire: Who likewise recounts how when the Monks refused to receive these sacred Relicks out of an ancient hatred to his person, as a stranger and Enemy to the Mercians, by a Pillar of Light which all the night before stood over the Charnier in which these Holy Relicks were exposed to the aire, they earnestly begged that their Church might be honoured with them. And many other wonderful Miracles recounted by him, by William of Malmesbury and others, which God was pleased to work in severall ages by the intercession of this holy King: all these may be read in those Authors, for I have no inclination to transcribe them. Only I will add, that upon the incurision of the Danes, these Relicks were from the Monastery of Bardney translated to Gloucester. Yea so illustrious was the Memory of his sanctity, that severall other famous Churches, in Ireland, Flanders, &c. were ambitious to be partakers of them.

10. Yea not only the bones of this Blessed King were held in veneration, and operative in miracles: But according to the testimony of S. Bede, in the place where fighting for his country and Religion he was slain by Pagans, frequent cures were wrought both on men and cattell. Whence it came to passe that many took of the dust it self where his body fell, and putting it into water, thereby restored health to the sick, which custom was so much frequented, that by the continual diminution of earth a trench was made the height of a man in depth, &c.

11. So great was the veneration born among us to this Holy King, that severall Churches and Monasteries were built and dedicated to him: As in Cumberland neer the River Irn there is Kirk-Oswald: another in Northumberland at Silechester neer the Pils wall: a third in Lincolnshire at Bardney: a fourth at Gloucester when his Relicks were translated thither: And in Yorkshire the Monastery of Nosthill was consecrated to him, faith Camden: Now that which increased the reverence to this holy King was, because, faith William of Malmesbury, he gave

Bed. l. 3. c. 11.
Bed. l. 1. c. 6.
Malm. l. 1. c. 6.
Polyd. l. 4. f. 23.
Hoveden. p. 1.
Bed. l. 3. c. 9.
Camden in York. b.
Malm. l. 1. c. 6.

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| <p>K. KENE-
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| <p>362 The Church-History of Brittain</p> | | <p>A. D. 644
Ed. ib. d. 1.
Fami. l. 1.
p. 255.</p> | |
| <p>A. D. 643.</p> | | <p>Martyr.
Rom. 5. Ang.
Mirour in
East Bely.</p> | |
| <p>XII. CH.</p> | | <p>XII. CHAP.</p> | |
| <p>1. 2. Oswi and Oswin Kings of the Northum-
bers.</p> | | <p>3. 4. Geo. K. Kenewalch succeeds Kinegils,
His Apostacy and Repentance.</p> | |
| <p>9. The Monastery of Malmibury.</p> | | <p>Ed. ib. d. 1.
Fami. l. 1.
p. 255.</p> | |
| <p>A. D. 643.</p> | | <p>Malmibury
d. 1. c. 1.</p> | |
| <p>Ed. ib.</p> | | <p>Ed. ib. d. 1.
Fami. l. 1.
p. 255.</p> | |
| <p>Gobwin, in
East Bely.</p> | | <p>Hartf. Sc.
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| under the Saxon Heptarchy. XV. Book. 363 | | K. KENE-
WALCH. | |
| A. D. 647. | <p>Saxons who built a Church to God at Winchester: which was so fair that though when it was made an Episcopall See it was more beautified by Workmanship, yet the same structure remained.</p> <p>9. At this time was founded the famous Monastery of Malmibury by Maidulf an Irishman, with the assistance of King Kenwalch. It is seated in Wiltshire, where in former time Dunvallo Torm King of the Brittain had built a Town which he called Cair-blade-don: which having been burnt in the Saxon wars, out of its ruines was raised a Castle, called by the Saxons in their tongue Inglesburn, till Maidulf an Irish-Scott, saith Camden, a man eminent in learning and piety, invited with the pleasant solitude of a wood growing under it, lead there an Eremiticall Life. Afterward he opened there a School for learning, and consecrating himself together with his scholars to a Monasticall Profession, he built there a Monastery. Hence from this Maidulf, instead of Inglesburn, it was called Maidulfs-bury, and afterward more contrarily Malmibury: Some Historians call it Meldunum.</p> | <p>either towards France and the star it self, after she had a good while contemplated it, seemed to fall from heaven into her bed. When the child was arrived at the age of sixtyn years, he preferred a Religious life before a secular, and was graciously received into the Monastery of Bardney, where having spent nine years in great austerity, compunction, prayer, sacred Lesson and other Monasticall Disciplines, he attained the dignity of sacerdotal Order. Of him more hereafter.</p> <p>3. In the year six hundred forty nine Foillan the Brother of S. Fursy, and who had been left by his Master Superior in his Monastery of Colnebury in the Kingdom of the East-Angles, seven years after his departure following his example went to Rome, and from Pope Martin obtained an Episcopall benediction to convert Infidels. Which having received, he went into France, where by the gift of the holy Virgin Gertrude, he founded the Monastery of Fosse, on the River Beren.</p> <p>4. The year following S. Birinus the Apostle of the West-Saxons dying, as hath been declared, there came very opportunely an Apostolicall man out of Ireland into those parts to succeed him. Concerning whom S. Beda thus writes: After that Kenwalch was restored to his kingdom, there came into that Province out of Ireland a certain Bishop named Agilbert, by Nations a Frenchman, but who had abode a good space in Ireland for the opportunity of studying scriptures. This Holy Bishop came to the King, and voluntarily took him the employments of preaching. The King the more observing his abilities and industry, desired him to accept the Episcopall See then vacant, and to become the Bishop of his Nation, where he consented, and governed that Church many years.</p> <p>5. In the said year Birinus this S. Agilbert is said to have been born in the territory of a Royal Stock: his Fathers name was Belfrid, and his Mother, Afa. But whereas it is there added, that the S. O. of his Bishoprick was Wiltshire, the Authour Andrew Saxey was mistaken; for though in Agilberts time the Bishoprick of the West-Saxons was divided into two Sees, one remaining at Dorchester, and the other placed at Winchester, S. Agilbert continued at Dorchester.</p> <p>6. The same year S. Felix the Apostle of the East-Angles also dyed: Of whom William of Malmibury thus writes: S. Felix after governing his Bishoprick seventeen years, dyed and was buried in the Church of his See at Dunwich. Thence he was translated to Scham, a town seated near a Lake heretofore dangerous so such as would passe by boat into Ely: but now a Causeway being made, men passe thither commodiously on foot. There still remain marks of a Church burnt by the Danes, and in it were burnt the inhabitants likewise. But the holy Bishops Body a long time there was sought for, and with much ado found, and translated to the Monastery of Ramsey. His Memory is celebrated both in the English, Gallian and Roman Martyrologes on the eighth of March. And his Successour</p> | |
| A. D. 647. | <p>1. Ithamar a Saxon, Bishop of Rochester.</p> <p>2. Birth of S. Swibert.</p> <p>3. S. Foillan Brother of S. Fursy.</p> <p>4. 5. Death of S. Birinus: whose Successour was S. Agilbert.</p> <p>6. Death of Saint Felix Apostle of the East-Angles.</p> | <p>A. D. 650.</p> <p>A. D. 649.</p> <p>A. D. 650.</p> <p>B. d. l. 3. c. 7.</p> <p>Martyrol. Gallian. 11. 63. b.</p> <p>Malmibury de Rom. l. 2. f. 137.</p> <p>Martyrol. Rom. B. Martyr.</p> | |
| XIII. CH. | XIII. CHAP. | | |
| A. D. 644. | 1. Saint Paulinus formerly Arch-bishop of York, and afterward Bishop of Rochester, happily and holily dying in the year of our Lords Incarnation six hundred forty four, Honorius Arch-bishop of Canterbury saith Saint Beda, ordaind in his place Ithamar a Native of Kent, but in learning and piety equal to his Predecessour. This was the first of a Saxon race who was exalted to an Episcopall degree in our Island. Who after he had the space of seventeen years with great sanctity governed the See of Rochester, received the reward of his labours. | | |
| A. D. 647. | 2. The year six hundred forty seven was illustrious for the birth of S. Swibert, afterward the Holy Apostle of Westphalia. Concerning whose original Harasim from Marcellinus 2. Preist, and S. Ludger Bishop of Munster who largely compil his Lie, thus more compendiously writes: In the fore said year in England was born the blessed child Swibert: His Fathers name was Stigbert Count of Norwigan in the Kingdom of the Northumbers, and his Mother was the pious Countesse Bertha. His birth was prevented by a Divine vision, for a star of wonderfull brightnes appeared to his Mother in sleep, from which two gloriously shining beames proceeded, the one pointing towards Germany, the | | |
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order exactly as the Holy Bishop had foretold. Thus the Man of God both foretold the Tempest by the spirit of Prophecy, and by the power of the same spirit, though corporally absent, he calmed the Tempest when it was risen. The account of this Miracle I received, not from a relation of doubtful credit, but a Priest of our Church of great integrity, called Cymund, who professed that it was told him by Pitta himself, the Priest to whom and by whom it befell.

Ibid.

4. The Second Miracle was, that when King Penda entered with an Army into those parts, and was determined to set on fire the Royal City (which took its name from Queen Edda) for which purpose he encompassed it with heaps of wood and other combustible matter, then retired into his Isle of Earne, about two miles distant from that City, and seeing the fire & smoke ascending up-wards, he lifted up his eyes full of tears to heaven, and said, Behold, Lord, how great mischief Penda does to thy people: Alas! as he had said those words, the wind immediately turned the flames upon those who had kindled them: So that the enemies forbore to impugn the City, which they saw was defended from heaven.

Baron. ad
A. D. 654.

5. Now though *S. Aidan* and his *White Monks* did erroneously swerve from the general practice of the Church in the Obliteration of Easter, yet faith Baronius, far be it from us to reckon among the *Quartodeciman Heretics* such a man, who by an Apostolic spirit and power converted that Nation to the Faith. How their practice differed from that of those Heretics we have already declared out of *S. Beda*. His Memory is celebrated in the *Roman Martyrologe* on the one and thirtieth of August: where this elogium is given of him: In England on the said day is the commemoration of *S. Aidan* Bishop of Lindesfarne, whose soule *S. Cuthbert*, then a keeper of sheep, seeing carried up to heaven, he left his sheep, and became a Monk.

Martyrolog.
Rom.
31. August.

XVI. CH.

XVI. CHAP.

1. 2. *Ecce. Saint Cuthbert a child sees Saint Aidan's soule carried into heaven: whereupon he quits the world: and retires into the Monastery of Mailros.*

1. THAT which the *Roman Martyrologe* wraps up in a few words touching the occasion of *S. Cuthbert's* undertaking a Monastical Profession, *S. Beda* more at large sets down in his Book of the Life of that Saint, which for the reverence due both to him and *S. Aidan*, we will here transcribe: And shall hereafter have another occasion

to write more of his sanctity, the rudiments whereof now began.

2. When the Divine Grace which governs the lives of Gods servants was pleased that the devout young man *Cuthbert*, by undergoing a more austere Profession should obtain a higher reward of Glory, he was then employed in the guard of sheep committed to his care in the remote mountains. One night it hapned that whilst he was watching in prayer, his companions then being asleep, he saw on a sudden a light from heaven so bright that it dispelled all the darkness: and therein he saw great multitudes of Angels descending to the earth, and presently after return to heaven carrying with them a soule of a marvellous brightness. This sight caused great compunction in the devout youth, and an earnest desire to undertake a spiritual Life, that thereby he might be partaker of eternal felicity among Gods Saints. And presently giving thanks and praises to God for this favour: he also awakened his companions, inciting them with brotherly exhortations to join with him in praising God. Alas poor wretches, said he, we are wholly given up to sleep and idleness, and are unworthy to see the light of Christ's servants, who are always watchful in his praises. Behold, I, whilst I was even now praying, saw the great wonders of God: the Gate of Heaven was opened, and the soule of some holy person was conducted by Angels into the glory of heavenly Mansions, where it will for ever blessedly behold our Lord, whilst we remain negligent in this darkness below. Surely this was either a Holy Bishop, or some other perfect Christian, whom I saw with such resplendent brightness and such Quires of Angels carried up to heaven. These words of *S. Cuthbert* did not a little inflame the hearts of the other Shepherds to praise God.

3. The next day he was informed that *S. Aidan* Bishop of the Church of Lindesfarne, a man of admirable piety, dyed that very morn in which he had seen his soule mounting to heaven. Whereupon he presently resigned up the sheep which he had fed, to their owner, and resolved without delay to go to a Monastery.

4. *S. Cuthbert* now meditating seriously on his entrance into a new and more strict life, the Divine Grace was present to him, confirming his mind in that good purpose, and moreover by manifest signs shewed, that to those who seek the Kingdom of God and his righteousnesses, all things necessary for bodily subsistence shall be administered. For on a certain day as he was journeying alone, about the third hour he turned aside into a certain village, which he saw a good distance from him, and entered into the house of a certain Matron, being desirous to repose there awhile, and to get food not for himself, but his horse. The woman received him kindly, and earnestly desired that he might make some thing ready for his refreshment. But the devout young man refused, telling her, that he could not eat because it was a day of Fast. For it was indeed Friday, on which most faithful Christians, out of reverence to our Lords Passion doe prolong their fasting till three

Bed. in vit.
S. Cuthberti
cap. 4.

of the clock after noon. She notwithstanding being devoutly addicted to hospitality, persisted in her desire, and told him that all the rest of his journey he would find neither village, nor any habitation of men: Therefore said she, I desire you before you goe to receive some sustenance, for fear you should faint, if you fast all day. Notwithstanding out of a love to the Religious custom of fasting he would not be overcome with the womans importunity, but fasting as he was, he returned to his journey, and so continued till evening.

Spiritu. dom. 1.
cunct. 1. 18.
16. 1. 146.

Bed. ubi sup.

5. Here we see that from the beginning of the English-Saxon Church the fast of Friday was observed, so as that it was not permitted to dissolve the fast before evening. They likewise anciently kept the fast of Wednesday: but custom afterward moderating the piety of our Ancestors, tempered that rigour, affixing the observance only to Friday. Thus we read in an ancient English National Council at Enham this among other Decrees, Every Friday, except it be a Festival, a Fast must be observed. The same is found among the Ecclesiastical Laws of King Ina and King Canutus: Both which are recorded by H. H. Spelman. But let us prosecute *S. Cuthbert's* journey.

6. When Saint Cuthbert saw that by reason of the evening approach he could not finish his journey that day, neither was there any lodging near, as he was riding, he saw certain cottages in the Summer time the Headmen had hastily raised up for their present use, but then the winter approaching, were left empty. To either he went with an intention to stay all night, and tying his horse to the wall he gathered up a bundle of hay which the wind had blown from the house-covering, and gave it him to eat: and himself passed his time in Prayer. But on a sudden as he was repeating Psalms, he saw the horse lift up his head, and with his teeth biting some thing which was on the house roof: and presently after he drew down a linnen cloth wrapped up. Being desirous therefore to know what that was, as soon as he had finished his Prayers, he took up the linnen, and found wrapped up in it half a loaf of bread warm from the oven, and so much flesh as would suffice for one refreshment. For which he joyfully praised God saying, Blessed be God who vouchsafed to provide a supper both for mee and my companion. Half of the Bread therefore he gave to the horse, and the other half he eat himself.

7. From that day he was ever after more willing and diligent to observe Fasts, perceiving that in that solitude the same mercifull Lord had provided sustenance for him, who in old times had by the ministry of Crows a long time nourished the Prophet Elias in the wilderness with the like food: for his eyes are upon such as fear him and hope in his mercy, to deliver their soules from death, and nourish them in time of famine. This passage was related to mee by a certain Religious Priest of our Monastery at the

mouth of the River Wear, named Ingwald, who yet alive, a very old man and one who can better see heavenly objects with the eyes of his mind, then outward things with his bodily eyes: and he professed that he heard this from *S. Cuthbert's* own mouth being then Bishop.

8. Saint Cuthbert being thus wonderfully refreshed, went in the strength of that meat whither he intended. Now there were at that time both in the Church of Lindesfarne men who lived in Regular observance, and likewise Monks at Mailros on the River Tweed: Both which Communities had been instituted by the Holy Bishop Aidan. At Mailros, Eata was Abbot, and under him Bosilus was Prior of the Monks: Thither Saint Cuthbert went. Bosilus, faith Saint Beda, kindly received the devout young man, and when he had declared to him the Motive of his journey, he detaind him there, approving much his resolution to prefer a Monastical life before a secular. And a few days after at the return of Eata of happy memory, then Priest and Abbot of the Monastery, and afterward Bishop also of Lindesfarne, he declared to him the good intention of Cuthbert, and obtained permission for him after Tonsure received, to be admitted among the Brethren. Thus entering the Monastery, he was careful to equall, or exceed the rest of the Monks in Religious observances of reading, working, watching and Prayer.

9. The Institute under which saint Cuthbert began his Religious Profession was certainly the same which Saint Aidan had formed, and which he had learnt in the Monastery of Iona. For as yet Saint Wilfrid had not published in those parts the holy Rule of Saint Benedict: neither was the Roman manner of celebrating Easter introduced among them: Which controversy divided the Black Monks from those whom Saint Columba and the Monastery of Iona sent into Brittany. Now that Saint Cuthbert did not wear then a Black Habit is evident from the testimony of Saint Beda, who faith, Saint Cuthbert used vestments of the common fashion and colour, so as he shewed no singularity either in the nearness of them, or a wilfull neglect of cleanliness. And hence it is that to this day in the said Monastery, the Monks following his Example are content with habits of the naturall colour of the wooll afforded by the Sheep. But whether afterward the Rule and Institute of *S. Benedict* was introduced among them, we shall examine in due place. We will now leave *S. Cuthbert* in the solitude of his Monastery, perfectionating his mind with those virtues and Graces which rendered him a glorious Light to that Age: whose Actions will plentifully furnish our following History.

Bed. ibid.

Id. ibid.

XVII. CHAP.

A.D. 653.

XVII. CH.

XVII. CHAP.

1. 2. Finan Bishop of Lindesfarn, after S. Aidan.
3. 4. Conversion of the Mercians.
5. 6. &c. And of the East-Saxons by S. Cedd.
9. Saint Honorius Arch-bishop of Canterbury dyes: to whom Deus-dedit succed.

A.D. 653.
Bed. l. 3. c. 15.

IN the year of Grace six hundred fifty two Finan succeeded to the Holy Bishop Aidan in the Church of Lindesfarn: He was ordained and sent by the Scots (from the Monastery of Iona) faith S. Bede. He built in the Isle of Lindesfarn a Church for the Episcopal See: which according to the Scottish fashion he made, not of Stone, but hewn Timber, and covered it with reeds. This Church was afterward dedicated by the most Reverend Arch-bishop Theodor to the honour of Saint Peter the Apostle. But Eadbert, who in following time was Bishop of that place, took away the thatch, and made it be covered all over, both roof and walls, with plates of lead.

2. As for King Oswi, though by the death of Oswin he became possessed of the whole Kingdom of the Northumbers, yet either out of remorse of conscience, or a pious regard to the memory of Oswin, he permitted his Son Edilwald to reign over the Province of the Deiri.

A.D. 653.

Bed. l. 3. c. 24.

3. The year following is worthily celebrated for the accession of two Provinces in Britany to the Faith of Christ, the Midland-Angli, and the East-Saxons. Concerning the former Saint Bede thus writes, At this time the Middle-Angli under their Prince Penda Son of King Penda, embraced the Faith and Sacraments of Truth. This Prince being a young man of excellent disposition, and well deserving the Title of King, was by his Father set over that part of the Kingdom. He went to Oswi King of the Northumbers, to desire his daughter Alchfid in marriage, but could not obtain his request, except himself and Subjects would receive the Faith of Christ and Baptism. Whereupon he having given care to the preaching of Truth, the promise of a heavenly Kingdom, the hope of glorious resurrection and future immortality, professed his resolution to be a Christian, though the Virgin should be denied him. He was hereto persuaded most effectually by a Son of King Oswi, named Alchfid, his kinsman and friend, who had also married his Sister, a daughter of King Penda, called Kineburga. He therefore together with all his friends and attendants and their servants was baptised by the Bishop Finan, in a village belonging to the King

called The Village as the Wall (Ad murum.) And having received four Priests, men who for their learning and piety of life were esteemed fit to teach and baptise his Nation, he returned home with great joy. The names of these Priests were Cadda, and Adda, and Betta, and Diuma: of whom the last was by Nation a Scott, the rest were English. Now Adda was the Brother of Petap, a famous Priest, and Abbot of the Monastery called, At the Goats-head (Ad Caprea caput.)

4. These coming into the Province with the foresaid Prince, diligently preached the Gospel, and were willingly hearkened to by the people, so that very many both of the Nobles and of inferior degree daily renounced Idolatry, and were washed with Baptism, the Fountain of Faith. Neither did King Penda, though an Idolater, forbid it: yet moreover he gave free leave to the preaching of the Gospel in his own Kingdom of the Mercians, so that all who had a mind, might have it. He likewise hated and scorned such as having been imbued with the Faith of Christ, did not bring forth fruits suitable thereto, saying, That those wretches deserved contempt, who neglected to obey their God in whom they believed. These things began about two years before the death of the said King Penda.

5. The same year the Christian Faith was also restored among the East-Saxons, who had formerly rejected it, when the Holy Bishop Mellitus was expelled from thence. It was, faith Saint Bede, by the instance of King Oswi that they now received it. For Sigbert King of that Nation, who reigned there after a former Sigbert surnamed The little, being a great friend to King Oswi, frequently came to visit him in his Kingdom of the Northumbers: who was wont to exhort him to consider, that those could not be Gods, which were made by mens hands, &c. Such exhortations being frequently and in a brotherly manner inculcated, at last had their effect: for Sigbert by the counsell of his own friends, who were likewise persuaded of the vanity of Idolatry, was baptised with them by the Bishop Finan in the Royal village seated twelve miles from the Eastern Sea, near the Wall which the Romans built about Britany.

6. Sigbert therefore became a Citizen of the Kingdom of heaven, returned to the seat of his Temporal Kingdom, having requested King Oswi to give him some Teachers who might convert his Nation to the Faith of Christ, and cleanse their souls in the saving Font of Baptism. Oswi therefore sending to the Kingdom of the Midland-English, recalled the man of God Cedd: and adjoining to him another Priest, sent them to preach the word to the East-Saxons. These two going from place to place gathered a numerous Church to our Lord.

7. This holy Priest Cedd was born at London in the same Province, but had his education in the Monastery of Lindesfarn among the Scots, by whose recommendation he was first sent to preach among the Midland-English, and now to the East-Saxons

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i. Wilfrid.
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where after he had spent about three years, he returned to the Church of Lindesfarn, faith the same Saint Bede, to speak with Finan the Bishop, who being informed by him how the work of the Gospel had prospered under him, consecrated him Bishop of the East-Saxons, having called to him two other Bishops to assist in the ordination. Cedd having thus received the Episcopal Degree returned into his Province, and prosecuting his employment with greater authority, he erected Churches in several places, and ordained Priests and Deacons to assist him in preaching the word, and administering Baptism: Especially in the City by the Saxons called Ithancestir (a City in the Romans time nam'd Othona, but now swallowed by the Sea.) it was seated on the bank of the River Pente. He did the like in another City called Tilaburg (now, Tilbury) near the River Thames. In both these places, he gathered communities of devout servants of our Lord, whom he instructed in the Discipline of a Regular life as far as their rude minds were capable.

8. Of this Holy Bishop Cedd we shall hereafter treat further: as like wife of his three Brethren, in sanctity as well as blood, Ceadda (or Chadd) Celsin and Cimberr. The seat of S. Cedd's Bishoprick among the East Saxons was not Tilbury, as Camden imagines, but London the Metropolis of the Kingdom.

9. The same year wherein began the Conversion of the East Saxons, Honorius Arch-bishop of Canterbury ended his life, the last day of September, after he had administered that see the space of six and twenty years: and was buried with his Fathers in the Monastery of S. Peter and S. Paul. That see, faith S. Bede, was vacant eighteen months, after which time Deus-dedit descended of the Nation of the West-Saxons was elected Arch-bishop, and ordained by Ithamar Bishop of Rochester, on the seventh day before the Calends of April: he governed that Church nine years, four months and two days.

XVIII. CHAP.

1. 2. &c. Of S. Wilfrid: his Descent, education, &c.
4. &c. At twenty years of age he goes to Rome, &c.
5. He lives with Dalfin Bishop of Lyons: who was murdered.

IN this same year of Grace six hundred fifty three S. Wilfrid began to appear in the world, being now twenty years old, and to give evident signs of those many graces which afterward eminently shone in him. We shall oft be obliged in the pursuit of this History to mention his merit: In this place therefore we will from S. Bede relate his descent, manner of life during his child hood, and till at the age of twenty years he undertook a Journey to Rome to inform himself in cer-

tain Ecclesiasticall and Religious Observances, which he could not approve in Britany.

2. He was born in the year of our Lords Incarnation six hundred thirty seven of a Noble English family, when Eadwald reigned in Kent, and Oswald over the Northumbers. Being a child of a cowardly disposition and innocent manners, he behaved himself in all things with that modesty and circumspection that he was beloved and respected by those who were more aged, as if he had been of ripe years. When he was arrived at the fourteenth year of his age, he in his affection preferred a Monastical life before a secular: Which having discovered to his Father (for his Mother was then dead) he willingly approved his vertuous and heavenly desire, advising him to pursue his good beginnings.

3. He went therefore to the Isle of Lindesfarn, where he committed himself to the direction and government of the Monks, and was careful to learn and practise such duties of Chastity and piety as belonged to that Profession. And being of a sharp wit, he quickly learnt the Psalms and other Books, before he had yet received the Tonsure, but in the virtues of Humility and Obedience he excelled those who had long before received it. For which he was deservedly loved and revered both by his equals and seniors.

4. It seems that whilst he lived in that Monastery he had not engaged himself in a Monastical Profession, for it follows in the same Author, Having spent some years in the said Monastery in Gods service, he being of a piercing judgment observed, as young as he was, that the way of vertue and piety taught by the Scots was not perfect: therefore he resolved in his mind to undertake a journey to Rome, there to see what Ecclesiastical and Monastical Rites were observed at the See Apostolick. This his intention he having discovered to his Brethren, they commended his purpose, persuading him effectually to accomplish it.

5. Thereupon without delay he went to Queen Eanfleda (the Wife of King Oswi, and daughter of Edwin by Erctburga Sister of Eadwald King of Kent) to whom he was well known, for by her counsel and assistance he had been recommended to the foresaid Monastery. To her therefore he made known his desire to visit the Monuments of the Holy Apostles. She was much pleased with the good purpose of the young man, and sent him to her Kinsman Earcombert King of Kent, desiring him to assist him honourably in his journey to Rome. At that time the Arch-bishop there was Honorius one of the Disciples of Blessed Pope Gregory, a man profoundly skillfull in Ecclesiastical affairs.

6. During the short time of his abode in Kent, where he began studiously to inform himself in the things he chiefly desired, there arrived another young man, called Bishop, whose Surname was Benedict, born of Noble English parents, who also had a desire to goe to Rome. To his company therefore the King associated Wilfrid, commanding him to take him along with him. When they were come to Lyons, Wilfrid was there detained by Dalfin Bishop of that City: so that Benedict dispatched the rest of the journey alone: For that pious

Id. ib.

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Prelat was much delighted with Wilfrids prudence in speech, comelines of countenance, alacritie in behaviour, and maturity of judgment: insomuch as he supplied both him and his companions, as long as they staid with him, with all things plentifully: and moreover offered him, if he pleased to accept it, a good part of the country to be governed by him, and his deice a virgin to be his wife, so that he would account of him as his adopted son. But he rendering him most humble thanks for the extraordinary goodness shewed to him being a stranger, told him, that he had resolved upon a quite different state of life: and that for that reason, having left his country, he had undertaken a journey to Rome. The Bishop having heard this, dismissed him to his journey, furnishing him with a guide, and all things necessary thereto: but withall earnestly desired him, in his return to his country, to visit him once more.

7. Being arrived at Rome he with wonderful diligence applied himself to his Devotions and to the study of Ecclesiastical matters, as he had purposed: and had the happiness to attain to the friendship of a very holy man called Bonifacius, who was Arch-deacon and one of the Popes Counsellors. By his direction he learnt the four Gospels by heart, likewise the true Method of the Paschall Computation, and many other things pertaining to Ecclesiastical Discipline, which in his own country none could have taught him.

8. After he had spent some months happily in these studies, he returned back to the Bishop Dalphin in France, with whom he remained three years, receiving the Ecclesiastical Tonsure of him: and was so tenderly loved by him, that he had a design to make him his heyr. But this design was interrupted by the cruel death of the good Bishop, and Wilfrid referred to a Bishoprick at home. For the Queen Brunichilda, sending soldiers, commanded the Bishop to be slain: whom Wilfrid his clerk attended to the place where he was beheaded desiring to dye with him, though the Bishop earnestly desired him to leave him. But the Executioners knowing him to be a stranger born in Britanny spared him, and would not kill him with his Bishop.

XIX. CH.

XIX. CHAP.

1. Sains Bathildis excused from the murder of Dalphin Bishop of Lyons.
2. Ebroin Maire of the Palace guilty of it.
3. Sains Bathildis her Piety: she founded two Monasteries: and retired into one.
4. &c. She came out of Britanny of a Saxon race.

THE V S writes s Beda. But whereas in most of the printed Copies the death of this holy Bishop is imputed to Queen Bru-

nichilda, it is certain that cannot consist with Chronology: for though she was infamous for the murders of several Princes and Bishops, as Desiderius Bishop of Vienna, &c. yet about forty years before this time she had received her condign punishment for her cruelties. Therefore in the ancient Manuscripts and one ancient printed Copy we more correctly read in stead of Brunichilda, Baldildis or Baldilth, who was indeed at this time Queen of France. But withall a Queen of such admirable piety and Sanctity, that it is a wonder how s Beda, and severall of our Historians following him, could be so misinformed, as to brand her memory with a crime of so high a nature, who in the story of her life is said to have been obedient to her Husband (King Clodoveus the second) as her Lord: to have behaved her self to the Princes as a Mother, and to Bishops as a daughter.

2. To rectify this mistake therefore we are to observe from Sigebert and the French History, that in this age the Kings of France had suffered their whole Regall Power to remain in the hands of their chiefe Officer, called Maire of the Palace: so that the Kings lived idly and voluptuously within dore, only on the first of May they came abroad in ceremony to salute and be saluted, to receive and bestow Gifts, &c. only enjoying the Name of Kings. Now at this time the Maire of the Palace was Ebroinus, a man of horrible cruelty and injustice, and who was indeed the Author of this sacrilegious murder though in appearance done by the Regal authority, in whole name the command issued, The King of France at present was Lothaire, a child, and therefore no wonder if Bathildis the Queen his Mother, who either knew not, or could not hinder the fury of Ebroinus, was in common fame charged with the crime, though according to the Gallican Martyrology she was at this time retired into a Monastery.

3. The said Martyrology therefore will give us a true information of this Fact: where on the twenty eighth of October in the commemoration of this Holy Bishop we find this passage: Clodoveus being some years before dead, and his Widow s. Bathildis retired into her Monastery at Cala, Ebroin Maire of the Palace a most cruel man, and extremely delighted to Ecclesiastical persons, began to rage every where with sacrileges, rapines and murders of innocent persons. No wonder therefore if s. Ennemund Bishop surnamed Dalphin, incurred his hatred, because out of an affection of piety and justice he was earnest with the King to ease the people of their pressure. Therefore after that the Brother of the Holy Bishop, who was Prefect of Lyons, had been slain at Orleans upon a false accusation, as if he had an intention to rebel: Ebroin presently after with the like violence persecuted s. Ennemund. Who being informed that accusations were falsely charged on him before the King, perceiving the machinations of his cruel adversary, at first departed from Lyons: But presently after taking courage, and placing his whole trust in God he returned

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W. 170.
Ap. Hæmum
26. Janu.Sigebert in
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A. D. 650.Martyrol.
Gæc.
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thither

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Ap. Hæmum
26. Janu.Greg. Turm.
lib. 9. c. 91.Ap. Sur.
16. Janu.

Beda. c. 8.

Ap. Sur.
16. Janu.

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thither again: where whilst he was diligent in his devotions and pious works, he was seized upon by the Emiffaries of Ebroin, and to the general extreme grief of the City carried away, with shew that he was to be lead to the Kings presence: but by the way near Chailon in Burgundy, he was murdered by night, whilst he prayd God to pardon his enemies: and so for a reward of his justice, charity and patience he received a never fading crown of Glory.

4. This Narration doth evidently absolve the good Queen Bathildis: Whose memory ought to be in a speciall manner precious to us, since she descended from a Saxon family in Britanny, which she left unwillingly. For as the Author of her life in Surim and Harum, who lived in the same age recounts, she was stolln out of Britanny by Pirates, and by them sold to Erchinwald a famous Prince in France, then Maire of the Kings palace. In whose service she behaved herself so decently (for she descended from Noble Saxon Ancestors) that she said Erchinwalds Lady being dead, he intended to have taken her to wife. But the Holy Virgin withdrew her self from his sight, till he had married another. This her Modesty made her so acceptable to King Clodoveus the second of that name, son of Dagobert, that (as we read in the Appendix to Gregory Bishop of Tours) he made her, though a stranger, his Queen for her prudence and comelines, and had by her three Sons, Clearchus, Childeeric and Theodoric.

5. After Clodoveus his death, she awhile governed the Kingdom with her children: and then with great difficulty obtained permission of the Nobility to retire her self into a Monastery built by her self in a place called Cala in the Territory of Paris, over which she had placed Abbess a Holy Virgin called Ertilla, sent for by her out of the Monastery of Jouy. To this Monastery of Cala therefore she retired, where she lived a great example of Piety and vertue. Now at that time there being in Britanny few Monasteries of Religious Virgins, faith Saint Beda, many Noble men sent their daughters out of Britanny into France to be instructed there and espoused to their Heavenly Bridegroom: especially in the Monasteries of Brige, Cala (now called Chelles) and Andelys.

6. She built likewise in the Territory of Amiens a place called Corbey, a Monastery for Religious Monks, which she magnificently enriched with possessions and all things necessary for their subsistence. Over which Monks she placed Albot a venerable person called Theopred, whom she had for that purpose defruct to be sent out of the Monastery of Luxeuil, (Luxovium) which Abbot was afterwards a Bishop.

7. Neither was her piety confined to France only: For she honoured with many precious Gifts the Churches of the Holy Apostles s. Peter and s. Paul at Rome, out of the great love and devotion she had to them: Likewise great liberality she extended to the poor, and to persons professing a Reclused solitary life in the same City.

8. Thus in all conditions, both as a simple

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Virgin, a Queen and a Religious Nunne she sparkled with all divine Graces. Particularly during her Regency, by her Zeale the Simoniack Heresy, which then defiled the Church of God, was quite driven out of the Kingdom. And for a further proof of her innocency touching the death of s. Ennemund or Dalphin Bishop of Lyons, there is mention in her life of another Bishop called Sigebert, who by the practise of Ebroin, against her will, without conviction or examination was slain, contrary to Law and justice.

9. Her piety to Holy Bishops, & particularly to s. Eligius the famous Bishop of Noyon is celebrated by s. Audoin Bishop of Rouen who lived at the same time, and wrote his life. For he relates with what affection and devotion this Holy Queen with her children and Nobles, haisted to take care for his honourable entertainment. Her desire was it should be conveyed to her Monastery of Cala, but by no force it could be removed. Whereupon overcome with a violent grief, she uncovered her face which she bedewed with flowers of tears. At last turning her self to her Nobles, she said, we now see it is not his will that his body should be removed from his own City: let us therefore permit his own flock to enjoy it. Which words she had no sooner uttered, but the Body and Coffin became easily moveable, so that two persons alone were able without difficulty to carry it. Thus having venerated the Sacred Body, she retired weary and hungry, for she had continued a Fast of three days with Prayers and tears, thereby to know Gods will for disposing the Body.

10. The same Holy Writer further declares the same Queens devotion to s. Eligius after his death: and how in a vision by night he commanded a cent. in quarters to remove her for wearing Jewells and costly apparell during her Maidenhood: Which she did not out of Pride but because she thought it fitting to be done whilst she took care of administering the Kingdom during her sons minority. This command thrice repeated, nor having been executed by the said Courtiers, he was punished with a violent fever: During which having been visited by the Queen, he declared it to her and immediately the fever quitted him. Whereupon the Queen layd aside her Jewells and Ornaments, a great part of which she distributed to the Poor, and with the richest of them she made a most beautifull and sumptuous Crosse, which she deposited at the head of s. Eligius (or s. Ely) Which devotion of hers was imitated by the Nobles so zealously, that in a short time his Church was enriched with incredible riches & Offerings.

11. Her death was as new to her life: before which a wonderful vision was shewed to her: for before the Altar of the Blessed Virgin a Ladder was erected up to heaven, & Angels descended to comfort her. She commanded her Sisters to conceal this Vision: and awhile after signing her self confidently with the sign of the Crosse, and lifting up her

Ap. Sur.
7. Decemb.Ap. Hæmum
26. Janu.

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eyes & hands to heaven, she breathed forth her pure spirit: and those who were present saw her friend the holy Bishop Genesius among troops of Angels coming to meet her, on the third day before the Calends of February. Her memory is celebrated the same day in the Gallican Martyrologe. Her Sacred Body was afterward diligently sought, and translated to a more honourable place in the time of S. Lewis: the Commemoration whereof is solemnised on the eight and twentieth of March.

XX CHAP.

1. Anna King of the East-Angles slain by K. Penda.
2. 3 &c. The Mercian Tyrant Penda miraculously slain by K. Oswi: who consecrates his daughter to God.

IN the year of Grace six hundred fifty four, (saith Marthew of Westminster, Penda King of the Mercians, a man who breathed nothing but fury and war, and loved to tread in ways stained with blood, invaded the Religious King of the East-Angles, Anna, and in a moment destroyed him and his army. To him his Brother Ethelbert succeeded in the Kingdom. With King Anna was slain his eldest son Firminus: and both their bodies were buried at a Town called Rithborow in Suffolk, seated on the River Blith: Which town, saith Camden, deserves to be mentioned for no other thing, but that there was the Sepulcher of Anna a Christian King of the East-Angles slain in battle by Penda the Mercian King. But afterward their bodies were translated to S. Edmunds-bury, in the same Province.

2: But the year following this bloody King Penda, who seems to have been raised up for the destruction of good Kings, received at last the reward of his cruelty by the hands of Oswi King of the Northumbers. The particular Narration we receive from S. Bede: In those times, saith he, King Oswi having received irrevocable vexations from Penda King of the Mercians, who formerly slew his Brother King Oswald, at last was forced to promise him irretrievably rich gifts to obtain a peace, & for a cessation of the ruins of his Province. But the perfidious King Penda would accept of no conditions, being determined to exterminate his whole Nation. Whereupon King Oswi had his recourse to the Divine Protection only, to deliver him from the barbarous impiety of his enemy. Therefore he obliged himself by vow, saying, Since this Pagan King refuses our gifts, let us offer them to our Lord God who will graciously accept of them. He vowed therefore that in case he got the victory, he would consecrate his daughter to serve our Lord in perpetual virginity, and would bestow twelve possessions of farms for building and endowing Monasteries. After which vow he marched with a very small army to combat him.

3. Such a wonderfull inequality there was between the two Armies, that the Pagan had a thirty fold greater army than the Christian King Oswi: for they had thirty Legions conducted by as many Generalls, against whom notwithstanding Oswi with his Son Alsfred, trusting only in Christ their conductour, with very small forces adventured to combat. King Oswi his son Egfrid was not present there for he was then kept as an hostage by King Penda's wife. And Edilwald son of King Oswald, who ought to have assisted him, was on the Enemies side, being one of Penda's Captains to fight against his Father and Country. Though true it is that in the time of battell he withdrew himself into a safe place, there expecting the event. Yea we read in the History of the Brittain that Alsfred also the Son of King Oswi, rebelling against his Father, was joynd with King Penda.

4. Yet notwithstanding all these disadvantages, as soon as the combat began the thirty Pagan Generalls of King Penda were put to flight and slain, and almost all their auxiliaries. Among which was also Edilbert Brother and Successor of Anna late King of the East-Angles, who was the author of the war: he together with the forces attending him was likewise slain. And because the battell was fought near the River Tuer, which by reason of great rains, had overflowed its banks, the waters consumed more in the flight, then swords had in the combat.

5. This wonderfull victory was gained in the thirteenth day of King Oswi his reign, and on the seventeenth day before the Calends of December, in the region of Leids (now called Leeds in Yorkshire, were above thirty years before, King Edwin had overcome the Brittainers.) The River which in S. Bede is called Tuer, Marthew of Westminster more properly calls Winward, adding that thence the Proverb came, That in the River Winward were reigned the slayers of five Kings. Anna, Oswi's Sister, Egfrid, Oswald and Edwin. And near the place is yet extant a village, either from this or King Edwin's victory called Winsfield.

6. This victory brought incredible profits to both the Nations: for the Northumbers were freed from the hostile incursions of their Enemies, and the Nations both of the Mercians and other adjoining Provinces became converted to the Christian Faith, as soon as their perfidious Head was cut off. For immediately after the most Christian King Oswi took possession of Penda's Kingdom, by whose order the Holy Priest Diuna was ordained by Eanan, Bishop both of the Mercians and Midland-Angles: for by reason of the scarcity of Priests one Prelate was obliged to govern two Nations. And now also the Conversion of the East-Saxons, under their King Sigbert, of which we treated before, was perfected.

7. King Oswi having thus by divine assistance gained so miraculous a victory, forgot not his vow. But saith the same S. Bede, according to his promise made to our Lord, and in thanksgiving for his victory he gave his daughter Elsfeda,

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farce then a year old, to be consecrated in perpetual virginity to our Lord: and moreover twelve possessions of lands for the maintaining Religious persons to pray daily for the perpetual peace of his Nation: of which each possession was ten families. The foresaid daughter of King Oswi therefore entered into the Monastery call'd Heorfig, or the Island of the Hart, which was governed by the Holy Abbess Hilda. And two years after having obtained a possession of ten families in a place call'd Streneshale, she there built a Monastery, in which the foresaid Kings daughter first learnt, and afterwards taught regular observance: till having spent three-score years in our Lords service the happy Virgin hastned to the embraces of her heavenly Bridegroom.

XXI. CHAP.

- i. 2. &c. The Gifts and happy death of the Holy Abbess S. Hilda.

AS for S. Hilda mentioned by S. Bede, Grand child of King Edwin by his son Egfrid. And when S. Paulin preached among the Northumbers, the with others embraced the Faith, and received the Sacrament of Christ. After which laying aside her secular Habit, & desiring to serve our Lord more strictly, she went into the Province of the East-Angles where she lived a year. She had a purpose likewise, saith S. Bede, to forsake her country and all relations, and to go into France, there to spend her life as a stranger in the Monastery of Cala, thereby to obtain a perpetual mansion in heaven. For at the same time her Sister Herefrida Mother of Aldolph King of the East-Angles, had submitted herself to regular Disciplines, expecting a heavenly Crown. Desiring therefore to follow her example, S. Hilda had a purpose to go into a strange Country: but before she could execute that purpose, she was recalled by Bishop Aidan into her Country of the Northumbers, and receiving a place of one family at the North side of the River Wre, she with a few companions lived a Monastical life there another year. After which she was made Abbess in the Monastery call'd Heorhu, which not long before had been built by the devout handmaid of our Lord Heim (or rather, Bege, according to Capgrave, vulgarly S. Bees) who is said to have been the first woman in the Province of the Northumbers who took the Habit and Profession of a Nunne, by the Benediction of Bishop Aidan. But she not long after she had built the Monastery, retired to the City Calcaria, named by the English Calcester (vulgarly Tadcasters) and there instituted another Mansion.

2. S. Hilda therefore being preferred to the government of that Monastery, was careful to establish therein regular observance in every thing, according to the instructions she had received from learned men. For both Bishop Aidan and other Re-

ligious men who had known her, were wont to visit her, invited thither by her wisdom and love of the service of our Lord, for which they bore great affection to her, and were diligent to inform her touching Religious Observances.

3. After she had governed this Monastery some years, she undertook likewise the care of founding and ordaining another Monastery for Religious women, in which the like Institute of a Regular life were established: the place where this Monastery was built is call'd Strenethale (now call'd Whirby.) And there also she taught the perfect observance of Justice, piety, chastity and other virtues, but principally Peace and Charity. So that according to the example of the Primitive Church, none were there either rich or poor, all things were common to all, since none challenged a propriety in any thing. For she was a woman of such eminent Prudence, that not only men of ordinary condition, but Kings and Princes also would sometimes demand and follow her Counsell. Such care she had to make her subjects diligent in reading Scripture: and exercising works of piety, that there were very many Ecclesiastical persons found there very fit to undertake the Ecclesiastical degree and office of the Altar. In a word one of that one Monastery we have seen to proceed no fewer then five Bishops, all of them men of singular Merits and Sanctity: their Names are Beja, Eata, Ojfor, Iohn and Welfrid.

4. This Monastery of Streneshale she piously governed till the year of Grace six hundred and eighty, in which (saith the same S. Bede, she passed to our Lord to receive in heaven a reward for many heavenly works wrought upon earth, on the fifteenth day before the Calends of December, being then Sixty six years old: Which time she divided into equal portions, living the first thirty three years most nobly in a secular state, and the other thirty three far more nobly in Monastical conversation.

5. For her Piety and other excellent virtues, illustrious even among persons far distant from her, she was generally styled by the name of Mother, which she made good by being the occasion and instrument of conversion and Salvation to many: so fulfilling the dream of her Mother, Bregasid, who living in banishment with her husband Hereric under Cerdice King of the Brittain where he dyed by poison, she dreamed that she had suddenly lost him: wherefore seeking him with great solicitude, instead of him she found under her garment a most precious chain of Jewells so sparkling, that the beams thereof shone through all Britanny: Which dream was truly fulfilled in this her daughter, whose life afforded examples of heavenly light to many persons both near and far removed.

6. Before her death she was visited for the space of six years together with sharp and tedious infirmities, during all which time she never ceased from praising our Lord for purifying a tryall of her patience, nor from instructing the flock committed to her charge

to be diligent in serving and praising God as well in adversity as prosperity: In the midst of which exhortations also she ended her life.

7. Several Testimonies our Lord gave of her celestial happiness after death. For one of her Religious Sisters in a Monastery thirteen miles distant from thence the same night being wakened with the sound of a Bell like that which called them up to midnight prayers, saw a glorious light, and in that light Angels carrying S. Hilda's soule to heaven. This vision she presently ran to declare to a Holy Virgin named Frigir, who in the Abbess's place was Superior of the Nunnies: and the next morning Messengers came to inform them of her death. The like vision was communicated to another devout Virgin in the same Monastery where the Holy Abbess dyed, who had then the care of such women as coming to conversion, were for Probation lodged beyond the bounds of the Enclosures. So that this Blessed Virgin Hilda is deservedly placed in the number of Saints in our Martyrology on the fiftenth of December.

8. Neither was it a demerit to her Sanctity, that she declared her self in opposition to S. Wilfrid both in the rite of the Paschal Observation, and also joyning in a complaint to the See Apostolick against him, as S. Bede testifies, and Pope John in his Epistle to King Ethelred in the year seven hundred and five. For it is not to be wondered, if a woman should be zealous in maintaining a ceremony received from her Ancestors. And we find in Ecclesiastical Story that S. Athanasius & S. Chrysostom were persecuted not only by impious men, but also by some Bishops esteemed for their Sanctity. From such examples we learn, faith William of Malmesbury, the wretched condition of our humane Mortality, when we read that men celebrated for their Sanctity by our Forefathers, as Theodore, Berthwald, John, Bosa, and likewise the Abbess Hilda, with an irreconcilable passion persecuted S. Wilfrid, a man most acceptable to God.

9. S. Hilda's Successour in the Government of her Monastery was the Royal and Holy Virgin Edelfleda, who had been consecrated as an Offering to our Lord by her Father Oswi King of the Northumbrians, when she was then but a year old, in thankfulness for his victory obtained against the bloody King of the Mercians, Penda.

1. 2. The Gifts of S. Adulf and S. Botulph, brethren.

1. AT the same time with S. Hilda flourished S. Botulph and his Brother S. Adulf, whom erroneously some Writers affirm to have been Scots, who are confuted by the whole contexture of their Lives. For thus we read in their Gifts recorded by Isan-

nes Anglicus in Capgrave: Before Christian Religion was spread over Britanny, the Venerable Fathers Botulph and Adulf, born of a Noble family and of a German descent, and more strictly linked by charity then blood, being very young were initiated in spiritual and celestial exercises. For being born of a Saxon stock which conquered Britanny by martial courage, they from their infancy were imbued in the Christian Faith. But their parents being rude and unacquainted with the Documents of perfection, sent their children, five in number, to their ancient country of Saxony, there to learn the Discipline of a holy conversation.

2. Thus by mistake writes that Authour, for as yet Christianity was not entered into Saxony: Therefore in stead of Saxony we are to understand Belgick France, whither by S. Bede's testimony, our Ancestors in those times usually sent their children to be initiated in more sublime Christian Philosophy. The same Writer thus prosecutes his Narrative.

3. With this intention the fore said Five young Saxons, repaired to Monasteries of Holy Religious men, desiring communication with them, to be instructed in the Documents of a spiritual life. There being imbued with Monastick Institutions and disciplines of a more austere life, they received the Religious Habit: and in a short time, Gods Grace became enabled to be Teachers of Perfection.

4. The King therefore hearing the fame of S. Adulf, exalted him to the Government of the Church of Trevis in Belgium. Who in discharge of that sublime employment was very watchful, and solicitous to prevent the snares and cunning designs of the Devil, who like a ravening did sought the destruction of his flock. He was sedulous in works of mercy, feeding the poor, clothing the naked, correcting those which strayed, and comforting the afflicted, to the end he might himself obtain the effect of our Lords Promise. Blessed are the merciful, for they shall obtain mercy. He was instant in fasting, watching and prayer. He prevented his preaching by his practise, and in all things led a saintlike life.

5. In the Gallian Martyrology he is adorned with this Elogy: On the seventeenth of June we celebrated the Memory of S. Adulf Bishop of Trevis who was Brother of S. Botulph, and out of Britanny passing with him into France, for his eminent endowments and Sanctity of life was raised to that See: wherein by his admirable virtues and learning, he became a shining light to his flock: and at last with a great affluence of merits ended his life, or rather being translated by death he passed to a life immortal.

6. As for his Venerable Brother S. Botulph (by the testimony of the fore said Authour) being well exercised in virtue and holiness, he resolved to return into England. Now there were in the same Monastery where he made his abode, two Sisters of Ethelmund a Prince among the South-angles, who had been sent thither to be instructed in Monastick Disciplines. They hearing that the Blessed man had a purpose

to return to his country, gave him commissions to be delivered to their Brother. Having therefore passed the Sea, S. Botulph was honourably received by the said Prince, who having heard his Sisters petitions, and accepted them, granted to the Holy man a place for building a Monastery. Now S. Botulph did not desire that for his cause any one should be driven out of his hereditary possession, but rather that some place unpossessed and uncultivated should be assigned him, that there he might build a Church, and congregate brethren to serve God, by whose pious lives and prayers his Principality might be established in this world, and an eternal kingdom prepared for him in the world to come. This request the Prince willingly granted: whereupon the Venerable Father chose a certain unswelled place where none dwelt, named Ikenho. It was a wilderness unfrequented by men, but possessed by Devils, whose phantastick illusions were to be expelled thence, and a Religious conversation of pious men to be introduced, that where the Devils fallacies abounded, there our Lords Divine Grace might superabound.

7. Where this place called Ikenho was seated, is now uncertain. The Centuriators of Maxeburg from Leland and Bale, place it not far from the City of Lincoln. And indeed in that Province where the River Witham enters the Sea there is a Town called Bostun, but more truly Botulphs-town, for sixth Camden it being formerly by Bede called Icanhoe, took a new name from Botulph, a most Holy Saxon. Likewise in Huntingdon-shire there is a town called Burtle-bridge, for S. Botulphs-bridge. So that it seems in one of these two places S. Botulph built his Monastery.

8. The said Authour thus pursues his Narrative: When he had finished his Monastery, like a good shepherd he gathered together his flock, whom he diligently taught Apostolick Doctrines and Institutions of the Holy Fathers: and whatsoever good Documents he had learnt abroad concerning Monastick Disciplines, those he instilled into the minds and practise of his Monks. He was beloved by all for he was free from arrogance, being humble, mild and affable in all things. He was likewise for many miracles and the gift of Prophecy: For sometimes by Divine inspiration he foretold future things as expressly as if they had been passed. When he was oppressed with any infirmity, he with blessed joy persisted in thanking God, and all his discourse was of matters which might edify and advance the hearers. Such was his conversation during his life, and in such exercises he attained to a good old age.

9. He dyed most happily the same year in which S. Hilda also dyed, and was buried in the Monastery which he had built. There his sacred Relicks remained, till the Danes invading this Island wasted all Holy places with fire and sword. Then by the care of S. Ethelwold they were translated, part to the Monastery of Ely, and part to that of Thorney. The Memory of S. Botulph was elsewhere also celebrated: for at London there is a Church dedicated to his honour. Hence we read this passage in Capgrave: In the Book of the Church of S. Botulph near Aldersgate London, there is mention how a part of the Body of S. Botulph was by King Edward of Happy memory conferred on the Church of S. Peter in Westminster. His memory is celebrated in our Martyrology on the sixteenth of May.





THE
SIXTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. *2. &c. The Mercians Converted: and an Episcopall See erected there.*
3. Ithamar Bishop of Rochester dyes: and Damian succeeds.
6. The Holy Offspring of Merwald a Prince of the Mercians.

A. B. 656.

BY the death of Penda King of the Mercians, that Kingdom together with that of the *Angles* whole *Kings* he had slain, became an accession to the *Dominions* of the *Victorious Offa* King of the *Northumbers*. Notwithstanding in the year of *Grace* six hundred fifty six he permitted *Penda* the Son of *Penda*, on whom he had bestowed his daughter *Alsfeda*, to reign over the *Southern Mercians*: and likewise *Edelwald* the Brother of *Ethelhere* to govern the *East-Angles*.

Malmbr.
1207. 7. 31.

11. f. 34.

2. By this indulgence of King *Offa* the *Christian Faith* became spread through several *Provinces*: For he built many *Churches* and *Monasteries* in the Kingdom of the *Mercians*: among which the principall was that which was founded in an Island called the *Ile of the Hart*, in which as a testimony of gratitude to God for his *Victory*, he enclosed his daughter, so that within

the space of two years the *Mercians* following his example were converted to the *Faith* and baptised.

3. And for a firmer establishment of *Christianity* among them, he erected an *Episcopall See* common to the *Mercians* and *Midland Angles*, in the City of *Lichfield*, with Bishop *Goarwin*. Though more probable it is that as yet there was no certain place affixed for the *Bishops* residence: For several years after this we read how *Wulf* King of the *Mercians* offered *Lichfield* to *S. Wulfid* that he might there either build a *Monastery* or erect an *Episcopall See*. The first Bishop of the *Mercians* was *Diurma* a *Scottish Priest*, of whom we have already made mention.

4. This is testified by *S. Bede* in this passage, When *Offa* the most *Christian King* of the *Northumbers* having slain King *Penda*, took possession of his Kingdom, *Diurma* one of the four fore-mentioned *Priests*, was ordained Bishop both of the *Midland Angles* and *Mercians* by *Enan*, Bishop of *Lindisfarne*. For by reason of the *Scarcenes* of *Priests* they were compelled to set one Bishop over two Nations. Now *Diurma* having in a short time converted great multitudes, dyed: To whom in the year of *Grace* six hundred fifty eight succeeded *Cellach* who was likewise a *Scottish man*: who after he had a few years governed that Province, voluntarily relinquished his *Bishoprick*, and returned to his Native country the *Island of Hy*, or *Hy*.

Godwin. in
total Episc.
cop. m. &
Lichfield.
Malmbr. de
pontif. l. 3.
p. 26.

Bede. l. 3. c. 27.

Godwin. ib.

III. Part.

Bbb

5. At

A. D. 658
Harps. sec.
6. c. 11.Mareyslog.
Ang. 10. 1100.

Bed. 3. c. 20.

Camden in
Northamp-
shire.

A. D. 657.

Ingulph.

II. CHAP.

A. D. 658.

Huntingd. l. 2.

5. At this time *Ithamar* who had succeeded *S. Paulinus* in the Episcopall See of *Rechefer*, dyed: He was not inferior to his Predecessors in Sanctity and Learning, saith *Harps. sec.* who adds. That many years after his death by reason of frequent Miracles wrought by his intercession, his Body was translated to a more honourable place, where translation was made on the fourth day before the Ides of January: on which day his Anniversary Solemnity is celebrated in the Church of *Rechefer*. In our Martyrology his Commemoration is made on the Tenth of June, which was the day of his death. And his Successour was *Damian*, descended of the South-Saxons, saith *S. Beda*.

6. This year *Merevald* a Prince among the *Mercians* built a Monastery for Religious Virgins at a Town called *Lemfer* in the Province of *Hereford*. He is said to have been the Son of *Penda*, and Brother of *Penda* and of his Successour *Wolfer* King of the *Mercians*. But he is more illustrious by his Holy Offspring, his son *Merefin*, and his daughters *Milburga*, *Mildreda*, and *Milgitha*, born to him by his Wife *S. Ermenburga*.

King *Penda* likewise the Son of *Penda* first King of the *Mercians*, this same year for propagating Christian Religion, layd the foundation of the Monastery of *Medebamptel*, in the Region of the *Girvians* (or *Northamptonshire*): But having been the next year slain by the treason of his Wife (*Alchleda* the naturall daughter of *Osfrid* King of the *Northumbers*) he could not perfect it. Thus writes *Camden* from *Regebert* Sirapham an ancient Anchor. And *Ingulphus* adds. That he left his fervour and devotion to his Brother *Wolfer* his Successour in that Kingdom, and to *Saxulph* a man of great power there: who finished the said Monastery eight years after. The place anciently called *Medebamptel*, afterward took the name of *Peterborough*, illustrious in regard of this Monastery.

II. CHAP.

1. 2. 3. The Britains overthrown by the King of the West-Saxons.

1. IN the year of Grace six hundred fifty eight the Britains received a great overthrow from *Kenevalch* King of the West-Saxons: which is thus described by *Huntingd.* *Cenvald* (so he calls him) King of the West-Saxons in the seveneenth year of his reign fought against the Britains at *Pennum*. For they knowing that he had been overcome by the four King *Penda*, and (almost) driven out of his kingdom, imagined that he was unable to sustain the burden of a battell. Whereupon having gathered a numerous army, they with great pride invaded his Dominions. At the beginning of the fight the Britains severely setting on the

Saxons, made them give ground: But the Saxons with great courage and constancy resisting them, for they preferred death before flying, at last so wearied the Britains, that their forces melted away like snow, so that they turned their backs to the pursuers, and fled from *Pennum* as far as *Pedredan*. The wound which the Progeny of *Brutus* received this day, was incurable.

2. The place where this battell was fought was an obscure Village in *Somersehire* at this day called *Pen*: but anciently famous for this Victory over the Britains, and another which in after ages King *Edmond* Ironside gained there against the Danes. From thence the Britains fled to the River *Fidre*, now called *Parret*, where was seated the town called by the Saxons *Pedredan*, but now *Pederton*, and it was sometimes the Royal seat of *Ina* King of the West-Saxons.

3. After this combat and Victory the Saxons became so terrible to the Britains, that they never afterward descended from their mountains to encounter them. Besides this, their State became divided among several petty Princes, each of which sought to secure and enlarge his own territory, so that they never combined in any general design against the Saxons or English.

III. CHAP.

1. 2. Wolfer King of the Mercians: His wife S. Erminilda. Trumhere Bishop of the Mercians.

1. KING *Penda*, as hath been declared, having been slain by the treachery of his Wife in the time of the Paschall Solemnity, that Kingdom of the Southern *Mercians* returned to the Dominion of King *Osfrid*: But three years after the Princes of the Nation of the *Mercians* rebelled against him: their names were *Immin*, *Eaba* and *Eadbert*. These exalted to the throne *Wolfer* the Son of *Penda*, then a young man, whom they had preserved and kept concealed among them. And so with their new King, they joyfully persevered in Profession of Christianity.

2. The wife of this King *Wolfer* was *S. Erminilda*: Whose parents were *Ercmbert* King of *Kene* and *S. Sexburga*. By their pious instructions she became so zealous in promoting the Christian faith, that by her persuasions, kindness and holy example that perverse and rude Nation of the *Mercians* was brought to submit to the sweet yoke of Christ. And her husband complying with her desires assisted her in extirpating Idolatrous Superstitions, and filling the kingdom with Churches and Priests. Whence appears that King *Wolfer* himself was also a Christian.

3. In the beginning of his reign *Trumhere*, who

A. D. 659

III. CHAP.

A. D. 659

Wigan. l. 10.

40. Cap. 10.

in S. Erminilda.

who

A. D. 659.

I. CHAP.

IV. CHAP.

who as hath been declared was constituted Abbot in the Monastery of *Gerblingum* (or *Gilling*) founded in the place where the Holy King *Osfrid* was slain, was made Bishop of the *Mercians*, after that *Celach* the Successour of *Diuma* a Scot, had relinquished his Bishopsrick and was returned into his country. This *Trumhere* was by Nation an Englishman, and kinsman of King *Osfrid*: but he had his education and instruction among the *Scots*. There is no more recorded of him, but only that by him *Edilwalch* Prince of the South-Saxons was baptised, as shall be declared.

1. 2. 3. Erc. S. Ebelreda married to Tombert: remains a Virgin.

8 9 Erc. She a second time married to Egfrid Prince of the Northumbers preserves her Virginity.

15. 16. Erc. She flies from thence: and is miraculously preserved from her husband King Egfrid.

20. Erc. She builds a Monastery of Virgins and another of Monks at Ely.

A. D. 660.
Wigan. l. 10.Camden in
Wigan. l. 10.

IN the following year *Egfrid* the Son of King *Osfrid* took to wife *Etheldreda* (or *Edithrudis*) a daughter of *Anna* King of the *Eastangles*. The Sanctity of this Lady, twice a Widow, and always a Virgin, is highly and worthily celebrated by all our Historians: and therefore her Memory must not be slightly passed over in this Story.

2. She was born in the Province of the *Iseni*, or *Suffolk* at a town called *Isenig*, which saith *Camden* though now an obscure Village, was anciently famous for the birth of *Etheldreda* daughter of King *Anna*, a King wonderfully blessed by God in a Saintly offspring. Some Writers affirm this Holy Virgin to have been the eldest of his daughters: But *S. Beda* expressly testifies that *S. Sexburga* was elder than she.

3. *Polydore* commends her for her beauty, a quality very useful to virtue, which notwithstanding may worthily enter among her praises, because the purity of her mind triumphed over all the snares and machines which her beauty suggested against her. In her infancy she dedicated her self to chastity: wherein the suitable piety of her Sisters did confirm her: and during that tender age free from temptations, though her affection to purity increased, yet her constancy was not exposed to any tryall till the year of Grace six

hundred fifty one, when being marriageable, her parents provided a husband for her. The Holy Virgin who had fixed all her affections on Christ alone, though her desire was to confine her self in a Cloyster, yet durst not renounce her obedience to her parents.

4. The Husband designed for her was *Tombert* Prince of the *Girvians*, a people inhabiting the fenny Islands in *Cambridgeshire*, whose country we read thus described by an ancient Writer named *Felix*, cited by *Camden*: There is a fenny marsh of an exceeding large extent, which beginning from the banks of the River *Granta* reaches northwardly to the Sea. In some places there grow nothing but sedges, elsewhere there are springs from whence issue black Waters which cause foggie vapours, and among these there are several Islands with uneven rising banks, which are pleasantly covered with wood. *Huntingd.* calls this Region a most delicious and fruitful country, watered with many pleasant rivers, painted with several lakes great and small, and flourishing with many groves and Islands. The whole Territory, from the principall Islands name is called the Isle of *Ely*, which is therefore here more accurately described, because it was by Prince *Tombert* assigned to *Saint Edithrudis*, or *Etheldreda* (vulgarly called *Saint Audrey*) for a joynture, and thence became our Lords Patrimony.

5. To this Prince therefore *S. Edithrudis* was given in marriage, which was a state of life grievous to her who had entertained a far more Sublime affection. Yet some hope remained, that though she could not incline her parents minds to dispence with her marriage, she might perhaps obtain of her husband a permission to preserve the integrity of her body. Therefore all her innocent arts she made of use to engage her husband affections, to the end he might be induced to approve her design. She spied no prayers nor praises of Virginal purity. Neither did her endeavours want effect: For admitting her Angelicall chastity, he gave her a hope of compliance with her desires. But not long after, reason being overcome with the violence of corrupt nature, he yielded to his own desires, and required of her that right which the Laws of Marriage allowed him, and which he would not defer till the night following.

6. In this extremity God alone was her refuge. To him therefore she had recourse by her most devout prayers, beseeching him, that if her *Vows* were acceptable to him, he would send the Angel of her Virginity to guard her, and suggest to her mind such thoughts, and to her tongue such words as might find a gratefull admittance into the heart of her Prince.

7. Presently after this *Tombert* entered into her chamber, with a resolution to

A. D. 660.

Camden in
Cambridgeshire.

Ibid.

extort her consent to his impatient desires. But God prevented him: for he found the *Holy Virgin* encompassed with a wonderful light and celestial flame, which dazzled his eyes, and consuming the fire of lust boyling in his bosom, changed his mind not only to admiration but love of Chastity: infomuch that now perceiving that our Lord challenged her for his own spouse, he not only relinquished his clame to her, but professed himself a companion with her in the same vow of consecrating himself to God. Thus they lived together the space of heaven or eight years in perfect concord: during all which time *Saint Etheldreda*, being secure of her husbands fidelity and constancy in his promise, employed her self wholly in the delicious exercises of Prayer and devotion.

8. But *Almighty God*, who had given to the *Holy Virgin* a most constant mind, prepared new combats, and new triumphs for her. For her Husband *Prince Tambert* dying, whereas this *Virgin-Widow* esteemed herself out of danger of being exposed to any more tryalls, as being now in her own disposal, yet a new tempest drove her out of the haven to Sea again. For *Egfrid* the Son of *Offa*, and Heir of the *Northumbrian Kingdom*, invited by the fame of her sanctity and perfections, demanded her in marriage. Her parents together with the *Nobles* of the *East Angles* esteeming this marriage extremely beneficial to that Province which languished under the government of her Brother *Ethelwald*, pressed her therefore most earnestly to accept of it, and at last conquered her resistance: So that once more for the common good she was compelled to submit her self to a new servitude. For *Almighty God* intended in her to shew to the world an admirable example of constancy and Chastity.

9. This year therefore she was conducted to the Kingdom of the *Northumbrians*. In which journey, saith *S. Beda*, she was attended by a certain person named *Offin* her prime servant and steward of her house. A man worthy to serve such a Queen. For he afterward became a Monk, being a man of great merit, and who out of a pure intention forsaking the world to obtain an eternal retribution, became worthy to receive many revelations of Divine Mysteries from our Lord.

10. *S. Etheldreda* (or *Ediltruda*) thus accompanied was conducted and married to *Egfrid* Prince of the *Northumbrians*. Who being possessed of such a treasure, omitted nothing whereby he might conciliate her affections. But one only thing could content her, which was the preservation of her *Virginal integrity*: all other blandishments which a princely state could afford, without this, were tasteless and noysom to her.

11. Once more therefore she made use of her former arts to obtain that from *Egfrid*,

which had been granted her by *Tambert*, that there might be between them a conjunction of minds only, with a separation of bodies. *Egfrid* was a Prince in whose veins youthfull blood was then boyling: Yet such power had the prayers and reasons alledged by his chaste Princess, that by an example scarce hitherto heard of in the Church, they lived twelve years together without any prejudice or diminution of *Saint Etheldreda's* Virginitie. Her youth, beauty and other admirable perfections of mind produced in him nothing but reverence: they converted together as if they had been develt of their bodies.

12. To the present sensuall age this may seem incredible: but there is not wanting a cloud of witnesses to testify it. *William* of *Malmesbury* thus writes: *Etheldreda* though married to two husbands, by a happy continence lived free from any stirring of lust, so that without the least diminution of her chastity she victoriously obtained in heaven the garland of perpetual Virginitie. To the same purpose *Henry* of *Huntingdon*: *Ediltruda* was the wife of *King Egfrid*, yet to the end remained a pure Virgin.

13. But before these, *Saint Beda* who lived in the same age with her, thus more expressly testifies the same: *King Egfrid*, saith he, took to wife a Lady named *Ediltruda* the daughter of *Anna* King of the *Angles*, who was a very Religious Prince and every way illustrious. The same Lady had been before, wife to a Prince of the Southern *Cirians* named *Tambert*: after whose death, which succeeded not long after the marriage, she was given to the foresaid King. And though she continued the space of twelve years his Consort, yet she remained glorious in the perpetual integrity of her Virginitie. Hereof the blessed Bishop *Wilfrid* gave me an assurance, when upon the occasion of some persons who called it into doubt, I ask'd him concerning it: For he professed that he himself was a most certain witness of it: so so much as *King Egfrid* promised him great store of money and lands if he could persuade the Queen, who respected none so much as him, to afford him the use of marriage.

14. Thus writes *Saint Beda*: and as if he foresaw that there would arise in our Nation a self either disgracing Virginitie, or Professing that Continence is a Vertue exceeding human forces, he adds, Neither ought we so distrust that that might happen in our age which faithfull history testifies to have sometimes formerly come to passe: since it is a gift of the same Lord who promised to be present with us to the end of the world. Moreover God was pleased by a Divine miracle to witness the same: For the flesh of *S. Edilreda* a long time after she was buried could not be corrupted: which was a sign that whilst she was alive she remained uncorrupted by human touches.

15. After twelve years thus converting together, during which time *King Egfrid* used all means, but force, to expugn his wives purpose: at last he gave her free permission to spend the rest of her days according to her own desires, in a state of Religious retirement, where she might live free from all solicitations, and entirely employ her whole affection on her heavenly bridegroom. Thus writes *Saint Beda*, After she had made many earnest requests to the King that she might be permitted to relinquish all worldly cares, and serve our Lord Christ alone, the true King, in a Monastery, at last with much ado she obtained her petition, and entered into a Monastery, where *Elba* the Aunt of *King Egfrid* was Abbess, and which was seated in a place called the City of Colada or Coldingham. There she received the Sacred veile of Religion from the foresaid Bishop *Wilfrid*.

16. Wee must here interrupt the Narration of *Saint Beda*, and insert the occurrences hapning to this blessed Virgin upon her departure from *Saint Elba*, before she arrived at her own Territory of Ely: as we find recorded in the ancient Archives of that Monastery.

17. There we read how not long after her permission to retire her self, *King Egfrid* repenting his indulgence towards her was desirous to recall her, and by the instigation of his servants resolved by force to take her out of the Monastery. Which being made known to the Holy Abbess *Elba*, she counselled *Saint Etheldreda* to fly speedily away, and not to rest till she came to her own house at Ely. Whereupon the Holy Virgin without delay taking with her two other devout Virgins, *Seibenna* and *Selbera*, went out of the Monastery and went up a high Mountain not far distant called *Coldeburche-heved* (which signifies the Head of *Coldebur*). In the mean time *King Egfrid* was come to the Monastery, and hearing of her flight, pursued her. But *Almighty God* to defend his servants, had encompassed the Hill with deep waters from the Sea, infomuch as the King could find no means to passe them. At which being amazed, and perceiving a Divine hand in it, he returned to York, and shortly after took to wife *Ermenburga*. And after that time he conceived a deep hatred against *Saint Wilfrid*, which broke forth afterward as shall be declared.

18. The Tradition of that region informs us that the Holy Virgin, and her companions were sustained by God seven dayes on that mountain without any corporall food. After which they descended, and passing over the River of *Humber* they came prosperously to a place called *Wintringham*, and rested at a Village named

Altham, where she took order for building a Church. From thence travelling with great labour, and finding in her way a commodious shade, she there layd her down to sleep. And when she awaked she found her staff which she had fastned in the ground at her head had taken root and began to flourish with leaves. In succeeding times it became a very large and tall Tree, and continues to this day called *Etheldredes-tree*, or *Etheldredes-rest*. And in memory thereof a Church was there afterward built to her honour. She therefore pursuing her journey, through many difficulties and dangers at last arrived safe at Ely with her two companions. There she found a Holy Priest called *Huna*, who joyfully received her, and performed all Ecclesiasticall functions.

19. Now in that Island there had anciently been a Church built by *King Etheldreda* at *Saint Augustins* request, which not long before this time had been destroyed by the cruell Tyrant *Penda*, who had also slain or chased away the Priests attending it. This Church the Holy Virgin restored in a more ample form, and consecrated it, as it had been formerly, to the Honour of the most blessed Virgin Mother of our Lord. Thereto likewise she by the assistance of her Brother *King Adulf* adjoynd a Monastery of devout Virgins, which with great fervour flockd to her: over whom she was constituted Abbess. And concerning her manner of life there, wee thus read in *S. Beda*.

It is reported (saith he) that from her first entrance into the Monastery she never used any linnen vestments, and very seldom any warm habes, except before the solemn Feasts of Easter, Pentecost and Epiphany, and then she would be the last to wash her self, after she had ministered to all the other Virgins. She rarely eat any thing more then once a day, unless on the great Solemnities, or when any infirmity forced her to doe otherwise. From the time of Midnight Matins till break of day she remained in the Church intent on her Prayers. Some affirm that by the Spirit of Prophecy she foretold both the Pestilence of which she her self dyed, and likewise in the presence of her whole Convent she signified the number of those who were to be taken out of the world.

21. The sweet odour of her piety and virtues drew many Virgins and Widows, some of Royal descent to follow her. For her sister *Sexburga* Queen of Kent, after the death of her husband *Ercmbert*, (to whom she bore two sons, *Egbert* and *Lorhar*, who succeeded in the Kingdom) became a Nunne under the Government of *S. Etheldreda*, to whom likewise she succeeded in the care of the Monastery. Moreover the daughter of the same *Sexburga*, called *Emmilda* Queen of the *Mercians*, when her husband *Wulfar* was

| K. KENE-
WALCH. | 382 | The Church-History of Brittain | K. KENE-
WALCH. |
|----------------------------|-----|---|--------------------|
| A. D. 660. | | dead retired to the same Convent, bringing with her her only daughter <i>S. Werburga</i> , of whom more hereafter. | A. D. 660. |
| Regner, in
Apostol. 517 | | 22. Besides the Monastery of Religious Virgins, <i>S. Ethelreda</i> built likewise or rather reformed, in a place neer adjoyning, a Convent for Monks, over whom she as <i>Abbesse</i> retained jurisdiction. In both which Cloysters there were no fewer then a hundred devout persons continually attending on the service of God. | |
| V. CHA. | | V. CHAP. | |
| | | 1. 2. &c. <i>S. Ethelreds Body found incorrupt. 7 Taundry-lace.</i> | |
| | | 3. 9. &c. <i>Apparitions and Miracles wrought by the Holy Virgin.</i> | |
| Bed. l. 4. c. 19 | | 10. Seven years the Blessed Virgin <i>Ethelreda</i> governed her Monastery of <i>Ely</i> , exhibiting her self a glorious example of Piety and all virtues: after which in the year of Grace six hundred feaventy nine our Lord call'd her out of this world to receive her reward, on the eighth day before the Calends of July: and according to her own command she was buried among her own Religious Virgins in the same coffin of wood, wherein she lay when she gave up her spirit: and her Sister <i>sexburga</i> , who had been the Wife of <i>Earcumbert</i> King of Kent, succeeded her in the Office of <i>Abbesse</i> . | |
| Wigorn. ad
A. D. 679. | | 2. The wonderful testimonies which God was pleased to afford in approbation of the Sanctity and purity of this Holy Widow, twice a wife and always a Virgin, are commemorated by <i>S. Beda</i> , who himself might have been a witness of them. He was three and twenty years old when those things hapned, and wrote them forty years after. The relation by him given thus follows: | |
| Bed. l. 4. c. 9. | | 3. Sixteen years after the Blessed Virgin <i>Saine Ethelreda</i> was buried, her Sister <i>sexburga</i> <i>Abbesse</i> thought fit to take up her bones, and putting them into a New Coffin to translate them into a Church (dedicated to her honour.) she commanded therefore certain of the Monks to search out a Stone commodious for that purpose. Now the region of <i>Ely</i> being all encompassed with rivers and marishes, afforded no such stones of a convenient largenes. They therefore taking boat, went to a certain City not far distant, which lay desolate, call'd in the English tongue <i>Grandacaster</i> , where presently neer the walls of the City they found a Coffin of white Marble, elegantly made, and fittly covered with a stone of the same. Perceiving hereby that God had prospered their journey, they with great joy and thankfulness brought the Coffin to the Monastery. | |
| id. ib. | | 4. Now when her Sepulcher was opened and the sacred body of this Holy Virgin and Spouse of our Lord discovered, it was found as free from any corruption as if she had been buried the same day. Thus the foresaid Bishop <i>Wilfrid</i> and many other eye-witnesses have testified. But a more certain witness hereof was her Physician call'd <i>Cinifid</i> , who assisted her at her death, and was likewise present when her body was taken up. He frequently made relation how in her sickness she had a great swelling under the hollow of her arme. Whereupon he was advised to make an incision in the said swelling that the noxious humour might flow out. Which I having done, saith he, for two days after she found herself at more ease, inasmuch as many thought she would recover. But the third day after her paines returning, she was suddenly taken out of the world, and made a happy exchange of paines and death for life and perpetual health. | |
| | | 5. And many years after when her bones were taken out of her Sepulcher, a Pavilion was set up, about which the whole congregation of Religious men and Virgins stood singing Praises in the mean time the <i>Abbesse</i> attended with a few of the Nunnes where bus within the Pavilions taking up the body, and on a sudden we heard the <i>Abbesse</i> from within cry out with a distinct voice, Glory be to the name of our Lord. And presently after they opened the door of the Pavilion, and call'd mee in: where I saw the sacred Body of the Holy Virgin taken out of her Sepulcher and placed in the Coffin, where it lay as if she had been asleep. After which taking the cover from her face they shew'd mee the wound of the incision which I had made, perfectly cured, inasmuch as instead of a wide gaping wound which was in her body when she was buried, now only some small signs of a scarr appeared, and those likewise were so fresh, that they seem'd as if they had been closed that very day. | |
| | | 6. The Religious Virgins also reported, that when by reason of the foresaid swelling she was tormented with extreme paine in her neck and side of her face, she took great contentment in her infirmity, and was wont to say, I know of a certainty that I am justly pained in my neck, because when I was a young maid I wore about my neck weighty chains of Jewells: Therefore God in his mercy has thus punished mee, that the fiery heat and rednes of the swelling in my neck may satisfy for my former pride and levity. | |
| | | 7. Harpsfeld from this passage in <i>S. Beda</i> well collects, that the custom in England for women to wear a neck-lace of fine silk, came from this Exemple and saying of <i>S. Ethelred</i> : and therefore the said neck-lace is vulgarly call'd <i>Taundry-lace</i> , that is the lace of <i>S. Audrey</i> or <i>S. Ethelreda</i> . And it were to be wished that by such a monument the minds of our women and Virgins would be incited to imitate the Vertues of this Blessed Virgin. | |
| | | 8. <i>S. Beda</i> thus proceeds in his Narration: When the Holy Virgins body was translated into the Church dedicated to her, it hapned that by the touching of her Vestments Devils were driven from the bodies of the afflicted, and many infirmities were cured. The Coffin likewise of wood in which she was first buried restored sight to the blind, and took away pain from the eyes of | |
| | | such | |

| K. KENE-
WALCH. | under the Saxon Heptarchy. XVI. Book. 383 | K. KENE-
WALCH. |
|--------------------------------|---|---|
| A. D. 660. | such infirm persons as applied their head to the same when they prayed. The Religious Virgins therefore washed the Saines body, and putting new vestments on it, carried it into the Churchs place in the new Marble Coffin late brought thither: where it remains to this day in great veneration. And which was very strange, the said Coffin was found exactly fit for the Holy Virgins body, as if it had been made on purpose for her. The place likewise of the head which was distinctly framed, did properly suit with the measure of the Virgins head. | A. D. 960 |
| Mort. Angl.
7. Off. | 9. This Translation was on the feaventeenth of October, on which day it is commemorated in the Calendar of Sarum. And the same day in following ages was solemnly observed as a Feast: For in a Charter made by King Henry the first in an Episcopall See, we find it dated, in a Synod held at <i>Nottingham</i> Castle, on the day of the Translation of the Blessed Virgin <i>Ethelreda</i> : though as <i>M. Selden</i> observes, there be there an antichronism, the ninth being written, instead of the one and twentieth of the Calends of November. | |
| Malmbs.
2. P. 14
f. 131. | 10. In succeeding times when the fury of the Danes layd wait all places, and their rage was chiefly exercis'd against the Sacred Relicks of Saines, God by a speciall Miracle preserved the Monument of this Holy Virgin. For thus writes <i>William</i> of <i>Malmbsury</i> : The Danes (saith he) rushing violently into that fenny country, drove out the Religious Virgins and demolished their building. Among which one, more outrageous then the rest, stole away the Mantle which covered the Virgins Tomb, and with his sword smote the Marble: by which stroke a splinter of it reverberated from the pavement into the sacrilegious Soldiers eye, and he fell distracted to the ground. Whereupon his companions raising him up, fled away, and against their former design left untouched all the other Sepulchers of the Holy Virgins which had been buried there. | |
| id. ib. | 11. The same Authour further relates, how in the age next following, when the Danes troubles were ceased, there were placed in the said Monastery Secular Priests to perform Divine service there: Among which one more rash and saucy then his companions, tempted the rest to make a tryall whether the sacred Virgins body yet remained uncorrupted. But they upon an apprehension of danger refusing, he foolishly adventured on it. And fastning a candle to the end of a rodd, he passed it through a hole which the Danes had made in the Sepulcher, and looking in as curiously as he could, searched round about the Tomb. And not content with this, with the end of a forked stick he endeavoured to draw to him the clothes in which the sacred Body was unwrapped: and some part of the Body he discovered: when the Holy Virgin having indignation that a Pile person should presume to look | |
| id. ib. | upon her naked body, with great violence drew back the clothes, inasmuch as he striving against her, fell back ward, and was forcibly dashed against the pavement: by which fall he became lame all his life, and afterward was strook with madness. That hole made in the Sepulcher the Holy Bishop <i>Ethelwald</i> caused to be dammed up with stone and mortar: and thrusting out the Seculars, brought Monks into the place: and moreover conferred on the Monastery an incredible number of Mannors and possessions which he bought with his own money. | |
| | 12. This hapned about the year of our Lord nine hundred and sixty, in the reign of King <i>Edgar</i> . Now what speciall lands then belonged to that Monastery does not distinctly appear. Yet we find that the part of <i>Suffolk</i> adjoyning to <i>Ely</i> was anciently divided into three portions, of which one was call'd <i>The liberty of Saint Edlstrada</i> , because it appertained to her Convent: On which, saith <i>Camden</i> , our Kings heretofore bestowed territories <i>Cum Saca et Titha</i> , as we read in the Records of <i>Ely</i> , granting thereto an entire exemption from all jurisdiction, Ecclesiastical and Secular. | Camden in
Suffolk. |
| | 13. These possessions were continually encreased by the great devotion born to her during the Saxon Government and Monarchy. But when the Norman race came in, this and many other Religious houses and Churches suffered much prejudice, many of their Lands and Mannours being either confiscated to the Kings Exchequer, or bestowed on Officers and soldiers assisting in the conquest. Notwithstanding after all such extortions, yet there remained very considerable renewes to <i>Saint Ethelreds</i> Monastery: Concerning which <i>William</i> of <i>Malmbsury</i> thus wrote above four hundred years since: You may conjecture the largenes of the possessions of <i>Saint Ethelreda</i> by this, that though very much was by fraud taken away, and more by violence usurped, the last Abbot <i>Richard</i> putt up in his own purse yearly a thousand and four hundred pounds, allowing scarce three hundred for the maintenance of the Monks: besides those expences which were consumed on his servants and guests. This Summ saith <i>S. Beda</i> if compared with the present rate of coyn amounts to more then four thousand pound yearly rents. | Malmbsur de
2. c. 1. f. 145.
273. |
| | 14. But it will be more expedient that we should celebrate this Holy Virgins riches in Divine Graces, then worldly possessions. In the days of the said <i>Richard</i> the last Abbot (for after him that Church was made an Episcopall See) the uncorruptednes of her body was not questioned, as we shall shew presently when we treat of her Sister <i>sexburga</i> a Holy Virgin also. To avoid tediousnes I will omit many wonderful | Godwin in
Eliens. episcop |
| | things. | |

A.D. 660.

things which God was pleased to work by *S. Ethelreda* in several following ages. Yet without a great fault we must not passe by two apparitions of the holy *Virgin*, related by a faithfull *Historian*, and approved by many witnesses, wherein she promised her speciall patronage to the inhabitants of our *Island* who should have recourse to her intercession.

Walsugh. in
Rich. f. 221.

15. In the year of *Grace* thirteen hundred eighty nine (saith *Thomas Walsingham*) at *Ely* the Blessed *Virgin* and *Queen Ethelreda* appeared to a certain young man admonishing him to beware of some dangers ready to besall him, and informing him likewise of far greater calamities coming on the *Kingdom*, except Almighty *God* being pacified by the prayers of his servants, would mercifully hold his hand. Therefore she advised him to require the *Primer* and *Manke* of her *Convent* in her name to pray unto our *Lord* for the common safety of the *Kingdom*, adding, that she her self would also add her prayers for the same purpose. And when the young man had not the courage to perform her commands, she told him, that for a sign he should be contraited in his members, lame and disabled to every thing till the day of her *Deposition*: on which solemnity if he were caried to her *Sepulcher*, he should recover his perfect health. Hereupon the young man published his *Vision*, inasmuch as many believed it, being induced thereto by seeing the penalty layd on him: For to shew that there was no fiction in the matter, his legs were so stender, that there was nothing but skin and bones, and his hamms were so drawn up, that his heels stuck to his hanches.

16. The report of this being spread abroad, many came to see him, and for cryal they prickd his legs, and feet with iron bodkins, but the skin being dead, he felt nothing: Others endeavoured, but in vain, to draw back his legs. They determined therefore to expect the prefixed day, wherein the event would prove his speeches either true or false. On the solemnity therefore of the glorious *Virgin-Queen* the young man was caried to the Church. There being layd he began first to fall into a slumber, but being wakd, he leapt up. Those who were near heard the cracking of his sinews, after which followed the stretching forth of his members: and the young man began to leape and in the presence of many he went about the *Virgins Sepulcher*. And whereat by command of the Holy *Virgin* he had foretold many secret matters touching particular persons (the which he revealed to his Parish-Preist under seal of Confession) all which were found to be true: men therefore did assure themselves that all the rest which he said should afterward come to passe, were true likewise. Among which he foretold that the summer following the heat would be so extreme, that the leads on some Churches would be melted, unless *God* would qualify it. And indeed we felt a very great heat, which but for the prayers of some devout persons would have been intolerable. Moreover by lightning from heaven the lead on some Churches was melted, as

at a town called *Manfield* in *Suffex*: the Collegiate Church of *Canterbury* likewise was burnt, with a great part of the City, several farm-houses also in *Essex*, and in some places both ships and mariners were consumed by fire from heaven.

7 This *Vision* and prediotion was more-over confirmed by another shortly following, made by the same glorious *Saint* to an old decrepit woman of fourtine years, who was healed of a long continued lameness at her *Sepulcher*, as the same *Historian* at large recounts: to whom the Reader is referred. To conclude, we will here only add the Testimony given to this Holy *Virgin* in the *Roman Martyrologe*, where on the three and twentieth of June we read these words, In *Britanny* on that day is the Commemoration of *S. Ediltruda* *Queen* and *Virgin*, illustrious for sanctity and Miracles, whose Body eleven years after she was buried, was found uncorrupted.

VI. CHAP.

8. 2. &c. The Gifts of *S. Withburga Sister* to *S. Ethelreda*.
6: 7. &c. Her Body likewise uncorrupted, after many ages.
10. 11. The Priviledge of *England* above other countreyes.

1. THE same year in which *S. Ethelreda* was the second time married to *Exfrid* Prince of the *Northumberts*, her Sister *S. Withburga* daughter of *Anna* King of the *East-angles* according to our ancient *Martyrologe* is sayd to have dyed, though in a later and more correct Edition her death is placed ten years after.

2. This Holy *Virgin S. Withburga*, having scarce pall'd the years of child hood, was entam'd with a desire of retiring from the tumults and conversation of the world, that she might more freely attend to *God*: And accordingly she built for her self an Oratory in a village of *Norfolk* called *Derrega* now *Derham*, where as if she had been de-vested of her body, and estranged from all delectations of sense, she gave her self entirely to *Divine Contemplation*, living an Angelicall life in perfect chastity and neglect of all contentments of the flesh.

3. Now it hapned that her self, and her innocent family of *Virgins* her attendants, being solicitous only to feed their minds with spiritual delicacies, fell into want of necessary sustenance. Whereupon the Holy *Virgin* carefull of her companions, address'd her prayers to her heavenly Master, whose care extends it self even to the foules of

A.D. 660.

Id. Ibid.

Martyrologe.
Rom. 23 Jun.

VI. CHAP.

A.D. 660.

A.D. 660.
Gregor. in
S. Withburga
Mith. de
p. 114.Martyrologe.
1. Jul.Camden in
Hervfolk.Florus. ad
A.D. 793.

Ap. Capgrau.

C. Capgrau.
Withburga.

the

A.D. 660.
Gregor. in
S. Withburga
Mith. de
p. 114.Martyrologe.
1. Jul.Camden in
Hervfolk.Florus. ad
A.D. 793.

Ap. Capgrau.

C. Capgrau.
Withburga.

the

the aire, beseeching him to provide for his hand maid, who only attended on his service. After such prayers she fell into a slumber, in which she saw standing by her the *Queen of Virgins* adorned with inexpressible beauty and Majesty, who bid her still putt her confidence in *God*, and not to trouble herself for the morrow. Send, sayd she, two of the mayd servants every morning to the bridge which passes over the neighbouring River, for there will meet them two milch Does, which will afford sufficient nourishment for this small family. According to this command the next morning she sent her two mayds, to whom two Does offered themselves, from which they drew a sufficient quantity of milk for their sustenance.

4. This effect of the *Divine Providence* towards his servants continued a long time; till at last the *Devill* full of envy and rage incited the like passions into the mind of a rude barbarous man, of principall authority in the same village, who deriding to great a miracle, and agitated with a malicious, spitefull indignation, with arrows killed the said beasts. But he that despised miracles, perished with a miracle: for presently after being smitten with the jaundise, he consumed away and miserably dyed.

5. But mans envy could not shorten *Gods* hand, who is not confined to one mean of providing for his servants. He who fills every creature with his benediction, was not wanting in his care for the sustenance of this Holy *Virgin* and her devout family, who persevered to the end in the same course of piety. How many years she spent therein is not expressly declared by any ancient Writer. Only the eighth day before the *Ides of July* is in our *Calendar* assigned for the day of her deposition.

6. She was first buried, saith *Camden*, in the same town of *Derham* whither she had retired herself: and for her aversion from all luxury and vanity, was by our *Ancestours* reckon'd among the *Saints*. And with great reason, since *God* was pleased not only to beatify her Spirit with immortality, but her chaste body likewise with incorruption. For by the testimony of *St. Eusebius*, her body fifty five years after being translated and more honourably reposed in the Church built by her self, was found entire, untouched by any corruption. The Author of her life adds, that not her body only, but vestments likewise were found as fresh as if she had the same day been layd in her tomb. And moreover from the place where she had been first buried there issued a Spring of most pure water, which had vertue to confer health on many persons afflicted with sundry diseases.

7. This Holy *Virgin* was for many ages celebrated with great honour in our Church, and the town of *Derham* where her Sacred body reposed esteem'd it a most precious Treasure. For thus we read in her life: The holy Bishop *Ethelwald* repaired the Monastery of

Ely, and assembling a congregation of Monks he placed *Abbot* over them *Brithnot* who had been *Prior* of *Winchester*. And *King* *Edgar* added to that Monastery the Convent of *Derham*, together with the chief Treasure thereof, the Body of the Holy *Virgin S. Withburga*.

8. Then it was that her Sacred Body was a second time translated, and reposed together with her sister *S. Ethelreda*. But the inhabitants of *Derham* at first earnestly resisted this translation: till the authority of *King* *Edgar*, Bishop *Ethelwald* and the *Abbot* *Brithnot* prevailed. The said inhabitants notwithstanding rose against the Monks sent to remove it, and encompassed the Church with a guard. But the Monks deceived them, and in the dark night cunningly conveyed away the Body. Which being although too late perceived by the people, they pursued them: and had not the *Abbot* *Brithnot* made great hast to putt off from shore the boat in which the Body was placed, he had not escaped without mischief: for at that time there was no entrance into the Isle but by boat. But our age more sharp-witted then the former, hath overcome nature, and by filling the marsh with great banks and rampires, has at last made it easily accessible on foot. The boat-men therefore hastily committing themselves to the vast pole of which they had no experience, ran into danger, but a pillar of fire from heaven descending, directed the boat safely and swiftly to the shore.

9. The untainted Bodies of these two immaculate *Virgins* and Sisters reposed together in the Monastery of *Ely* till the year of *Grace* a thousand one hundred and six in the reign of *King* *Henry* the first: And then again *Richard* the last *Abbot* caused them to be taken up, that they might be more magnificently buried. At which time for the removing a scruple entertained by some, the miracle of their incorruption was publickly manifested. This we read thus related by the same Author. A doubt entering into the minds of some touching the incorruption of *S. Withburga*, in the time of the *Abbot* *Richard*, when the Bodies of those two Holy *Virgins* were translated, that doubt was put to the tryall. And as touching *S. Ethelreda*, considering the ancient proofs of her incorruption, none durst presume to touch her body. But they discovered the Body of *Sainte Withburga* as far as her breasts: and she was seen perfectly entire, more like to one asleep then dead, with a silk cushion under her head, her veyle and vestments shining as if they had been new, her countenance chearfull with a rosy blush, her teeth white, her lipps a little opened, and her breasts exceeding small. The Author of her life adds, That one of the Monks adventuring to touch her body, a lively blush coloured her cheeks, as if she still had breath in her: her dead body expressing the same shamefastness, which her self would have done when alive.

10. Surely if *S. Athanasius* his judgment may be accepted, who affirms That *Vir-*

A.D. 660.

M. Ambros.
de Pontif. lib.
f. 293.

Id. Ibid.

Ap. Capgrau.

Athanas.
epolog. 1.

Christy is a great proof of the true Religion, that Religion which the Virgins of this age were taught was undoubtedly the true one: for the Garden of Gods Church was never adorned with so many Lilies of so bright a candour: Neither can any Christian province boast of so many Saints whose purity has been so visibly glorified by Almighty God. And therefore William of Malmiburg discreetly observes in how extraordinary a manner the Divine piety did illustrate our Nation, for, says he, I suppose that not in any part of the Christian world can be found so many Bodies of Saints exempted from corruption after their deaths, being images of the last eternall incorruption. This I conceive to have been an especiall grace and benediction of God, to the end that our Nation feared as it were out of the world, by considering the incorruption of his Saints, may be animated to conceive a more assured hope of the Resurrection. There are no fewer truly then five Saints of my knowledge (and others boast of more among them) to wit, S. Etheldreda and S. Werburga Virgins, King Edmond, Arch-bishop Elpheg, and the ancient Father S. Cuthbert, all whose bodies do still remain with a seeming exterior Vitall warmth, as representing persons asleep.

11. So many visible proofs of Gods approbation of chastity and Virginitie protested by Pow, testified by so many *Auribours*, confirmed by the experience and sight of such a world of pious for many ages together, by which our Island was illustrated above almost any other Christian Province, such evidences as these, I say, in all reason ought to have been a demonstration even to the weakest judgments, that the New pretended Reformation of Religion, begun by the impure, incestuous marriage of a Religious Friar and a consecrated Nun, and continued with a professed condemnation of such Pows as unlawful, was far from deserving the name of a Reformation, which endeavours to root out of the Churches garden the most beautifull ornaments of it, those candid Lilies so precious in Gods sight, that Salomon himself in all his glory was not adorned like one of them.



VII. CHAP.

1. 2. The Holy Offspring of Anna King of the East-Angles.
3. 4. The Gifts of S. Eartongatha, S. Sedrida, and Saint Edilburga, Holy Virgins.

NEVER surely did any Princes Court and family afford so many and such illustrious examples of sanctity and purity, as that of Anna King of the East-Angles. He was blessed with a numerous issue, and not any of his children, of each sexe, but is fixed like a bright star in our Ecclesiastical Calendar. Besides the two glorious Virgins last treated of, there was another Sister, Witte to Eartombert King of Kent, S. Sexburga, who in obedience to her parents became a most pious chaste wife, and by her own election, after she was Widdow, became a consecrated Nun under the obedience of her younger Sister S. Etheldreda, to whom, as hath been said, she succeeded in the Office of Abbess, by the pious administration whereof she deserved a place among Gods Saints. These glorious Sisters either were examples to invite and promote their Brother S. Erenwald in the course of Sanctity, for which he is worthily glorified in our Annals, or followed the pattern which he gave them: for their ages are uncertain. Concerning him we shall treat hereafter, and shew how he relinquished all pretensions and designs of the Court, to consecrate himself to the service of God in an Ecclesiastical employment, which he discharged with admirable charity, humility and zeal.

2. Besides all these, three other Virgins eminent for Sanctity proceeded out of the same family: S. Edilburga the naturall daughter of King Anna, Saint Sedrida daughter to King Anna's wife Herefrida by another husband, and Saint Eartongatha niece to them both, being daughter to Eartombert King of Kent and his wife Saint Sexburga. These three Holy Virgins, though they died in severall years, yet since Saint Beda joyns them together, we will here follow his example, placing their Gifts in this year of Grace six hundred and sixty, in which S. Sedrida, according to our Martyrologe, died.

3. They all out of a desire of a more strict and perfect life went over into France, by reason that as yet there were not in Britanny many Monasteries for Religious Virgins: and there betook themselves to the Monastery of Saint Phara, whom formerly Saint Columban had instructed in Piety and a love of Christian Perfection. The relation which Saint Beda gives of them is as followeth:

4. Eartongatha

4. Eartongatha the daughter of King Eartombert (and S. Sexburga) was a Virgin of eminent virtues, as became the offspring of such parents. She spent her life in our Lords service in a Monastery of France built by the most illustrious Abbess S. Phara, in a place called Brige (or Brye.) For at that time by reason there were not many Monasteries erected in Britanny, it was the custome for many parents in this Island, to send over their daughters into French Monasteries, there to be instructed in piety, and consecrated to our Lord, especially in the Monasteries of Brige, Cale (or Chelles) and Andilegium. In the number of such noble Virgins so sent into France was Sedrida daughter of the wife of Anna King of the East-angles, and likewise Edilburga a naturall daughter of the same King. Both these Virgins for the merit of their virtues, though strangers, were constituted Abbesses of the Monastery of Brye (now called Pharmonster.) And hence may those Writers be corrected, who place Saint Sedrida in the Monastery of Chelles, which as yet was not built by the Holy Queen S. Bathildis.

5. There ore Andrew Saussy in his Martyrologe on the leaventh of December truly writes concerning Saint Phara and these Virgins after this manner: The Father of Saint Phara being at last better advised, built for her a Monastery in the forest of Brye, in a place then called Eboricum, but afterwards it took the name of Pharmonster, from the said Holy Abbess. She being jealously loved, by the odour of her Sanctity drew many other devout Virgins thither, over whom she becoming a Mother, excelled them more in grace and vertue, then in her preeminence and dignity. And indeed so great was the love of her Sanctity, that great numbers of Noble Virgins, yea and Princesses, out of all the Provinces of France, yea Germany, England and Ireland contended to be there received, and to those, being inflamed with Divine love, she communicated her own vertues and Graces. Among these devout Virgins the most renowned for Piety was Edilburga (naturall daughter of Anna King of the East-angles, who after the death of Saint Phara supplied her Office in the government of the Monastery, and by the divine progresse of her life deserved to be inscribed in the number of Saints after her death. Where succeeded her in the same Office her niece Saint Eartongatha, daughter of Eartombert King of Kent, a worthy branch and well besmelling so noble a stock, for she flourishing with eminent piety and vertue, served our Lord there till her death, in wonderful purity both of body and spirit.

6. Our Martyrologe seems to make Saint Sedrida the immediate Abbess of Pharmonster after S. Edilburga, and after her S. Eartongatha is supposed to have succeeded, though her name, which is strange, be there omitted. And as touching S. Sedrida her commemoration in the French Martyrologe is on the tenth of January, in these words: On

that day is celebrated the memory of S. Sedrida Virgin in the Monastery of S. Phara in the territory of Brye: Who being an English Lady, out of Zeale to Perfection came to the same Monastery, where she professed a Religious state, and having consummated the course of an Angelicall life upon earth, departed to the heavenly society of Holy Virgins. Her praises are written by venerable Beda.

7. We must not here omit what the same Saint Beda writes concerning S. Eartongatha: Many things are related very miraculouly by the inhabitants of that territory concerning this Holy Virgin. But we will only mention briefly her death, and the wonders succeeding it. When the day approached in which she was to be called out of this world to eternall happiness, she went about the Monastery visiting the Celler of the Religious Virgins, especially such as were more ancient and eminent for piety, to whose prayers she humbly recommended her self, not concealing from them that she was taught by revelation that her departure was at hand. The manner of which revelation was said to be this: She saw a great troop of men in white garments enter the Monastery and asking them, what they sought for there, their answer was, That they were sent thither to receive and carry back with them a precious Medall of gold which came thither out of Kent. Now on the same night toward the end whereof near break of day she passed from the darkness of this world to the heavenly Light, many of the Monks whose lodgings were adjoining to the Monastery, report that they heard distinctly a Melody of Angels singing, and a noise as it were of a great multitude entering the Monastery: whereupon going forth to see what the matter was, they saw a wonderfull great Light from heaven, in which that holy soule, when delivered from the prison of her body, was conducted to eternall joys. They saw many other wonders happening the same night: which we, pursuing other matters, leave to their relation.

8. The Sacred body of the Virgin and spouse of our Lord was buried in the Church of the Protomartyr S. Steven. Three days after they having a mind to take up the Stone which covered her Sepulcher, and raise it higher, as they were busy about this, a sweet odour of so wonderfull fragrance evaporated from beneath, that it seemed to the Religious men and Sisters there assisting, as if a cellar full of precious bawm was then opened. Thus writes S. Beda touching S. Eartongatha.

9. And concerning S. Edilburga he adds. Likewise S. Edilburga formerly mentioned, the Aunt of S. Eartongatha by her Mother, she likewise preserved the glory of perpetuall Virginitie with great purity and perfection: and of how eminent merits she was, appeared yet more after her death. In the time whilst she was Abbess she began the building of a Church in the Monastery to the honour of all the Apostles, where her desire was to be buried. But death snatched her away before half the building was finished: notwithstanding she was buried in the same place where she had desired. After her death the Monks who had care of the Monastery employed their mind in other

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matters, so that the building was interrupted. Inasmuch as seven years after they resumed by reason of the excessive charges to give over that building, and to translate the Body of the Abbot into another Church already finished and dedicated. Therefore opening the Sepulcher they found the Body of the Holy Virgin as free from all corruption, as it had been during her life free from carnal afflictions. Therefore the Religious Virgins having again washed and cloathed it with fresh vestments, they translated it into the Church of S. Steven the Martyr. The solemnity of her Deposition is there with great glory celebrated on the Nones of July. On which day likewise her name is recited among the Saints in our English Martyrologe.

Martyrol.
Gallic. 7.
July.

VIII. CH.

VIII. CHAP.

1. The Gifts of S. Beuno and S. Elerius
Brittish Saints, and Masters to Saint
Winifrida.

2. The Gifts of the glorious Martyr
S. Winifrida.

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1. AT the same time Virginity and chastity triumphed likewise in the British Church: for excepting the difference about the celebration of Easter, there was a perfect agreement in all points of Faith between the Britains and Saxons. The person whose *Virginitas* Chastity illustrated this age was the glorious S. Winifrida, who willingly offered her self a sacrifice to preserve her Virginity consecrated by vow to her Celestial Bridegroom: Which voluntary Oblation was so acceptable to Almighty God, that he recompensed it with so stupendous a Miracle, as neither the precedent nor following ages of the Church could afford one to equal it.

Martyrol.
Anglic. 14.
Lantern.
16. 17. 18.

2. This love and valew set upon holy Virginity was intill into her by her Spiritual Teachers, two British Saints, Saint Beuno and Saint Elerius: of both which the Memory is celebrated in our Martyrologe: Of the former on the fourteenth of January, where he is said to have been famous for Sanctity and Miracles: and of the latter on the thirteenth of June: and the year of both their deaths is assigned this six hundred and sixtieth in which also the *Author* of Saint Winifrida's life in *Surius* says that she flourished. Now the Gifts of these three Saints we will here deliver together, from the credit of Robert Abbot of Shrewsbury, who above five hundred years since wrote the life of Saint Winifrida out of ancient British Records: which he begins thus:

Robert. S. lap.
Abb. 49.
Supper in
S. Winifrida.

3. There was a certain holy man of great perfection, who dwelt in the western part of Brittain. He was descended of Princely parents, but

despising his hereditary glory, he fled away poor, and became a Monk, eminent in all virtues. And having built several Churches in many places, in which he placed Monks for the service of God, he was divinely admonished to seek out an habitation provided for him by God. At last he came to the territory of a certain man of great power named Thewish, or as some call him Thewith, to whom he said, I beseech you to grant me one of your hereditary possessions (a small portion, which may serve partly for mine own use, and partly for the service of God, that I may there build a Church, in which I may attend on Gods worship, and daily pray for your salvation. The Noble man readily granted his request, and withall committed to him his only daughter named Venesid, to be instructed by him in piety. Whencever therefore the holy man taught the people, preaching to them the doctrine of salvation he sent the said young maid at his feet, admonishing her to attend diligently and assiduously to his admonitions. By this means the Virgin through Gods Grace and mercy increased every day in piety and spiritual wisdom, and entertained a purpose of renouncing marriage: yet durst not make known to her parents such her resolution. But coming to the man of God, she freely declared her most secret thoughts to him, telling him, That the seed of the Divine Word which he had sown, had wrought such effect in her, that she determined to renounce all the pleasures of the world, and for the honour of God to preserve her Virginity entire and undefiled. Now that I may perform this my purpose, said she, I must desire your intercession with my parents.

4. The Holy man having heard the Virgin's request, promised her his utmost endeavour to obtain her parents consent. And presently after having proposed the matter to them, they with tears blessed God for their child's piety, and willingly granted her desire. From that time the devout maid assiduously sat at the Holy mans feet, and with an ardent affection attended to the precepts of her heavenly Spouse proceeding from his mouth: she suffered no earthly cares to enter into her mind: she frequently watched while night at her prayers in the Church: she would oft importunately solicit the Holy man to discourse to her of the life, graces and perfections of her Lord: which when he delivered, she comfort and pleasure which she received from thence exceeded all worldly or sensual contentment. Thus though she was of tender years, yet in virtues and piety she was very aged, and as it were dead to all concupiscence.

5. Now it happened on a certain Sunday when her parents were gone to Church, some necessary occasion detained her at home. At which time a certain young man, named Caradoc the Son of Alan Prince of that country, entered the house, where he found the Virgin alone sitting near the fire. She knowing the Prince, hastily rose up, and humbly desired to know his pleasure. His answer was, You are not ignorant who I am, and how I abound in riches and honour: all these

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riches and honours you shall partake, if you will yield to my will. The modest Virgin perceiving his soul intent, held down her head, and blushed extremely: At first she seemed as if she was much troubled that he should find her unready and unadorned, and she told him, Sir you bring a Prince, there is no doubt but you are able to heap upon me all worldly happiness in abundance, if I were your wife. However be pleased to expect here awhile till my Fathers return, in the mean time I have some business in my chamber, and will come back presently. Thus she said to gain a little time, for she saw the unhappy young man, burning and almost enraged with lust. With much ado he permitted her to go to her chamber, having some hope that she would return as soon as she was dressed and adorned. She therefore entered hastily her chamber, and as hastily went out of the door on the other side, and with all her force ran toward the Church.

6. As soon as the young man perceived this, he became all in a fury, and drawing out his sword he ran swiftly after her, soon overtaking her: and with a stern look told her, I have a long time loved thee and desired to enjoy thee, and darest thou scorn me? Be now assured, that if thou refusest my embraces, I will presently curse thy head. She hearing and nothing affrighted with these threats, answered him saying, I am by vow espoused to the heavenly King: and besides him as long as I live I will never admit another Lover. Therefore use thy sword if thou pleasest, for be assured that neither thy flatteries nor threats shall have power to draw me from him to whom I am by vow obliged. The lustful young man enraged to see himself so contemned, and the maid so inflexible, believing he could never enjoy rest as long as she lived so resolved, mad with lust and rage presently strook off her head: and immediately in the place where it fell to the earth a most pure and plentiful Spring gushed forth, which flows to this day, and by the Holy Virgins merits gives health to a world of diseased persons.

7. It being in the steep descent of a hill where the Virgins head was cut off, it lightly rolling down to the bottom, slid into the Church: whereas the body remained in the place where it first fell. The whole congregation there attending to Divine Mysteries were wonderfully astonished to see the Head tumbling among their feet, denoting the crime of the murderer, and impetrating Divine vengeance on him. But the parents of the Virgin broke forth to tears and sad complaints. They all went out, and found the murderer near the lowly body, and found the sword on the grass: for being the Prince's Son, he apprehended no danger, and as for the crime committed against God, he was unsensible of the heinousness of it. The man of God therefore seeing his pride and obstinacy, and having in his hands the Virgins head, looked earnestly upon him, and said, Impious villain, hast thou no shame of the stain wherewith thou hast defiled thy high birth, and shewest thou no repentance of this horrible crime? Thou hast disturbed the

peace, thou hast polluted the Church with thy sacrilegious murder, thou hast highly provoked Almighty God, and dost thou show no sorrow for all this? Since therefore it is so, that thou hast not spared Gods Church, nor revered his solemn day, I beseech him without delay to inflict on thee a just punishment for thy unworthy and detestable crime. As soon as the Holy man had enaced these words, the young man immediately fell to the ground, and gave up the ghost: and, which was more wonderfull, his body presently disappeared from the eyes of the bystanders: and many say that it was swallowed up by the earth, and with the wicked soul sunk into Hell.

8. But the man of God often kissing the head which he held in his hands, could not refrain to weep bitterly. Afterwards turning to the body and covering it with his mantle, he returned to the Altar, where he celebrated Mass. Which being ended, he returned to the Virgins body: and there began a devout sermon to the people, in which among other passages he said, That the Holy Virgin had made a vow (of Religious Protection) but being thus intercepted by death, had not opportunity to perform it: Therefore he exhorted them to prostrate themselves on the ground, and earnestly beseech Almighty God to restore her to life. The Congregation readily obeyed him, and after they had so continued a good while in prayer, the man of God rose from the earth, and stretching forth his hands to heaven, said, O Lord Jesus Christ, for whose love this Virgin despised all earthly things, and desired only heavenly, we most ardently beseech thee in mercy to hear our prayers, and grant the request we make to thee. And although we doubt not but that thou thy Virgin, who suffered only for thy love, shall be received by thee into thy joys, and therefore little regard our society and conversation, yet woult thou to grant the humble requests of thy servants, and command this Virgins soul to return to her body, and thereby shew that thou hast an entire power and rule both over our souls and bodies: and likewise that she being by thy mercy restored to life, may for ever magnify thy Name, and encreasing in the fervour of a holy conversation, may after many years return more pure to thee her Spouse, who art the only Son of the Eternal Father, with whom and the Holy Ghost thou livest and reignest one God world without end. Thus Prayer being ended, to which all the people cried aloud, Amen: the Virgin presently rose up, as from sleep, cleansing her face from the dust and sweat, and sited the Congregation with wonder and joy.

9. Now in the place where the Head was rejoynd to the body there appeared a white Circle, compassing the neck, small as a white thread, which continued so all her life, shewing the place where the Section had been made. And the report in that country is, that from that white circle she had the name of Winifrid given her, whereas at first she had been called Breuna: For in the British language Win signifies White. And moreover the Tradition is, that after her

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death whensoever she appeared to any, that white mark was always visible. The place where her blood was first shed was not much distant from a Monastery in North-Wales called *Basingwerk*: The Name of it formerly was, *The dry vale*: but after her death to this day it is called *Saint Winefrids Well*. The Stones likewise, both where the spring gushes forth, and beneath in the Current, having been sprinkled with her blood, retain the redness to these times: which colour neither the length of so many ages, nor the continuall sliding of the water over them, have been able to wash away: and moreover a certain Masse which sticks to the said Stones, renders a fragrant odour, like Incense.

10. The Holy Virgin being thus miraculously revived, did daily attend the man of God, and devoutly heard from him the Holy wayle of Religion: Whereupon assembling severall Maids of Noble families, the infused into their minds a Love of Purity, and contempt of all flattering delights of the world: so that they willingly submitted their necks to the easy Yoke of Christ, and by a Regular vow consecrated themselves to his service.

11. Not long after the Holy Man Beuno dyed, and by Divine admonition Saint Winefrid had recourse to another devout Man named Deiser, who was of so great Sanctity, and so highly favoured by God, that he made a fountain break out of the earth, and conferred health on many infirm persons. When Saint Winefrid therefore came to this Holy man, a voice from heaven signified to him whilst he watched that night in prayer, Saying, Tell my most deare daughter Winefride that she repair unto a man named Saturn, from whom she shall be informed in what place she is to spend the remainder of her life. Assoon therefore as the Holy Virgin came to him he said to her, There is a certain place called *Witheriac* (it is vulgarly named *Guitherine* in the Province of Denbigh) which is held in great reverence by all the people: This place is Gods will that thou visit, and remain there whilst thou livest, by thy good example informing others in the way of piety. There inhabiteth an Abbot of Eminent vertue, named *Elerius*, who by continuall Penitence and Prayer is become so exempted from secular cares, that nothing in this present life has any taste to him, all his affections being employed on celestiall matters.

12. Thither therefore the Holy Virgin directed her steps, and she said Abbot Elerius by Gods holy spirit being admonished of her coming, went out to meet her, and receiving her with great honour, brought her into a Convent of Religious Virgins, recommending them to her care and government. Whosoever was sick and came to her, returned

back with perfect health: and if any were sad or desolate in mind, they received consolation and inward peace of soule.

13. At last on a certain night as she was incensive to her devotions, our Lord appeared to her, and signified to her that the day of her dissolution was at hand. Wherefore on the fourth day before the Nones of November, being full of vertues and good works, she gave up her spirit to God: And was buried neer the bodies of Saint Chebi and Saint Senan. By her intercession Almighty God was pleased to work many Miracles: among which this was one, that she gave sight to a certain Carpenters daughter who had been blind from her Nativity, &c.

14. This is the account which Robert Abbot of Shrewsbury has given of the Gifts of this glorious Virgin Saint Winefrid. From what particular Records he extracted her Relation, doth not appear. But Tradition delivers, that immediately after her death her Story was written by the Holy Abbot Elerius, her last Spiritual Father: and probably from him the said Robert received most of the passages in his Narration.

15. The Sacred Relicks of this Holy Virgin lay at *Witheriac* or *Guitherine* till the year one thousand one hundred and thirty eight, at which time her Body was translated to a Monastery of Monks in Shrewsbury, where Almighty God approved the Penitence which men with great devotion shewed to her, by wondrous miracles. So frequent and so great a concurrence there hath been ever since to her Shrine and like-wisely to her Well, that in severall of our Kings reigns the fame of almost continuall Miracles wrought by her intercession hath invited severall Popes to confer speciall Indulgences on those which Visited them. Her Feast on the third of November was generally celebrated in England with Nine Lessons, O Almighty everlasting God, who hast honoured the Blessed Virgin Saint Winefride with the reward of Virginity, Grant to us we beseech thee by her intercession, that we may deserve the allurements of this world, and together with her obtain the Seat of ever lasting glory. Amen.

16. Now it ought not to be esteemed a prejudice or ground of suspicion of the Truth of these Gifts of Saint Winefride, that Saint Beda and some other of our ancient Saxon Historians have not mentioned her among the other Saints of this age, in whose praises they have so largely employed their Eloquence: For Saint Beda professes his design to have been to relate the History of his own Saxon Nation only (in which he was imitated by following Historians:) and besides this, so great a divorce there was in the affections of the Britains and Saxons,

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that they renounced all commerce together. Hence it is that in the Writings of S. Beda, &c. there is a profound Silence, not only of S. Winefride, but likewise of S. Patrick, S. Werful, S. David, S. Dubritius, S. Kenigern, and others of whom we treated heretofore, who yet without doubt were most illustrious stars of their respective ages and of the British Church.

tated his example and Institut of life.

6. He for some time, to decline the frequent concourse of Visitants, and that he might more freely attend to God, retired into a desert, faith full. And from hence Malbrancque a French Antiquary collects, that he passed over into France, and fixed his habitation in the Northern parts of it amongst the Morini: For thus he writes: About the year of Lord six hundred and sixty, Elerius a Noble personage of Brittany passing the Sea, and travelling the way which from Boulogne leads to Terouanne, came to Fruges a little distant from the rising of the River Lige, where he chose a seat for his Solitary living. To this day a fountain and little Chappell are monuments of his Memory. These in ancient times afforded great benefit and help both to the inhabitants of these places and strangers.

7. The same Author acknowledges that he returned into Brittany, where he also dyed, as the Acts of S. Winefride doe testify. Now though our Martyrologe doe consign his death to the year of our Lord six hundred and sixty, yet since *Furs* and many other of our Writers doe affirm that he wrote her life, and consequently out-lived her, his death is to be placed severall years later.

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IX. CHAP.

1. *Of severall British Saints: Saint Beuno: S. Chebeus: S. Senan: S. Deiser: S. Elerius.*

IN the foregoing Narration we have the Memory of five Saints celebrated, Saint Beuno, S. Chebeus, S. Senan, S. Deiser and S. Elerius: whose Names being written in the Book of Life, have worthily found a place likewise in our Martyrologe. As for S. Beuno, no more of him is found, then what hath been written already.

2. S. Chebeus is no doubt the same whom heretofore we called S. Kelsi surnamed *Cornew*, a Disciple of S. Hilary Bishop of Poitiers, in the year of our Lord three hundred sixty one, who having instructed the Inhabitants of *Anglesey* (Monk) in the Faith of Christ, dyed and was buried in *Northwal*, in whose Monument the Sacred Body of S. Winefride was layd. His Memory is celebrated in our Martyrologe on the ninth of November.

3. S. Senan the assiduous and instructour of S. Winefride is commemorated in our Martyrologe on the twenty ninth of April, where his death is assigned to this year six hundred and sixty. He was for his Sanctity famous not only in Wales, but Cornwall also, where there is a small haven and Town of Fishermen called from his Name.

4. S. Deiser at the same time lived a retired life not far from S. Winefrids Monastery built by S. Beuno, whose Successour he was in the direction of the said Holy Virgin. He for his Sanctity and Miracles is in our Martyrologe placed among the Saints on the twentieth of March: and his death is ascribed to the year of Grace six hundred sixty four.

5. The Memory of S. Elerius is more celebrated than the rest: he lived longer with S. Winefride, and built a Monastery in the vale called *Clunna* (faith *Leland* &c.) because watered with the River *Cluid*, which divides the Province of *Flint* from that of *Denbigh*. There it was that S. Winefride directed by severall Divine admonitions found him. He so joyndly the exercises of an Eremiticall and Monasticall conversation, that he had diverse Disciples of both sexes, which imi-

X. CHAP.

1. *Of the Gifts of Saint Foillan, Martyr And of S. Vitan, both of them Brethren of S. Furcy.*

THIS year was wonderfully fruitful in Saints: For in the same, S. Foillan was crowned with Martyrdom. He was Brother of S. Furcy, and with him came out of Ireland into Brittany, where he lived a Monk in the Monastery of *Kneblerrin* and after his departure, succeeded him in the Office of Abbot, as hath bene already declared in the year six hundred forty two. He is commemorated in our Martyrologe on the thirtieth of October, and held in great veneration not only in Brittany, but Ireland also and France.

2. Concerning him we read thus in the French Martyrologe, That out of Brittany he went to Rome to obtain a benediction and faculties from Pope Martin, to convert Infidels. Which having received, he went into France, where after some progresse made in his Apostolicall Office of preaching, he was received with great reverence by S. Gertrude with whose assistance he founded the Monastery of *Fesse*. Yet he did not so find himself in that place, as if he had found there a quiet abode and secure haven, and would dispense with his Apostolicall Office: but on the contrary his zeale to exalt the glory of Christ was so urgent in him, that like lightning he went up and down, plucking up

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the seed of *Idolary* yet remaining there, and following the true *Faith* he incited the inhabitants, as yet spiritually blind, to admit the *Light of Truth*, the *Grace of God*, and eternal life to their souls: those who were obdurate against the light he sharply reprov'd, and both by exhortations and good example instantly becougnt, and with a pious zeale even compell'd them to be saved. But the *Enemy* of mans salvation could no longer endure so watchfull a preacher of the *Mystery* of piety: He therefore arms certain impious men with a blind envy and malice against him, who violently and furiously assaulted this *Holy Messenger of God* in a forest of *Hannow*, where with their swords they barbarously maltreated him, who did not resist them, but dyed praying for them. But *God* was not wanting to honour his servant, for both from the merits of his past life and the miracles following his death he was acknowledged and honoured as a glorious *Martyr*, and not long after a magnificent Monument was erected at his grave near *Redum* a Town of *Hannow*, which remains illustrious to this day, where there is seen a Noble *Monastery of Canons Regulars* of the Order of *Saint Norbert*, which takes its appellation from this *Blessed Martyr*.

3. We must not separate *Brethren*: Therefore we will here adjoyn the commemoration of *Saint Vitan*, Brother to *S. Fursey* and *Saint Foilan*, whose death in our *Martyrologe*, is assigned to the same year, on the second of May: Concerning whom the *Gallican Martyrologe* thus writes on the first day of the same month: *At Peronne* a the commemoration of *Saint Vitan Confessor*, Abbot of the *Monastery* in the same town, and Brother and Successor of *Saint Fursey* and of the glorious *Martyr S. Foilan*. He was a wonderfull defender of *Religious piety*, and by the assistance of *Saint Gertrude* of *Norvele* having finished the *Monastery of Fosse* in the territory of *Liege*, and empowered whole some instructions to the *Religious* there, returned to this *Monastery of Peronne* (the *Abbot* whereof he was after his *Brothers* death) he there honourably received, and in a fatherly manner entertained *S. Amatus Bishop of Sens*, who for his zeale to justice was banished his *Diocese*, and having spent the remainder of his life in a most holy conversation, was called to his eternal reward: and presently after was followed by *S. Vitan*. Both whose *Sacred Relicks* are with due honour preserved partly at *Peronne*, and partly at *Fosse*.



XI. CHAP.

1. 2. &c. Of S. Christiansa an English-Saxon Virgin.

1. About this time most probably a *Holy Virgin* named *Christiana*, or *Christiana*, derived from an *English-Saxon* family ended a most holy life: yet her memory is not celebrated by any of our *English Histories*. But *Miraeu* in his *Belgick Calendar* on the twenty sixth of *July* thus writes concerning her, *Teneramunda*, a town of *Flanders Imperial*, in the diocese of *Gaunt*, seated at the meeting of the *Rivers Scaldus* and *Tenera*, acknowledges two *Tutelar Saints*, *S. Hilward Bishop*, and *S. Christiansa a Virgin*, whose *Sacred Relicks* are preserved there in a *College of Canons*. *S. Christiansa* was the daughter of a *King of England*: And *Saint Hilwardus* flourished in the year seven-hundred and fifty.

2. But some what more particularly touching her parents and manner of life we read in the *Gallican Martyrologe* as followeth: On the seventh of September at *Teneramunda* in the *Bishoprick of Gaunt* is commemorated the Translation of *S. Christiansa a Holy Virgin* the daughter of *Migrammus King of England*, who coming into *Flanders*, at *Diklevenna* was received among the *Religious Virgins*, and having devoutly performed her course of virtue in the service of our Saviour the Spouse of *Holy Virgins*, there happily dyed, and was buried with a great esteem of sanctity. And afterward being glorified by innumerable miracles, to the end her veneration might be more frequent, her *Sacred Relicks* were translated to *Teneramunda*, and honourably reposed there in the *Collegiat Church* of the most *Holy Virgin-Mother of God* together with the bones of *S. Hilwardus* the *Apistle* and *Tutelar Saint* of the same town, together with whom she is by the inhabitants of the same Town and Territory adoringly honoured as companion of the same *Saints* in the protection of that place.

3. Again touching the manner how being born and educated a *Pagan*, she was miraculously converted, and exalted to so high a degree of sanctity is thus further related in the same *Martyrologe*: On the twenty seventh of *July* at *Teneramunda* in *Flanders* is celebrated the Memory of *S. Christiansa a Virgin*, who being the only daughter of *Migrammus King of the English*, was in her tender age most devout to her false Gods and Idols, according to the Tradition of her Ancestours. But Almighty God looking on her with eyes of Mercy sent an Angel from heaven to her in the shape of a beggar who instructed her in the Christian Faith, and commanded her to be baptised. By whose conduct likewise she came to *Diklevenna*, where after she

A. D. 660.

XI. CHAP.

A.D. 660.
July 26. July.Martyrol.
Gallic.
7. Sept.Ibidem.
27. July.

had

A. D. 660.

Martyrol.
Anglic.
17. July.

XII. CH.

A. D. 661.

had with great perfection conformed her course, she arrived to eternal beatitude. Her body afterward shining with many Divine Miracles, was from thence translated to *Teneramunda*: For whose honour and veneration *Ringot Prince* of that place having reedified a Church which had been demolished by the *Normans*, commended the Patronage of that City to the same *Holy Virgin*. Hence it was that to this day she is honoured by the inhabitants as their peculiar Protectress.

4. This Translation was performed in the year one thousand ninety two. But who this *Migrammus*, said to have been an *English King*, was, and what time he lived, does not appear in any History. Probably he was some inferior Saxon Prince in *Brittany*, for among the *Kings* of that *Heptarchy* no such name is mentioned. And later then this time he could not probably live, since very few of the *Saxon Princes* did now remain in their ancient *Heathenish Idolatry*. His daughter *S. Christiansa's* name is placed among the *Saints* recited in our *Martyrologe* on the same seven and twentieth of *July*.

XII. CHAP.

1. 2. &c. The Gifts of S. Cedde and his Brethren.

6. 7. The death of Sigbert King of the East Saxons: denounced by Saint Cedde.

1. AT the same time our Island of *Brittany* received a notable luster by the piety of four Brethren, all of them consecrated *Saints*, their names were *S. Cedde*, *Saint Celin*, *S. Cimbrell* and *S. Cedda* (or *Chad*), they were all of them *Presbys*, and two of them exalted to the dignity of *Bishops*, to wit, *S. Cedde*, who was now *Bishop of London*, and *S. Cedda* who shortly will be the first *Bishop of Lichfield*.

2. As touching *S. Cedde*, how in this year of *Grace* six hundred and sixty he founded the *Monastery of Lestyn* in *Yorkshire*, *S. Beda* at large thus relates: It was the custom of the man of God *S. Cedde* whilst he was *Bishop of the East-Saxons*, frequently to visit his own native country of the *Northumbers*, to the end he might impart among them his *Spiritual* exhortations. Now *Edilwald*, the son of *King Oswald*, reigning then in the Province of the *Deirs* (or *Yorkshire*), perceiving him to be a holy and wise man of great integrity, desired of him that he would accept at his hands a certain possession of lands, where to build a *Monastery*, where he himself might repair to perform his devotions, and hear Gods word, as likewise bury the dead: For this *King* believed that he should receive much benefit by the daily prayers of those that served our Lord

there. Now the said *King* had then in his attendance a Brother of the said *Bishop*, named *Celin*, a man of great piety, who was wont to administer to him and his family the sacraments of our Faith, (for he was a *Presbys*) and by his information he came to know and love the *Holy Bishop*. *S. Cedde* therefore complying with the *King's* desire made choice for the Seat of a *Monastery* a place among steep and remote mountains, which seemed fitter to be a retreat for themselves, or lurking place for wild beasts, than a habitation for men. Now the man of God being desirous by prayers and fasting first to cleanse that place from the filth of crimes formerly executed there, and consequently to lay the foundation of a *Monastery*, desired permission of the *King* that he might abide there in Prayer the whole Lent then at hand. Which being granted, he according to the Ecclesiastical custom, prolonged his Fast till evening every day, except Sundays; and then also he contented himself with a small portion of bread, one egg, and a little milk mingled with water. For he said that such was anciently the custom of those who founded *Monasteries*, and from whom he had received the Rule of *Monasticall* Profession, by prayers and fasting to consecrate the places where they intended to build a *Monastery* or Church.

3. Now toward the latter end of Lent, when only ten days remained, one came to call him to the *King*. He therefore to the end so *Religious* a work should not be interrupted for the *King's* affairs, desired his Brother *Cimbrell*, who was a *Presbys*, to continue there the devotions which he had piously begun. Whereto he willingly consented: And thus the full time of Prayer and fasting being consummated, he there built a *Monastery*, called now *Lestynghen*, and instructed the Monks with such *Religious* Instructions as were practised at *Lindisfarne*, where he had been brought up. The care of which *Monastery* he recommended to his Brother *Cedda*, who was afterward *Bishop*, first of *York* and shortly after of *Lichfield*.

4. Now whereas *Saint Beda* calls this *Edilwald* King of the *Deirs*, he is to be esteemed only a *King* by courtesy of *Off*, for whom the whole Kingdom of the *Northumbers* at th's time belonged: And therefore in the Catalogue of the *Northumbrian Kings* extant in *Mather of Westmynster*, *Edilwald* is omitted. And as for the *Monastery of Lestynghen*, in the Breviary of *Canons* it is sayed to belong to the Isle of *Lindisfarne*: Which Island notwithstanding did not pertain to the Province of the *Deirs*, but of the *Bernicians*. Wherefore it was placed, there flourished in it many pious eminent for sanctity, among which *Offa* a Monk in our *Martyrologe* is reckoned in the number of *Saints*, who dyed in the year of *Grace* six hundred sixty seven.

5. *Saint Cedde* remained among the *Northumbers* no long time: for the year following hapned the death of *Sigbert* the good King of the *East-Saxons*, inflicted on him

A. D. 661.

A. D. 651.

Idem 13. c. 22.

Idem 13.

Malmsbury de
Reg. l. 1. c. 16.
Bed. ubi sup.

for contemning the Ecclesiastical Censure imposed by this Holy Bishop Cedd on one of his Nobles. The story thus particularly recounted by S. Beda, one of the Nobles of King Sigbert's Court had contracted an unlawful marriage against the Orders of the Church. Which the Bishop not being able to prevent nor correct, he excommunicated him, commanding all under his care to abstain eating in his house, or eating of his meat. Which prohibition the King not regarding, when he was invited by the said Count, he went to feast at his house. At his return the Holy Bishop met him: Whom as soon as the King looked on, he began to tremble, and leaping from his horse prostrated himself at his feet, begging pardon for his offence: for the Bishop likewise who was on horse-back, had lighted down. And being angry, he touched the King as he lay with his rod which he held in his hand, and with an Episcopall authority said to him, I tell thee, O King, because thou wouldst not abstain from the house of that detestable excommunicated person, thou thyself shalt dye in the same house.

6. This denunciation of the Holy Bishop was accordingly accomplished: for as the same Author relates, Whilst the Christian Faith increased daily in that Province to the great amazement both of the King and people, it hapned, by the instigation of the Enemy of all good, that the King himself was murdered by the hands of his own kindred. They were two Brethren who executed this heinous crime. And being asked why they did it, they could give no other answer but this, That they were enraged enemies to the king because he was wont to be too mercifull to his enemies, and quietly to pardon injuries whensoever those who did them begged his mercy. Such was the fault for which this good King was slain, because with a devout heart he observed the Precepts of the Gospel. Yet by this death hapning to him without his fault, a former real fault was punished, according to the Prophecy of the man of God. Now we may piously believe that such a death of this Religious Prince did not only wash away the stain of such a fault, but moreover increased his Merit, since it hapned to him for justice sake, and for his Zeale to observe the Precepts of our Lord. Thus writes S. Beda: and the same judgment is given also by William of Malmsbury.

7. The Successor to this good King Sigbert, was Swidelm the son of Sexbald: who was baptised by the same Holy Bishop Cedd in the Province of the East-angles, in a village belonging to the King called Rendelsham, or the mansion of Rendelm. And Edelmund King of the East-angles, the Brother of Anna formerly King, was his God father, who received him ascending out of the Sacred Font. His reign continued only three years.

XIII. CHAP.

1. 2. *Ec. The Province of the west-Saxons divided into two Dioceses, Dorchester and Winchester: For which the Holy Bishop Agilbert retires into France.*

1. IN the same year of our Lord six hundred sixty and one, which was the eighteenth of the reign of Kenwalch King of the West-Saxons, the said King perfected the structure of the Church of Winchester begun by his Father Kenegils, and not only ratified his Fathers donation thereto, but moreover added the Mannours of Dornton, Alresford and Werdham: thus writes S. Godwin.

2. And at the same time the Church of the West-Saxons by the industry of Agilbert Bishop of the same Province, was so mightily increased, that the King thought good to divide that Province into two Dioceses. One other Motive hereto the King had, because Agilbert being a stranger, could not, but very imperfectly speak the Saxon tongue. For faith same Beda: At last the King who understood no other but his Native language, being weary to heare the Bishops barbarous pronunciation of the Saxon tongue, or his expressing himself in French which the King understood not, brought into the Province another Bishop of his own tongue, named Wini, who was ordained in France. Thus he divided the Province into two Dioceses, and to Wini he gave for his Episcopall seat the City of Winchester, called by the Saxons Wintoncestre (or Wintonchester.) Herewith the Holy Bishop Agilbert being grievously offended, because the King had done this without his advice, returned into France, where he received the Bishoprick of Paris, and died there an old man and full of dayes.

3. Andrew Saufray in his Martyrologe assigns another cause of Bishop Agilberts indignation and departure, for faith he, the King being corrupted with money, gave a portion of that Bishoprick to Wina. Which abominable Sumony Agilbert having an excommunication, quashed his Episcopall seat, and returned himself into Paris, as a secure harbour. But herein he much wrongs the memory of King Kenwalch, who is not taxed by any of our Historians for that Crime. Indeed it was justly imputed to Wina, who by such an execrable negotiation purchased the Bishoprick, not of Winchester but of London: for so S. Beda testifies, saying, Not many years after the departure of Agilbert out of Brittany, Wini was thrust out of his Bishoprick of Winchester by Kenwalch, and retiring to the King of the Mercians, named Wulfere, bought with money of

A. D. 661.

XIII. CH.

A. D. 661.
Godwin in
Winton. l.
136.

Bed.

Martyrolog.
Gallican.

Bed.

him

A. D. 660.

De l. 4. c. 13.

Vid. sup. l. c.

At. l. m. b. de
Reg. l. 1. c. 4.

A. D. 660.

Hunting.
l. 3.

XIV. CH.

XIV. CHAP.

1. 2. *Ec. The South-Saxons last converted: And their King Edilwalch baptised.*

3. 9. *Ec. The Martyrdom of Wilsal and Rufin, sons of King Wulfere.*

1. THE same year was illustrious in the Convention of the South-Saxons. That was one of the first Saxon-Principals settled in Frutany by Ella, then the most potent of all the Kings: and it was the last which admitted the Christian Faith. The manner how that Kingdom came to be converted is thus described by Henry of Huntingdon: Kenwald (or Kenwalch) King of the West-Saxons in the twentieth year of his reign fought against Wulfere King of Mercia the Son of Penda, a Prince who inherited both his Fathers courage and success in Maritall affairs, in which battell the King of the West-Saxons was defeated and compelled to fly Whercupon Wulfere entered his country in a hostile manner, inasmuch as penetrating to the utmost confines of it, he invaded and conquered the Isle of Wight. In which expedition by Wulfers industry and Zeale Adelwold (or, as S. Beda calls him, Edilwalch) King of Suffex was converted first of all to the Faith upon whom at his Baptism Wulfere being his God father, bestowed as a sign of adoption, the Isle of Wight (or Wight) and withall for the conversion of the said Island, he sent thither a Priest named Epa to preach the Gospel. But his preaching as yet had not any good success.

2. It is no easy matter to find out who the person was that baptised this King. The Historiall Books of S. Swithun of Winchester in speed, &c. of S. Hilda relate how Arsheild was the first King of Suffex who was converted to the Faith of Christ and baptised in Mercia by S. Birinus a Monk and Apostle of the Gewisses, in the presence and by the suggestion of Wulfere King of the Mercians. But this cannot consist with the truth of Story and Chronology: because S. Birinus was dead long before Wulfere was King of the Mercians. Others ascribe his Baptism to

S. Wilsfrid Bishop of York: But these Writers place his Baptism too late, as the former did too early: for S. Wilsfrid was not yet Bishop. And though they would ground their assertion on the authority of S. Beda, yet S. Beda plainly disproves them, affirming that this King was baptised before S. Wilsfrid came into his Province.

3. His words are these: S. Wilsfrid turning out of his way into the Province of the South-Saxons, and finding the people as yet addicted to Pagan Idolatry, preached to them the word of Faith, and baptised many. Now the King of that Nation Edilwalch not long before had been baptised in the Province of the Mercians in the presence and by the persuasion of King Wulfere: By whom as he came out of the Font he was received and for a mark of adoption had bestowed on him the Isle of Wight, and the Province of the Meanwari, belonging formerly to the West-Saxons (but lately conquered by Wulfere.) Which little Province seems to be a small Territory in Hampshire, containing three Hundreds, East-mean, West-mean and Means-borough, which preserve still the Marks of the old name in S. Beda, Meanwari.

4. Therefore in all probability King Edilwalch was by the Sacred Waters of Baptism admitted into the number of Christians by Trumhere Bishop of the Mercians, whom before we declared to have been of English parentage and kinsman of Offin King of the Northumbrians, that he had his education from the Scots, was a Monk, and afterward Abbot of the Monastery of Gerblin, and last of all consecrated Bishop of the Mercians.

5. But a greater difficulty remains, How King Wulfere should deterve the Elog here given him of piety and zeale for the propagation of the Orthodox Faith beyond the limits of his own Kingdom. Ye besides this, in other Authors we find him employed in building of Monasteries and Churches: And William of Malmsbury gives him this general Character, that at his first Assumption to the throne, to the end he might not deceive the expectation of his Subjects, he spared no diligence study or labour to shew himself a good Prince who sought the profit and felicity of his Kingdom. Moreover that by his favour and countenance he earnestly advanced the Christian Faith, then even Giffing for life, as being but a little before very brought in by his Brother. Whereas several other Authors, particularly such as have written our Saints lives paint him forth for a most horrible persecutor, inasmuch as eleven years after this conversion of the South-Saxons by his incitation he is said to have put to death his two sons Wilsal and Rufin, because by the preaching of S. Ceadda then Bishop of Lichfield they embraced the Christian Faith.

6. How can those things consist together? Perhaps some will imagine that the praies given this King proceeded from flattery in the first Authors, by whom those which followed were seduced. Yet we shall find

that those very *Historians* who so much celebrate his praises, have not concealed his vices. Thus the last mentioned *Author* after the passage even now cited, thus tempers the commendations given him, *notwithstanding in these, and whatsoever other virtues were in him, were corrupted and depressed by the infamous crime of Simony, of which he was the first King of England that was guilty, selling for money the Sacred Bishoprick of London to a certain ambitious man, called Wina.* He moreover adjoyns the Offspring of King *Wulfere*, *Kinred* and *Werthburga*, without any mention of the two *Martyrs Wulfald* and *Ruffin*. So that in this *King's* Story there is an obscure *Mist*, which we may conceive to proceed from our *Antient Writers of Saints Lives*, who having a *Story*, for the substance of it true, to relate, deliver it undigestedly, without any choice of names, times and other circumstances. In order therefore to the clearing of this obscurity, we will first briefly sett down the Summ of the *Story* of those two *Martyrs*, and consequently endeavour to correct the circumstantial faults of the relatours.

Martyrol.
Anglic.
24. April.

7. *Wulfald* and *Ruffin* were Brethren, sons of *Wulfere* King of the *Mercians* and *Hermenilda*, who was daughter of *Eorcombert* King of *Kent* and his wife *S. sexburga*. *Wulfere* their Father was an *Infidel*: But *Hermenilda* a devout *Christian Lady* of great Sanctity. She during the tender age of these her children was diligent to imbue their minds with *Christian Principles* of piety: and when they were come to riper years she sought out a *Master* for them, but with great secrecy, least her *Husband*, who was horribly averse from *Christianity*, should know it. She had recourse therefore to *Ceadda* Bishop of *Lichfield*, who instructed them more perfectly, and regenerated them to *Christ* by the Water of *Baptism*. These young *Princes* oft went forth upon pretence of hunting, and either by their *Mothers* persuasion, or their own inclination took that opportunity to Visit the *Holy Bishop*. But being at last deprehen- ded by his Father, he agitated with the furies of his false Gods would compell them to renounce their Religion: which they constantly refusing to doe, he caused them both to be slain in the Sacred place of *Prayer*. Their *Holy Mother* having understood the cruell death and *Martyrdom* of her children, was desirous to give them an honourable buriall; for which purpose she according to the *Roman* custom, gathered a mighty heap of *Stones* for their *Monument*. The place of their *Sepulcher* by its name still testifies the same, for it is to this day called *Stone*, a place which upon this occasion is grown to a populous Town. Now when the death of these *Holy Martyrs Wulfald* and *Ruffin* was made

known to the people, and the cause likewise for which they dyed, they began to be held in great honour: and a Church, with a *Monastery*, was built, consecrated to *S. Wulfald*, yet so that his Brother also became partaker of his honour. By this means the place came to be frequented. Neither was their Father *King Wulfere* more slow then others in honouring them. For the guilt of the parricide committed by him wounding his conscience, he in an humble manner went to *Saint Ceadda*, and with great grief acknowledging his crime, embraced the *Christian Faith*, and with the Sacred Waters of *Baptism* expiated all his offences.

8. This account doe our *Antient Records* give of the *Martyrdom* of these two *Princes*: the substance whereof cannot reasonably be questioned, considering the lasting monument yet remaining, and that their names are extant among the *Saints* in our *Martyrologe* on the four and twentieth of *July*. But that they should have been instructed by *S. Ceadda* then *Bishop of Lichfield*, and slain in the year of *Grace* six hundred sixty eight by their Father then a *Pagan*, this contradicts all our most authentick *Histories*, in which long before that time *King Wulfere* is celebrated for his *Faith* and *Piety*. Therefore it will be necessary to affirm that they were initiated by some *Bishop* of the *Mercians* before their Father began his reign, during the time that their cruell Grand Father *Penda* lived, who earnestly laboured to extinguish the *Christian* name, and effectually caused the death of many *Christian Kings*.

9. Therefore the *Narration* given by *Candem* deserves our acception, who more distinctly and simply recounts the story in this manner: *To Penda King of the Mercians succeeded his Brother Wulfere, who having been most aversely from Christian Religion, with barbarous inhumanity slew his sons Wulfald and Ruffin, because they had given up their names to Christ. But a few years after himself also embraced the Christian Faith, and to the end he might by some pious work expiate that his impiety, he finished a Monastery begun by his Brother.*



1. 2. &c. Of S. Winoc.

1. Some refer to this year the retiring of *S. Winoc* into the *Monastery of Saint Berin*. Thus writes *Iperim* in his *Chronicle*: *About the year of Grace six hundred sixty one S. Winoc Son of Iudoc King of the Britains, and brother of S. Iudocm (of whom we have already treated) desisting the world, became a Monk in the Monastery of Saint Berin under Saint Berin, together with his three brethren, Kadane, Ingene and Modoc: S. Berin then was Abbot over one hundred and fifty Monks: among whom Saint Winoc shone like the Morning Star.*

2. *Marcellinus* in his life of *S. Aubert* affirms that *S. Iudoc* and *S. Winoc*, *Anchorets* and *Preachers* were sons of a King of *England*. But the *Saxon Annals*, exact enough in recounting their *Kings* names, mention no such King as *Iudocm*. Most probable therefore it is that they were children of some *British Prince* of this age. For many examples we have of *Britains* which for devotion passed over into *Little Britanny* or *Belgick France*: but scarce any of the *Saxons*.

3. *Saint Winoc* having spent several years in great fervour under the government of *Saint Berin*, was commanded to test his Light of piety on a Candlestick, to enlighten others by his Doctrine and example. This he admirably performed in several places. At last being sent to a Town of *Hereford*, then called *Wormbult*, but now *Wombur*, he there layd the foundation of a *Monastery*, where to his death serving God with great purity, he was by him glorified by many *Miracles*. He his supposed faith *Iperim*, to have dyed in the same *Monastery* about the year of *Grace* seven hundred and seaventeen: where he was likewise buried. His Memory is in benediction: For in the year nine hundred and twenty the same place was fortified and became a pleasant Town, which to this day takes its name from *S. Winoc*, being seated in the confines of *France* and *Flanders*.

Greg. Turon.
Epist. Prætor.
l. 5. c. 1.

4. Some doubt whether that passage in *Gregory Bishop of Tours*, be to be understood of this *S. Winoc*, where he says, *At that time Winoc a Brittain, a man of admirable abstinence came out of Brittain to Tours, having a desire to goe to Jerusalem. He wore no other Vestment but one made of Sheep-skins without wooll. And because he seemed to us a man of great piety, to the end we might detain him amongst us more easily, we honoured him with the dignity of Priest-hood. If this be the same person, we must conclude that *Iperim* places him much too late: For *Baronius* refers that*

Narration of Gregory of Tours to the year of our Lord five hundred and eighty.

1. 2. &c. The Gest of Saine wilfrid continued. 4. 5. &c. Controversy touching the Observation of Easter.

1. IN recounting the rudiments of *Saint Wilfrid* piety, we have already declared how in his younger years undertaking a journey of devotion to *Rome*: in his passage through *France* he was with great benignity received and for some time detained by the *Holy Bishop Ennemond* or *Dalsinus* Bishop of *Lyon*: likewise how in his return from *Rome* he again visited him and remained with him to his death and *Martyrdom* by the cruelty and injustice of *Ebroin* *Mare* of the *Palace to Glodovan* second of that name King of *France*.

2. Now according to the best *Chronology* it was in the year six hundred sixty two that the said *Holy Bishop* was martyred: after which *Saint Wilfrid* having nothing to detain him longer in *France*, returned into his own Native Country of *Brittany*. Where being arrived the same of his virtues and abilities was quickly spread abroad: whereupon *saith William* or *Malmshury*, *Alfred* the son of *Isa*, and by his persuasion King of the Province of the *Deirs*, (or *Yorkshire*) sent for him: and with great kindness received him, taking great pleasure to hear him discourse of the occurrences of his journey and dangers, the Elegance of *France*, the *Roman pompe*, as likewise of the *Laves* and *Orders* of Ecclesiastick Discipline. Many dayes he continued in this Kings Court, and for his veracious conversation, industry, preaching, profound learning and copiousness of elocution he was admitted into a near friendship with him. Now this *Alfred* was natural son of King *Osfrid*, born to him of a Concubine: and when *Edilwald* the same Kings legitimate son was dead, whom he had made King of the *Deirs*, *Alfred* succeeded him in the same Kingdom.

3. What followed after this is thus related by *Saint Bede*: *Wilfrid* (saith he) being returned to *Brittany* was sojourn in friendship with King *Alfred*, who had been taught to love and obey the Catholick Rules of the Church. Therefore finding *Wilfrid* to be a perfect Catholic, he shortly gave him a possession of ten families, in a place called *Stanford*. And not long after he added a Monastery of thirty families in a place called *Inrbypum* (now *Rippon* in *Yorkshire*), which place he had formerly bestowed for building a Monastery on certain Monks who conformed to the *Scottish* discipline. But because they, having the choice given them, would rather

A.D. 664

quite the place then conform to the Catholick customs of the Roman and Apostolick Church in the celebration of Easter and other Canonick Rites, the King conferred upon Wilfrid the said Monastery, perceiving that he was imbued with better disciplines and manners. At which time by command of the said King he was in the same Monastery ordained Priest by Agilbert who had been Bishop of the Gewiss among the West Saxons: For the King was very desirous that a man of so great erudition and piety, as Wilfrid, and one admitted to so near a freindship, should be made a Priest and Doctour.

A.D. 664

4. S. Wilfrid's fame was presently after much enlarged by occasion of a great Controversy then renewed and with greater heat then ever agitated between him and the Scots, chiefly about the Celebration of Easter. In which Controversy not only the Monks and Ecclesiastick persons were engaged, but great partialities and divisions were by occasion of it caused among the Laity, and even in the Princes Courts, where some celebrated the Solemnity of our Lords Resurrection on one Sunday, and some on another: so that when one Company rejoiced, another were in Penitence and fasting. The order how this Question was agitated is thus accurately described by saint Bede.

Bede. l. 3. c. 25.

5. In those days, saith he, a Notable Question was raised touching the celebration of Easter. For all those who were come into those Northern parts either out of Kent or from France, resolutely affirmed that the Scots observed the Feast of our Lords Resurrection contrary to the custom of the Universe Church. There was among them one named Roman, a Zealous defender of the true Observance, he was by Nation a Scott, but had been taught the Rule of Ecclesiastick Truth in France and Italy. This man in former time had had many conflicts with Finan Bishop of Lindesfarne: and many persons were reduced by him to the right way, and many were incited by him to a more diligent inquisition of the Truth. Yet he could never persuade Finan to yield: on the contrary being a man of a rude fierce nature, the more he was reprehended, the more sullen he grew, inasmuch as he declared himself a professed Enemy of the Truth.

6. Besides this Roman, Jacob the forementioned Deacon of the late Venerable Arch-bishop S. Paulinus observed Easter after the true Catholick way, together with all those whom he could instruct and persuade thereto. The like did the Queen Eanfleda, with all that attended her out of Kent: from whence she brought a Priest named also Roman, a man Zealous for the Catholick Observance. And hence it oft fell out in those times that in the Kings Court Easter was twice observed the same year: For whilst the King solemnised the Feast of our Lords Resurrection, having ended his Fast, at the same time the Queen with her attendants, persisting still in their Fast, celebrated Palm Sunday.

7. This difference in the Observation of Easter

was patiently tolerated by all whilst Bishop Aidan lived: because it was well known that though those who sent him would not permit him to celebrate the Feast of Easter otherwise then they were accustomed, yet he was Zealous to perform all Christian duties of Faith, Piety and Charity according to the custom practised by all Gods Saints. And therefore he was deservedly beloved by all, even those who differently celebrated Easter; and not only by such as were of mean condition, but by Bishops themselves, though following the Roman observance: as Honorius Arch-bishop of Canterbury and Felix Bishop of the East Angles had a venerable esteem of him.

8. But when his Successor Finan was dead, and Colman in the year of Grace six hundred sixty one was sent by the Scots to succeed him in the Bishoprick of Lindesfarne, the Controversy about the Observance of Easter, as also other points of Ecclesiastick Discipline began to be agitated with greater heat: inasmuch as some did not without reason fear, considering the pretended importance of the Question, lest an error in it might prejudice their salvation, and that, though they called themselves Christians, they had or might run in vain.

9. This Controversy was so publicly agitated by the Ecclesiasticks, that it came to the knowledge of King Oswa and his Son Alfrid, both which interested themselves in it: King Oswa having been taught and baptised by the Scots, and perfectly understanding their language, believed the Truth to lie on their side: but Alfrid whose Teacher in matters of Religion saint Wilfrid, a most learned man, was, followed his judgment, who had made a voyage to Rome on purpose to learn true Ecclesiastick doctrine, and had spent much time in France with the Holy Bishop of Lyons Dalphinus, from whom also he had received the Crown of Ecclesiastick Tonsure. These things considered, King Alfrid had reason to believe that the teaching of S. Wilfrid deserved to be preferred before Scottish Traditions. And for the esteem he had of his piety and learning he had bestowed on him a Monastery of forty families, in a place called Irbiphan (or Rippon), which before had been in the possession of the Scots, but because they chose rather to quit the place then change their countreys custom, the King conferred it on him, who both for hile. tining and piety well deserved it.

XVII. CHAP.

XVII. Ch.

1. 2. &c. A Synod or Solemne Conference touching the Paschal Solemnity, between S. Wilfrid and Colman a Scottish Bishop.

1. AFTER this Narration, S. Bede continues to relate how for the settling of peace in mens minds, who were much divided, it was necessary to assemble a Synod, for so he calls it, though indeed it was more

properly

under the Saxon Heptarchy. XVI. Book. 399

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properly a Solemne Conference, saith Barnabas, in as much as all the Bishops of that Province were not convoked to it, but only such as then happened to be present debated the matter before the King.

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Bede. l. 3. c. 26

2. As touching the time when this Assembly was convoked, S. Bede sets it down precisely, saying, This Question was agitated in the year of our Lords Incarnation six hundred sixty four, which was the two and twentieth of the Reign of King Oswa, and the thirteenth from the time that the Scots administered the Bishoprick of Lindesfarne in a Province of the English. For Aidan held that Bishoprick seventeen years, Finan ten, and Colman was now in his third year.

Bede. l. 3. c. 27

3. The same Author likewise elsewhere relates the names of the persons who were present in the said Assembly: About the same time, saith he, Agilbert Bishop of the West Saxons, a friend of King Alfrid and of Abbot Wilfrid, was come into the Province of the Northumbrians, and had some time with them. Moreover upon the curacy of King Alfrid he ordained Wilfrid a Priest in the foresaid Monastery. He had likewise attending on him a Priest named Egathon. When therefore the Question about Easter, the Ecclesiastick Tonsure, and other Rites was moved, it was ordered that a Synod should be assembled in the Monastery called Strenas-halch or Pascan-hay, whereof Hilda a devout woman was Abbess, and that there the controversy should be determined.

4. Both the Kings, Oswa the Father, and Alfrid his son, came thither, and these Bishops, Colman with his Clerks from Scotland, and Agilbert, with the Priests Agathon and Wilfrid, with whom also stepped Jacob and Romanus. As for Hilda the Abbess with her dependants, and the Venerable Bishop Ceadda, who as we have formerly declared, was ordained by the Scots, they declared for the Scottish opinion. This last Bishop was a most vigilant Interpreter for both parties.

5. When all these were met, King Oswa first of all by way of Preface advising them that since they all professed to serve the same God, and to expect the same heavenly kingdom, they therefore ought all to hold the same Rule of living, and uniformly celebrate the Divine Sacraments: And for this reason the principall Enquiry ought to be, Which side held the true Tradition, for that certainly was to be followed by all. Having said this, he in the first place commanded his own Bishop Colman to declare, What Rite that was which he so professed followed, and whence he took it: Orignell.

6. Hereon Colman thus answered, The manner of celebrating the Paschal Solemnity, which I in strict conformity, I received from my superiors who sent me hither and ordained me Bishop: And it is the same which all our Ancestours, men known to have been believed and highly favoured by God, have always practised. This Rite let every man take heed how they condemn or reprove, for it is the very same which, as we read in Ecclesiastick Story, the Blessed Evangelist S. John, as likewise all the Churches governed by him have

from the beginning celebrated.

7. After that Bishop Colman had spoken these and other words to the same effect, the King next commanded Bishop Agilbert to declare publicly likewise the manner of his Observances, whence it sprung, and upon what authority he conformed thereto. Agilbert answered, I beseech your Majesty that in my stead my Disciple Wilfrid the Priest may speak, for we are both of the same judgment, and agree with the rest here sitting, who follow the general Ecclesiastick Tradition. Besides, he can much better and more perspicuously declare our sense in the English tongue, then I can by an Interpreter.

8. Wilfrid therefore, the King so commanding, thus began: The manner of celebrating Easter practised by us, we ourselves saw generally practised as Rome, where the Blessed Apostles Peter and Paul lived, taught, suffered and were buried. The very same observance we saw in the rest of Italy, and in France likewise, through both which countreys we travell'd, partly in devotion, and partly with an intention of gaining instruction in Ecclesiastick matters. Moreover we are certainly informed, that in Africk, Asia, Egypt, Greece and all other parts of the world through which the Church is spread, how different soever the inhabitants be in language and manners, yet they all universally celebrate Easter at the same time with us. So that these Scots and their complices the Palls and Brutasses, inhabitants of two remote Islands, and not all of them neither, are the only persons which with a foolish obstinacy contend against the whole world.

9. Whilst Wilfrid was thus speaking, Colman interrupted him, saying, I wonder you will call our practise foolish, since no man can deny but that therein we follow the example of so great an Apostle as S. John, disguised by our Lord to be permitted to lie in his bosom and who certainly can not be charged with folly.

10. Hereon Wilfrid replied, God forbid that any of us should impute folly to S. John for observing literally the Rites of Moyses his Law at a time when the Christian Church did as yet Judaize, because it was not possible for the Apostles on a sudden to cast off all the Legal observances. The Jewish Church therefore at first being the only true Church of God, the Gentiles who were converted, when they were admitted into it, were obliged not only to cast away all their idols invented by the Devil, but likewise in many countreys where the Jews abounded, to conform to many of their Rites, for fear of giving scandal to them. Hence it was that S. Paul circumcised Timothy, that he offered sacrifices in the Temple, and together with Aquila and Priscilla at Corinth cut off his haire in sign that he had made a vow: all which Ceremonies were in themselves of no profit at all, but were done by him because he would not offend the Jews. And upon this ground it was that the Apostle S. James said to the same S. Paul, Thou seest, Brother, how many thousands among the Jews there are who believe, and use withal extremely Zealous for Legal Observances, &c. But notwithstanding these practices of the Apostles in the be-

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gining yet now that the Gospel is clearly preach'd and believed through the world there is no necessity: yea it would be unlawful either to be circumcised, or to offer carnall sacrifices in God. Therefore it was that S. John in a charitable compliance with the Jews, according to their custom celebrated the Paschall Solemnity on the fourteenth day of the first Month at even, not regarding whether that day hapned to be a Sabbath, or any other day of the Week.

11. But as for S. Peter, he preached at Rome, and considering that it was on the first day of the Week that our Lord rose from the dead, thereby giving the world hope likewise of a resurrection, he understood that Easter was to be celebrated, that, according to the precept of the Law, the fourteenth day of the Moon of the first Month was first to be expected, as S. John did also in the East. And that day being come, if it hapned that the next following was Sunday (call'd in Scripture our Lords day, or first of the Week) then at even of the Sabbath day he began to celebrate the Paschall Solemnity. But if the next day after the fourteenth Moon was not Sunday, but the sixteenth, seventeenth or so following to the one and twentieth, he expected till Sunday came, and the Saturday-even before, he began the Paschall Feast. Thus Easter-day, being a Sunday, was observed from the fifteenth Moon till the one and twentieth. Neither does the Evangelicall and Apostolick Tradition disallow, but fulfill the Law, by which the Paschall Feast is to be observed from the even of the fourteenth Moon of the first Month, untill the even of the one and twentieth Moon of the same Month. Which Observance is imitated by all S. Johns Successors after his death, and by the Univerſall Church through the world. And that this is indeed the true Easter, and only to be observed by all Christians, hath been, not newly ordained, but confirmed as an ancient practise by the first General Nicene Council, as Ecclesiasticall History informs us.

12. Hence it is manifest, O Colman, that you Scots neither follow the example of S. John, what ever you pretend, and you directly contradict the Tradition of S. Peter: so that in Observing Easter you neither conform to the Law nor Gospel. For S. John observing the Paschall time according to the Letter of the Law, had no regard whether it was our Lords day, or no: whereas you keep it only on the fourteenth to the one and twentieth Moon; but you from the fourteenth to the twentieth, inasmuch as you oft begin that Solemnity on the thirteenth Moon at even, for which the Law itself gives no warrant. Neither did our Lord himself, the Author of the Gospel either eat the ancient Pasch on that day, but on the fourteenth Moon at even, or deliver the Sacraments of the New Law to be observed by the Church. Moreover by your disorderly observance you sometimes exclude the one and twentieth Moon from your Solemnity, which yet the Law commands to be celebrated most solemnly. Thus, as I said, in your Rite you neither agree with S. John nor S. Peter; you are neither conformable to the Law nor Gospel.

13. Against this discourse of Wilfrid, Colman thus objected: Will you presume to say that Ana-

tholme, a Holy man, and highly commended in Ecclesiasticall Story, did in his judgement contradict both the Law and Gospel, who yet wrote that the Feast of Easter was to be observed from the fourteenth Moon to the twentieth? Or is it credible that our most Reverend Father Columba and his Successors did teach contrary to Divine Scriptures, when as their Sanctity has been attested by many celeſtiall Miracles? For my part, being assured that they are Saints, I will never desist following their practise and Discipline.

14. Heretis Wilfrid replynd: It is not to be doubted, said he, but that Anatholius was a man of admirable Sanctity and learning: But why doe you alledge him, since you doe not so much as observe his Decree? For he in his Paschall Computation, observing the Rule of Truth, placed the Cycle of Nineteen years: (or Golden Number) which Cycle either you are ignorant of, or if you understand it, you impudently desiste it, though in use through the whole Church. He did so compute the fourteenth Moon in the Sunday on which he perform'd the Paschall Feast, that on the same day at even he according to the Egyptian custom, confessed that it was the fifteenth Moon. In like manner he did so reckon the twentieth Moon in his account on the Easter Sunday, that the declining part of that day he attributed to the one and twentieth Moon. Now it is manifest that you are ignorant of his distinction, since some times you celebrate your Paschall Solemnity before full-Moon, that is when it is only thirteen days old.

15. And as touching your Father Columba and his Successors, whose Rule you say you follow, and whose Sanctity has been attested by many Miracles; I might answer, that in the last day many will say to Christ, that in his name they have prophesied, cast out Devils, and wrought many Miracles; to whom he will say, That he never knew them. But far be it from mee to apply this to your Fathers, since it is more just that I should believe God, then evill of persons unknown to mee. Therefore I will not deny but that they were devout servants of our Lord, and favoured by him, since with a pious intention, though rusticall Simplicity, they served him. And my judgement is, that such an erroneous Observance of Easter did not much prejudice or endanger them, because not any one had shend them Rules of a more perfect Institute. Whereas, no doubt, if any Catholick skillfull in calculation had rightly informed them, they would as well have followed his instructions, as they did obey these Precepts of God which they had learn'd. Whereas if thou and thy Companions henceforth contemne to obey the Decrees of the See Apostolick, yea of the Univerſall Church, which are moreover confirmed by Holy Scriptures, without all doubt you will sin grievously. For though your Fathers were Saints, are they, so few in number, living in the corner of a remote Island to be preferred before the Univerſall Church spread over the whole world? And if your Columba, yea ours also if he were Christ, was a Saint powerfull in Miracles, shall his authority outweigh that of the Apostle, to whom our Lord said, Thou art Peter, and upon this Rock I will build my Church, and the gates of Hell shall not prevail

against

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against it: And to thee I will give the keys of the Kingdom of Heaven?

16. Wilfrid having thus finished his discourse, the King addressing his speech to Bishop Colman, said, Tell mee, were these words in very deed spoken by our Lord to S. Peter? Who answered, They were indeed spoken to him. The King replied, Can you produce any proof of so great power given to your Columba? He answered, No, Sir. The King added, Doe both sides then among you agree that these words were spoken principally to S. Peter, and that the keys of Heavens gates were given him by our Lord? They answered, We both acknowledge this. Thereupon the King concluded, saying, And I also assure you I have no intention to contradict the Power of heaven: but according to my knowledge and power I will obey his Ordinances in all things: for I fear when I come to heaven gates, and he who keeps the keys be displeased with mee, there be none to open them and let mee in. When the King had said thus, all that were present, both accessories and bystanders applauded his speech, and relinquishing their former imperfect Institutes, speedily embraced this which appeared to be better.

17. Thus ended this Synod or Conference. What effect it produced among the Scots shall be shewed, when we have concluded the Narration of another Conference at the same time agitated, touching the manner and fashion of the Ecclesiasticall Tonsure.

XVIII. C.

XVIII. CHAP.

1. A Controversy in the same Synod touching Ecclesiasticall Tonsure. Three severall manners of Tonsure.

2. Agreement between the Saxons and Scots, &c. in all Points of Doctrine.

3. Obscurity of the Scots.

THAT at this meeting there was a dispute touching Ecclesiasticall Tonsure, S. Bede expressly testifies. But does not explain the point where the difficulty lay. Yet this is certain, that there was not any one in that Assembly which either decided or neglected the said Tonsure, as Protestants now doe.

1. The primitive antiquity of this Tonsure, by which Ecclesiasticall persons for a sign of distinction from the Lay, by cutting off some part of the hair on the top of their heads, formed it into the fashion of a Diadem, or Crown, is referred by S. Isidor to the Apostles, and said to be an imitation of the Nazarenes, for thus he writes: If I be not deceived, the practise of the Ecclesiasticall Tonsure was derived from the Nazarenes. Who first nourishing their hair and suffering it to grow long, undertook by vow a laborious Exercise of Continence, abstinence and other austerities: which having performed, they shaved their heads, and by Gods command cast their hair into the fire of the sacrifice, signifying thereby that they consecrated the perfection of their Devotion to our Lord. The practise ac-

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ording to this example was introduced by the Apostles, imparting that Ecclesiasticall persons devoted to the service of God are consecrated to him, as the Nazarenes were, which they testified by cutting off the hairs: so professing that they devoted themselves of the old man and his acts.

2. The Controversy therefore was about the manner and fashion of the Tonsure: of which there were severall kinds, the Principal whereof are said to have taken their Originall from Saint Peter, or Saint Paul. The manner of Saint Peters was to shave the top of the head, leaving below toward the forehead and ears a Circle or Diadem representing the Crown of thorns which our Lord bore: Thus wrote Amalaricus, and Alcuin: who adds, that this Saint Peter ordained to the end that Clergy-men might be distinguished from secular, not only in their cleaving, but form of wearing their hairs. And Steven the Priest, called also Eddius, writes of Saint Wilfrid that he willingly received from Saint Dalphin Arch-bishop of Lyons the form of S. Peters Tonsure, resembling the Crown of thorns encompassing our Lords head.

3. This is the form of Tonsure at this day in use among the Disciples of S. Benedikt and S. Francis, as likewise some other Religious Orders, and no doubt was anciently received by all Ecclesiasticall persons: and which by the Greeks is called *ἡμῶν*. But in following times, as Bellarmine observes, Ecclesiasticall persons among the Secular Clergy changed this Tonsure, instead of the said Diadem about the lower part of the head, leaving only the top or crown of the head in form of a Circle, the which Circle at this day is enlarged according to the degrees of their Orders. By which change the ordinance made by the fourth Council of Toledo is manifestly transgressed: For all Ecclesiasticall persons and Leitors, as likewise Deacons and Priests shave the whole upper part of their head, and leave below only the crown of a Circle: Not as in the parts of France the Leitors are observed to doe, who wear long hair, as lay-men doe, and enely shave a small Circle on the top of their heads. For such a fashion is observed in Spain only by Hereticks. Wherefore it is necessary for the taking away scandall from the Church that this mark of shame be abolished, and that there be one onely fashion of Tonsure, as is practised generally in all Spain.

4. The second manner of Tonsure is supposed to have descended from Saint Paul, and, faith S. Bede, was in practise among the Eastern Ecclesiasticks: though he does not describe the fashion of it. But it seems to have consisted in a total shaving, or at least close polling of the whole head. For he affirms that Saint Theodore Arch-bishop Elect of Canterbury, who came out of Cilicia, was obliged to expect four months, till his hair was grown sufficiently to have a crown made round about his head, after the Roman manner.

5. The present Dispute therefore was

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Amalar. de
Ecc. Off. l. 4. c. 19.
Alcuin. de
Divin. Offic.
cap. 35.
Ap. V. J. in
Prim. l. 1. c. 1.
Bede. p. 212.

Bellarm. in 21
San. Tullian.
Bellarm. de
Ecclesiast. c.

Concil. Tolet. 4
can. 30.

B. d. H. p. l. 4.
cap. 1.

whether *S. Peter's* manner of *Tonsure* in use at *Rome* was to be only received in *Britanny*. This seems to appear from an *Epistle* of *S. Aldelm* by command of a *Synod* directed to a certain *British* Prince called *Gerunius*, in which he reprehends the *Brittains* for using a *Tonsure* different from the *Roman*. The passage of the said *Epistle* pertinent to this purpose is this: *A rumour*, saith he, is largely spread that there are certain *Presbys* and *Clergy-men* in your *Province* who obstinately reject the *Tonsure* of *Saint Peter* alledging for their only excuse, that herein they imitate their *Predecessors*, whom they with swelling language describe as persons wonderfully illustrated with *Divine* Grace.

7. The care which the *Popes* of this age had, that *S. Peter's Tonsure* should be only received in *Britanny*, is manifested by *Pope Vitalian*, who would not suffer *Theodore*, *Arch-bishop* of *Canterbury*, who had been shaved after the *Eastern* manner, to come into *Britanny*, till his hair was grown to as that he might be shorn after the *Roman* manner. Thus writes *S. Beda*, *Theodore*, saith he, after he was ordained *Subdeacon*, expected four months, till his hair was grown to a length sufficient to be cut into a *Crown*. For his *Tonsure* before was after the *Eastern* fashion, as related to *S. Paul*.

8. But besides these there was a third manner of *Tonsure*, by which only a half crown was formed on the lower part of the head before, from one ear to the other, all the rest of the hair being left at full length. And this fashion in these times came in use among the *Irish* *Clergy*: This form, the *Irish* *Writers* condemning it, call *Simon Magus* his *Crown*: which appellation they received from *Rome*. Now how this practice came into *Ireland* we read in an ancient *Book* of *Canons* cited by *S. Fisher*. The *Romans* say, that this *Tonsure* took its beginning from *Simon Magus*, who shaved himself only from ear to ear, thereby to expell the virtue of the *Tonsure* of *Magicians*, by which only the fore-part of the head was covered. The *Sermon* likewise of *S. Patrick* testifies that the first *Author* of this kind of *Tonsure* in *Ireland* was one who had been *Swine-herd* to *Lauger* the *Son* of *Niele* *King* of *Ireland*: and from him the *Irish* have generally received this fashion.

9. Against this manner of *Tonsure* the *English* *Abbot* *Ceulfred* in *S. Beda* writes to *Nathan* *King* of the *Picts*: In which letter he affirms the most excellent sort of *Tonsure* to be that of *S. Peter*, in practise at *Rome* and the most desirable of the excellency of *S. Peter's* *Crown* these words, We are shorn after that manner, not only because *S. Peter* was so, but because *S. Peter* thereby commemorated our *Lords* *Passion*: and therefore we desiring and hoping to be saved by the same *Passion*, bear the sign of it, as he did, on the higher part of our body. For as every *Christian* baptiz'd being made so by the death of our *Saviour*, it wants to bear the sign of the *Holy* *Cross* in the face head, that by its defence we may be guarded from the

inconsistency of *Evil* *Spirits*, and also be admonished that we ought to crucify the flesh with its vices and lusts: So likewise ought these Ecclesiasticks or Monks who were strictly oblige themselves to continence for our *Lords*, to bear on their heads that form of *Crown* which he in his *Passion* carried on his head, and which was made of thorns, that he might take away the sharp thorns of our *Sins*.

10. Now whether the *Picts* and *Scotts* had received from the *Irish* the *Tonsure* ascribed to *Simon Magus*, is not certain. However, it is manifest that this was a practice introduced in *Ireland* after *S. Patrick's* time, and contrary to his *Institut*. For in a *Synod* celebrated there in his time, we read this *Canon*: Whatsoever *Clergy-men* from the *Dore-keeper* to the *Presbys*, shall be seen abroad without a *Tunic* or *Cassock*, and not cover the nakedness of his belly: or who shall not wear his hair shorn after the *Roman* manner: And if his wife shall not wear a *Veil* when she walks abroad, Let such be contemned by *Seculars* and separated from the *Church*.

11. From the several passages here alledged we may conclude that the *Manner* of the *Disfigure* in this *Synod* or *Assembly* of *Serenus* and *other* Ecclesiastical persons from *Kens*, &c. to reduce the *Scotts* and *Picts* to their first *Principles* and *Rites* which they received from *Rome*, &c. which by negligence had been deprav'd: which was a design very commendable, since *Uniformity* even in small things once neglected, draws after it divisions in greater. Notwithstanding that they urged not this *Uniformity* in *Tonsure* as a matter in itself of any necessity, the forementioned *Abbot* *Ceulfred* declares in his *Letter* to *Nathan*, where he says; We do freely profess that the *Error* about *Tonsure* is not harmful to those who have a pure Faith to God; and Charity to their Neighbour.

Especially considering that in the ancient *Catholic* *Fathers* we cannot read that there have been any *Controversies* about the manner of *Tonsure*, as there have been about differences in matters of Faith; or Celebration of *Easter*.

12. These were the *Points* debated in this Conference, concerning the *Canonick* time of celebrating the *Paschal* Solemnity, and Ecclesiastical *Tonsure*. Other small differences likewise there were about *External* *Rites*, but of so small consideration, that our ancient *Records* have not vouchsafed to mention them. And surely they were very small, since the fashion of *Tonsure* deserved to be mentioned, as a matter of *Dispute*. And from hence we may undeniably conclude, that the *Scotts*, *Picts*, and *Brittains* in all matters of Faith without exception, agreed with the *Saxons*, that is, the *Roman* *Church*. Those *deviants* had through neglect or ignorance varied from the *Primitive* *Church* in some outward observances, but in all *Doctrines* and publick *Practices* consequent to such *Doctrines*, they still remained unprovable: Otherwise, no doubt, they would at this time have been called to an account for their *Errors*.

1. 2. &c. *S. Colman* goes into *Ireland*: where he builds a Monastery for *Saxon-English* Monks.

5. &c. His death: and Elogy. Monks then in great veneration.

1. *Colman* *Bishop* of *Lindisfarne*, though well reformed from his former *Errors*, yet his abode at his *See* was very short: For, saith *Saint Beda*, he relinquished *Britanny* (upon what *Motive* is not exprest) and took with him all the *Scotts* which he had assembled in the *Isle* of *Lindisfarne*: And besides them, there were with him thirty of the *English* *Nation*, who had likewise been imbued in *Monastick* Exercises by him.

2. Thus having left a few *Religious* *Brethren* in his *Church*, he went first to the *Island* *Hu* (or *Iona*) from whence he had formerly been sent to preach the *Gospel* to the *English* *Nation*. After that he retired from thence into a little *Island* Westward from *Ireland* which in the *Scottish* language is called *Inhy-bouinde*, or *The Isle of the White Calf*. There he built a Monastery, in which he placed the *Scottish* and *English* Monks, which had attended him from *Lindisfarne*. But shortly after a disagreement hapned between them, upon the occasion. The *Scotts* in Summer time when fruits were to be gathered, were wont to leave the Monastery; and to wander up and down in the country where they had much acquaintance. But the *Winter* following they would return, and expect their part in the *Provisions* gathered by the *English*, which they thought unreasonable to allow them.

3. To remedy this dissension therefore *Colman* after much travel and down, at length found another place in *Ireland* commodious for building a Monastery, called in the *Scottish* (or *Kith*) tongue *Mayio* (or *Malio*.) There he bought of a certain Count to whom the possession belonged, a part of it to found his Monastery, adding withal

this Condition, That the Monks in their daily Devotions should be obliged to pray for the said Counts prosperity. Having therefore with the assistance of the Count and Neighbours adjoining, built a Monastery, he placed the *English* Monks there, having left the *Scotts* in the foresaid *Island*. Which Monastery is to this day possessed by *English* Monks: and from a slender beginning enlarged very much, being vulgarly called *Tringoe*. Here resides a famous Congregation of *Religious* Monks gathered out of *England*, who are much reformed in their *Institut*, and following the Example of their Venerable Fathers, do live under a *Canonick* Rule and *Abbot* by the labour of their hands, with great continence and simplicity.

4. When *Colman* left *Lindisfarne*, saith the same *Author*, he took with him part of the bones of his *Predecessor* the most Reverend *Bishop Aidan*: and part he left in the *Church* which he had governed, commanding they should be buried in the *Secretary*, or *Chancel* of the same *Church*. Whereby it is plain that certain *Protestant* *Writers* do unjustly impute the introducing of these practices of Veneration of the Relicks of *Saints* to *Roman* *Missioners* after the departure of their ancient *Preachers* from *Scotland*. These Relicks *Bishop Colman* reposed in his Monastery of *Bouinde*: in which *Island* *S. Ruoch* Nephew of *S. Patrick* by his Sister *Duraca*, had long before fixed an *Episcopall* *See*.

5. In that *Island* the same Venerable *Bishop* *Colman* ended his days in the year of *Grace* six hundred seventy five, as the *Annals* of *Wester* doe testify. Though our *Martyrolog* signifies that he went into *Austria*, and there preaching the *Gospel* of *Christ* was slain by *Infidels*, about the year of our *Lords* hundred and five.

6. To honour the Memory of this worthy *Bishop*, we will here adioyn the Character given of him by *Saint Beda*, together with that of the *Religious* Monks of that age: How great the parsimony and continence of the Venerable *Bishop* *Colman* was, the very place which he governed will declare: For when they were departed, excepting the *Church* only, scarce any other buildings were found, that is, no more then were absolutely necessary for *Civil* conversation. They had no money at all; for they contented themselves with a few cattle. For indeed there was no need neither of money nor buildings for the reception of great men which oft repaired to that Monastery: for they never came upon any other business but only to pray; or hear the Word of God preached. The *King* himself upon occasion would some times come attended only by five or six servants, and as soon as he had ended his Prayers in the *Church*, he would depart: Or if sometimes they took any refreshment there, they would desire no more then the daily simple Provisions of the Monks.

7. For the Teachers of that age employed all their solicitude in serving God, not the world: all their care was to garnish their souls, not their bellies. And for this cause the Habit of Religion was

in those dayes held in great veneration: inasmuch as whithersoever any Ecclesiasticall or Religious person went, he would be joyfully entertained by every one as a faithfull servant of God. And whensoever such an one was met in a journey, the people would approach to him, and bowing down their heads, give them his benediction. And with the Crosse, give them his benediction. And they were very attentive to their good admonitions and exhortations. Upon Sundays likewise and Feasts the people with great fervour would repair to Churches or Monasteries, not for refreshing their bodies, but hearing Gods Word. And if any Priest occasionally came into a village, all the inhabitants would gather together, and desire him to communicate to them the Word of life. For indeed Priests and Clergy-men in those dayes had no other business to call them out of their solitude into towns or villages, but only to preach, baptise, visit the sick or to doe some other spirituall good to soules. They were then perfectly free from the infection of covetousnes, that without some violence and constraints they would not so much as accept of lands and possessions from men for building Monasteries. And this devout conversation of Clergy-men and Monks continued a good while after this in the Churches of the Northumbrians.

1. 2. *Ec. A great plague. Death of King Earcombert: and of the Arch-bishop Dew-dedit.*
4. 5. *Ec. Apostacy of one King of the East-Saxons: and piety of the other.*
8. *Of the Holy Bishop Iarumannus.*
9. 10. *Wini the first Simoniacall Bishop in England.*

THE same year in the Month of May there was a great Eclipse of the Sun, and a mortality or plague followed it so raging, as no memory had been of the like, saith Matthew of Westminster. The destruction caused by it in Britanny and Ireland was so great, that it almost layd waste both those Islands, as Huntington testifies. It began, saith S. Beda, in the Southern parts of Britanny, which were even depopulated by it: and from thence it proceeded to the Province of the Northumbrians, where it raged in all quarters, and destroyed a wonderfull multitude.

Now because he says it began in the Southern parts, and also recounts severall illustrious persons taken away by it, we will follow its course in our Narration: and beginning with Kene, we there are told of the death both of the King and Arch-bishop. The King was Earcombert, a Prince so devout, that neither the luxury of the Court, nor solitudes of the Kingdom could withdraw him from the service of God. And hereby living secure under the Divine protection and favour, all things both

at home and abroad succeeded prosperously to him, and he lived in great tranquillity to a very old age. Thus writes William of Malmesbury. So that it may be a doubt whether it was of the pestilence or some other disease that he dyed. But whether that or the Eclipse was Gods Messenger to summon him, we may piously believe that he was called from an earthly to a heavenly Kingdom.

3. The like we may affirm of the Holy Arch-bishop of Canterbury, Dew-dedit, who sat the sixth in that Chair, and after nine years devoutly and zealously spent in administering that See, received this year the reward of his labours, and has deserved a place among the Saints in our Martyrologe on the last of June. A worthy Character of his virtues is afforded us by the Author of his life in Capgrave. After his death the see was vacant for a considerable time, for by reason of the raging pestilence, care could not be taken to provide a Successor.

4. From Kene we passe to the East-Saxons, governed by two Kings, Sigber the Son of Sigbert surnamed the Little, and Sebb a Prince of great Sanctity, and Son (not of Edilred, as Harpsfield affirms, but) of that King Seard, who shamefully betrayed the Christian Faith, and was slain by the King of the West-Saxons.

5. In this Kingdom the pestilence was more violent and furious, than any other. And we may judge that Gods design thereby was by kindling the furnace of this calamity to fever the Piety of one of those Kings more illustrious, by opposing it to the impiety of the other. For King Sigber upon this Visitation tell back to his former Pagan Superstition, hoping to obtain from his Idols a remedy against the infection, whereas nothing but impurity could proceed from them, whose infection was more mortal than that of the pestilence. Which Apostacy of the King became an Example to his inconstant Subjects: Yea, saith Saint Beda, his Nobles, who loved only this present life, and had no care, or perhaps believed not a future, began to restore the Idoll-temple formerly demolished, and to adore their senseless Idols, as if by them they could be defended from the Mortality. But the violence of the pestilence afterward more encreasing taught them that what they hoped would be a remedy, more inflamed the disease.

6. As for the other King Sebb, his portion of the Kingdom was free from this Superstition, and his Piety, being more purified by Humility and Renovation to Gods Visitation, became a pattern to all his Subjects. For, saith the same Author, he was a man very devout to God, and fervently incited to Religious Acts, frequent Prayer, and pious exercises of Charity and Alms-giving. In his own inclination he preferred a private Monasticall life before the

and pompe of a Kingdom, and if the obstinate refusal of his Wife to admit a Separation had not hindered, he would long before have forsaken his throne to retire into a Monastery. Hence it was that many were of opinion that a man so qualified was fitter to be ordained a Bishop, than a King.

Yet he shewed himself to be a very good King: and his kindly solitude was not confined to his own portion, but extended itself to the reducing to Christian Profession Sigber his companion in the Throne. For which purpose he advised Wulfere King of the Mercians of the danger his Kingdom was fallen into of ruine from an infection far more horrible than the Pestilence. Whereupon Wulfere, as became a good Christian Prince, sent thither Iarumannus Bishop of the Mercians, lately there succeeding to the Holy Bishop Trumhere, by whose endeavours the Christian Faith was again restored among the backsliding East-Saxons.

8. Concerning this venerable Bishop Iarumannus, S. Beda thus writes: He was a Religious good man, very industrious, and passing through all quarters he preached the Word of life, and by his labours reduced both King Sigber and his Subjects to the way of justice, which they had forsaken, inasmuch as relinquishing or demolishing their Idoll-temple and Altars, they joyfully confessed the Name of Christ formerly renounced by them, and desired much rather to dye in him with a belief of the Resurrection, than to live in the filth of Infidelity among their Idols. Iarumannus having gloriously finished so good a work, together with the Priests and Teachers attending him, returned home with great joy.

9. The piety of King Sebb relied not here, but out of a care to provide against the inconstancy of the East-Saxons, he treated once more with Wulfere King of the Mercians to send him a Bishop to govern and administer the See of London. There was then residing among the Mercians Wini, who had been Bishop at Winchester in the Kingdom of the West-Saxons, but for some now unknown crime was driven from his See by K. Kenwalch. This man incited by an inordinate ambition and desire of Rule and wealth, most shamefully with money obtained of King Wulfere to be recommended to the Bishoprick of London, into which he entered in the year six hundred sixty six, and is marked in our Annals as the first Simoniacall Bishop in our Island. Hence William of Malmesbury thus writes: Wini having bought the Bishoprick of London, quickly ended there the remainder of his days. He became an ominous and fatal example to posterity, so that it cannot easily be discerned to whom the greater sin and infamy is to be imputed, to him who sold, or who bought with money this Sacred Dignity.

10. However certain it is that King Sebb was perfectly exempted from this stain. His desire was to obtain, and joy to receive a Bishop, or Bishop in the Faith. As for his manners, being a stranger to him, he hoped well and undoubtedly was wholly uninterested

in the infamous bargain which passed between Wulfere and Wini.

1. 2. *The plague among the East-angles: which destroyed many Religious Virgins in Chertsey.*

IN the Eastern parts of Britanny likewise the pestilence was very fierce. The dismal effects whereof S. Beda particularly relates, hapning in a Monastery of Religious Virgins. For, saith he, Erconwald Son of Anna heretofore King of that Nation, had formerly built two Monasteries, one for himself, and the other for his Sister Edilburga. His own Monastery was seated in the Province of Suderige (or Surrey) near the River Thames, in a place called Chertsey, that is, the Island of Court (the present name is Chertsey). His Sisters Monastery was in a place called Berkingham (Barking) in the Province of the East-Saxons, where that Holy Virgin became a Mother and Nurse of many devout Virgins, shewing her self worthy such a Brother, being zealous to advance the spiritual perfection of those under her charge, as severall Divine Miracles did testify.

2. The fury of the pestilence wasting the country about, invaded likewise this Monastery, as well the part where the Virgins inhabited, as that of the Monks which attended the Altar. Whereupon the Holy Abbess consulted with her Religious Subjects concerning a place commodious for the burial of the dead. But receiving no resolution from them, she purposed to expect an answer from God. On a certain time therefore after they had ended their Midnight-devotions, the Virgins going out of the Church to sing at the graves of the Monks, on a sudden a wonderfull Light, like a Sheer, came over them, wherewith they were so affrighted that they were forced to intermit their Psalmody. A little after the said light removed to the Southern part of the Monastery, which lay west-ward from their Oratory, and presently was taken up into heaven, in the sight of them all, inasmuch as not any of them doubted but that the same light which was so conduict their Soules to glory, marked also the place where their bodies were to expect a glorious Resurrection.

3. The names of those Spoules of our Lord which out of this Monastery during this plague; went to heaven, are written in the Book of life. S. Beda names only one before the death of S. Edilburga: her name was Eadiga. How she was called to her eternal reward he thus relates: There was, said he, in the same Monastery a little boy not above three years old called Elica, who by reason of his infant-age was bred up and taught by the Religious Virgins. This child having been struck with the said infection, and ready to dye, called aloud to one of the said

Virgins, as if she had been present, crying out, Eadgid, Eadgid, Eadgid, and with these words ended her present life, and entered into life eternal. And the same Virgin which the child at his death called, on that very day died also of the same disease, and followed him who had called her, to the celestial kingdom.

4. Another likewise of those Handmaids of our Lord being struck with the same contagion, and drawing to her end, began about midnight to call to those which attended her, desiring them to put out the candle standing by. Thus she often did, but none obeyed her. At last she said, I know, you think I speak I know not what: but it is not so: For I assure you I see so wonderful a light in the room, that the candle-light is darker compared to it. And when after all this, none answered her, or complied with her desire, she said again, Well let the candle burn if you please: but know, that it is not my light: For my light will come at day-break. After this she told them, how a certain Holy man who died the same year had appeared to her, assuring her that the next morning she should see to everlasting light. And the truth of this Vision was confirmed by the death of the said Virgin, who expired at the break of day.

1. 2. C. The Plague among the Northumbrians: the death of S. Cedde: and of Tada Bishop of Lindesfarne.

THE same horrible infection spread it self Northward likewise, and there wrought the like destruction, not only among the lay people, but Religions also: inasmuch as many eminent for learning and Sanctity ended their mortality by it. Among which the most illustrious were Cedde Bishop of London, who according to his custom visiting his Monastery in the Province of the Northumbrians, was seized upon by that disease: And Tada Bishop of Lindesfarne.

2. Concerning the former Saint Beda thus writes: The Venerable Bishop Cedde having for the space of many years administered the Bishoprick of London in the Province of the East-Saxons, and thenceforth the care likewise of the Monastery of Lestingham in the Province of the Northumbrians, over which he appointed Superiours, it hapned that coming to visit the said Monastery in this time of Mortality, the contagion surprizing him, he died there. At first he was buried abroad: but not long after a Church of Stone being built in the said Monastery, and dedicated to the honour of the Blessed Virgin-Mother of our Lord, his Body was removed, and layd at the right hand of the Altar. He committed the government of his Monastery after his death to his Brother Ceadda, who was afterward consecrated a Bishop, as we shall shortly declare.

1. When the Monks of another Monastery of his in the Province of the East-Saxons heard that he was dead and buried in the Kingdom of the Northumbrians, about thirty of them went thither, being desirous to live, and when the pleasure of God should be, to dye and be buried near the Body of their Venerable Father. They were willingly received by their Brethren there, and in a short time they all dyed of the same infection, excepting one young child only, who, as was constantly believed, was preserved from death by the prayers of the Holy Bishop. For whereas he lived a long time after, and gave himself to reading the Holy Scriptures, he found at last that he had not been regenerated by the Waters of Baptism. Whereupon being presently baptised, he afterward was promoted to the Order of Priest-hood, and did much good to many in Gods Church. Therefore I do not doubt, as was said, but that he was detained from death by the intercession of his Holy Father, out of love to whom he was come thither, by whose prayers he thus escaped the danger of eternal death, and also by his teaching afforded the ministry of life and Salvation to others.

4. In the same Province of the Northumbrians by the same pestilence was snatched away also Tada Bishop of Lindesfarne, who had a little before, upon the departure of Bishop Colman, been ordained his Successour: For so writes S. Beda: Colman, said he, being returned into his Country, the service of our Lord Tada received after him the Bishoprick of the Northumbrians. He had his instruction among the Southern Scots, and by them was ordained Bishop. He received the fashion of the Ecclesiastical Jurisdiction according to the Custom of that Province, but he observed the Catholick Rule of the Paschal Solemnity. He was a good Religious Bishop: but his government of that Church lasted a very short time. He came out of Scotland during the life of Colman, and with great diligence both by preaching and good example he taught every where things belonging to Christian Faith and Truth. Presently after his consecration, being struck with the contagion then reigning in that Province, faith Huntingdon, he died, and was buried at a place called Womale. But in S. Beda it is called Pynalech, who adds, that it was a Monastery.

5. Moreover, as S. Beda testifies, when the Scottish Monks living in Lindesfarne departed thence with their Bishop Colman, whose which remained, received for their Superiour, with the authority of Abbot, the most Reverend gentle and mild man Eata, who before was Abbot in the Monastery called Maistro. This Translation was made, as the report is, upon the request of Bishop Colman at his departure to King Oswi: Because the Saint Eata was one of the twelve children which Saint Aidan in the time of his Bishoprick, had received from the English Nation, to instruct them in the Doctrine of Christ. The said request of Bishop Colman was easily granted by King Oswi, because he loved him very much for his gravity and prudence. This is the same Eata, who a while after was ordained Bishop of the same Church of Lindesfarne.

1. 2. The Plague in Ireland.

3. 4. C. The Gifts of S. Egbert a Saxon Priest: He reduces the Scots to Catholick conformity: his death.

HERE are several other Saints commemorated in our Martyrology, whose death is assigned to this year, as the two Royal Martyrs Ethelred and Ethelbert, Sons of Wulfre King of the Mercians, of whom we have already treated, not fall so late. Likewise two Royal Virgins, S. Mildreda and Saine Malwaga, Neices of the same King by his Brother Mercwald, of whom we shall treat more commodiously hereafter.

1. Following therefore the progress of this Pestilence, it will lead us into Ireland, where we shall find matter proper for our present Subject, and related by S. Beda; in the manner following. The same killing infection, faith he, with equal destruction raged in Ireland. Now there were at that time in the same Island many persons both of noble extraction and meaner state, who in the times of Eunan and Colman Bishops, leaving their native country, retired thither, some to gain instruction, and others to attend to their Spirituall Exercises and Mortification. Several of them therefore undertook a Monastick Profession: and not a few going from Cell to Cell where learned Masters inhabited, ad-dicted themselves to Reading and Study. All these were freely and with a good will entertained by the Scots, who afforded them upon free cost both daily nourishment, books to read, and instruction likewise.

2. Among these there were two Noble young men of vertuous and towards disposition: Their names were Edilthum and Egbert. The former of these was Brother of Edilthum or Ethelwin, a man of great Sanctity, who likewise the year following went into Ireland to enrich his mind with learning, and being well instructed, returned into his Native country, Britanny, where he was ordained Bishop of Lindisfarne, and worthily governed that Church many years: (of whom we shall treat more at large hereafter.)

4. The said two young men being in a Monastery, which the Scots (or Irish) call Rathmelfig, where all their companions were either taken out of the world by the infection, or dispersed in other places, they likewise both of them were struck with the same disease, and grievously affected.

And of these two, Egbert (as a certain grave and sincere Priest, who professed that he heard it from Egbert himself, assured me) believing that he should not escape, went one morning out of the Infirmary into a retired place, where sitting alone, he began seriously to call to mind his former actions, and feeling great compunction by the memory of his past sins, he bedewed his face with teares, and from the depth of his soule prayed to Almighty God not to take him out of the world till he had more perfectly performed Penance for his past negligence and faults committed in his child hood and youth, and till he had more plentifully exercised himself in good works. He made a Vow likewise that he would live all his days a stranger, and never return into Britanny where he was born, likewise that besides the Solemn Canonical Office, he would every day recite the whole Psalter in memory of the Divine praises, and also every week passe one whole day and night in fasting, except he should be hindered by some bodily infirmity.

5. Having concluded his weeping, prayer and Vows, he returned to his Cell, where finding his companion asleep, he likewise layd himself on his bed, and falling into a slumber, he was presently awaked by his companion, who looking earnestly upon him, said, O Brother Egbert, what have you done? I hoped we should both together have gone to heaven: But know, that the things thou so earnestly prayed for, are granted thee. For he had learnt by a Vision both the subject of Egberts prayers, and that God would perform his desires. In a word, the following night Edilthum died.

6. But Egbert in a short time shaking off the pains of his disease, recovered, and lived many years after. He received the degree and Order of Priesthood, which he adorned by many good actions suitable to that Profession, and according to his desire being full of vertue and piety, he a little while since, to wit, in the year of our Lords Incarnation seven hundred twenty nine, being fourscore and ten years old, went to everlasting rest.

7. He lead a life with all perfection of Humility, meeknes, continence, simplicity and justice: Inasmuch as both by the example of his life, by his assiduity in teaching, Zeale in correcting, and liberality in giving what he had received from rich men, he was very beneficiall both to his own countrymen, and also to the Scots and Picts among whom he lived.

8. He added likewise to his forementioned Vows, this, Of never tasting any thing in Lent but once a day, and then also onely bread, and a small measure of thin milk. Which milk his custom was to put the day before in a glasse, and when the night was past, to take off the cream, and drink the rest with a small portion of Bread. The like measure of abstinence he was wont likewise to observe forty days before our Lords Nativity, and as many after Pentecost.

9. This is that S. Egbert who was the first and chieft mover of the glorious design of twelve Apostolical English Priests to convert certain German Nations out Primitive Ance-

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Sect.

fers to the Christian Faith, which they undertook, and in a great measure performed. These were *s. Aubert, s. Willibrord, s. Boniface* and the rest of their illustrious companions. *s. Egbert* was desirous to have joyed in their labours and dangers, but was miraculously forbidden and hindered, as we shall shew more at large when we come to the season of that Mission. For Almighty God designed him for another employment, which was the reducing of the Scottish Monks and Clergy to a conformity with the Catholic Church in the Celebration of Easter, in Canonick Tensure and other Rites. How this was effected, *s. Bede* thus relates:

Bede l. 5. c. 8.

10. Not long after, saith he, these Monks also which inhabited the Island of Hy, of the Scottish nation, together with all the Monasteries subject to them, were by Gods Providence brought to the Catholic Observance of Easter and Canonick Tensure. For in the year after our Lords Incarnation seven hundred and sixteen, in which after that Offspring of the Northumbrians was slain, Colind governed there, there came to them out of Ireland the holy and Venerable Priest Egbert (of whom we spoke before) and was with great reverence and joy received by them. He being a very winning Teacher, and moreover one who devoutly practised what he taught, was willingly hearkned to by them all, and by his diligent and pious exhortations changed the inveterate Tradition of their Ancestors: to whom we may apply that saying of the Apostle, That they had a Zeale of God, but not according to knowledge: and taught them to celebrate the Prime Christian Solemnity, and to receive the Canonick Tensure after the Catholic and Apostolick manner. And herein we may admire the mercifull dispensation of Divine Providence, that the same Nation which formerly had with great willingness communicated to our Ancestors the Lights of Divine knowledge, should afterward by our English Nation be brought to a perfect form of living, in things whereof they were formerly ignorant. As on the other side, the Britains, who refused to communicate to the English the knowledge of the Christian

Faith, now that the same English were perfectly instructed in the Rule of Christianity, yet they remained in their inveterate Errors, and celebrated Christian Solemnities and Rites in a manner different and opposite to the Universal Church.

11. Now the said Monks of Hy by the teaching of Egbert received the Catholic Rites when Dunchad (the tenth from *s. Columba*) was Abbot of that Monastery, and about fourscore years after they had sent Aidan to preach the Gospel to the English Nation. The man of God Egbert remained thirteen years in the said Island, which he had consecrated as it were anew to our Lord, by bringing among them the Spirit of Christian communion and peace.

12. At length in the year of our Lords Incarnation seven hundred twenty nine, in which the Paschall Solemnity fell on the eighth before the Calends of May, when he had solemnly celebrated Mass in Memory of the said Resurrection of our Lord, the same day he likewise went to heaven, and there in the Society of our Lord and his Apostles finished the joy of that highest Festivity, which he had begun on earth with his Brethren whom he had converted to Purity: Tea now he never ceases to celebrate it without end.

13. And truly it was a wonderfull dispensation of the Divine Providence, that this Venerable man not only passed out of this world to the Eternal Father upon the Paschall Feast, but when that Feast was celebrated aright on such a day, as never had been before in this place. This was great joy to the Monks: that they were arrived to the certain Catholic time of this Feast, and that they were assured to enjoy the Protection of the same Venerable Father by whom they were reformed. And it was a joy to him that he was preserved alive till he might see his Disciples (promise that day together with him, which formerly they had always avoided. Thus being assured of their amendment, the most Reverend Father exulted to see that day of our Lord: he saw it, and was glad. Thus happily he dyed, and both in the Roman and other Martyrologies his name is recited among the Saints on the four and twentieth of April.

Martyrolog.
Angl. 4.
April.

THE

A. D. 664.

Id. 11.

I. CHAP.

I. CHAPTER.

1. *2. Sc. Pope Vitalian's Letter to King Oswi concerning the election of an Archbishop of Canterbury in the place of Wigard who dyed at Rome.*

1. **B**Y reason of the distractions caused by the late raging Persecution, the two principall Sees of Britanny were some years vacant: But in the year of Grace six hundred sixty five by the care of two pious Kings, *Oswi King of the Northumbrians* and *Egbert King of Kent*, order was taken for supplying them. Thus writes Saint Bede, *King Oswi*, saith he, though he had received his education and instruction from the Scots, yet now came to understand of a truth that the Roman was the Catholic Apostolick Church, therefore joining in counsell with Egbert King of Kent, they with the election and consent of the English Clergy sent to Rome to be ordained Arch-bishop of Canterbury a certain vertuous Priest and freely qualified for that dignity, named Wigard, one of the Clergy of the late Arch-bishop Deusdedit: so the intent that he being invested with Archiepiscopall authority might ordain Catholic Bishops over all the Churches in Britanny.

2. Moreover in token of their respect to

the See Apostolick, together with Wigard they sent Letters and presents to Pope Vitalian who then sat in *s. Peters Chaire*, with vessels of gold and silver in no small number, saith the same Author.

3. Wigard being arrived at Rome, and having acquainted the foresaid Pope with the cause of his journey, presently after both himself, and almost all those of his attendance were seized away by a pestilence which suddenly seized on them.

4. Pope Vitalian by his Letters to King Oswi, dated the year following, and which are extant in *s. Bede*, gave him an account of these things: In which Letters he first congratulates the Kings Orthodox Faith, and zeale for propagating the same Faith among his subjects: Exhorting him earnestly in all things to follow the pious Rule and Tradition of *s. Peter* and *s. Paul* who were the two great Lights of the Universal Church: Particularly he instructs him how the Catholic way of observing the Paschall Solemnity came from their teaching and practise.

5. Consequently he informs him how he could not so soon find a man in all points adorned with such qualities as they required in a Prelate, considering that the great distance of their countrey deterred men from accepting the Episcopall charge there. But as soon as a fitt person could be found he would not fayle to direct him thither to pluck up all the tares which the Enemy had



THE
SEAVETEENTH BOOK
OF THE
CHVRCH-HISTORY
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town in their Churches.

6. Then he adjoyns his gratefull acknowledgment for the Gifts which he had sent in honour to the blessed Prince of the Apostles, affixing him that both himself and his whole clergy would daily pray to Almighty God for his health. But as for the design'd Arch-bishop Wigard, who brought those gifts, he with great griefe recounts his sudden taking out of the world, whom he buried honourably in the Church dignified with the sacred Bodies of the Prime Apostles.

7. He further tells him that he had delivered to the present Messengers, as tokens of his Fatherly respect, certain Relicks of the blessed Apostles S. Peter and S. Paul, and of the Holy Martyrs Saint Laurence, S. John and Paul, Saint Gregory and Saint Pancratius: which they were commended to present to him. Adding withall that he had sent a Crosse in which was a golden key containing of the flings of the chains of the same Prime Apostles, which were to be presented to the Queen his spirituall daughter, the fame of whose piety caused great ioy in the whole Roman Church.

8. Then he concludes his letter with exhortations to proceed in his zeale of reducing the whole Island to a uniformity of Catholick Faith and Practice: which he doubted not but would be effected, if to his diligence he would adde his Prayers to our Lord to give a successe to his endeavours: Withall assuring him that his own continuall Prayers should not be wanting for Gods assistance in all pious works in this life, and an eternal kingdom with Christ in the world to come.

9. The Queen here generally mentioned, though not named, was Eanfleda the daughter of S. Edwin King of the Northumbers and Ethelburga, daughter of Ethelbert the first Christian King of Kent. She was the first who received Baptism in that Kingdom, by the Ministry of S. Paulinus: and after her Fathers death was forced to retire with her Mother into Kent: but at last was sent back to become the Wife of this King Offa.

10. It may seem strange, why this letter concerning the Election of an Arch-bishop of Canterbury should be addressed to Offa King of the Northumbers, without any mention of Egbert King of Kent. But the difficulty will cease if we consider, that though in Britanny there was a Hierarchy of Kings, yet among them one for the most part had a generall superintendence over the rest, being in a sort the Monark of the whole Island, so that without his advice and concurrence no matters of moment or generall concern might passe, such as was the constituting an Arch-bishop with authority to ordain Bishops in other Provinces and regulate their actions. Now such a Monark at this time was Offa King of the Northumbers, the most potent of all the Saxon Princes.

11. Almost three years passed before an Arch-bishop was sent in the place of Wigard, who dyed at Rome. Therefore it will be convenient to intermit awhile the prosecution of this subject, that we may insert other Ecclesiastical affairs regarding the Saxon Churches in Britanny which intervened.

II. CHAP.

1. 2. 3. Saint Wilfrid constituted Bishop of York by King Alfrid. And Saint Ceadda, by King Oswi.

1. KING Oswi, whose care we have seen in providing for the Widowed State of the See of Canterbury, was not wanting at the same time in supplying the Vacancy of the Churches of the Northumbers: by the death of Tuda last Bishop of Lindesfarne. Now the Kingdom of the Northumbers consisting of two Provinces, one more Northerly, called the Province of the Bernicians containing all beyond the River Tyne to the Frith of Edinburgh: and the other the Province of York and Lancaster, called the Province of the Deirs. The Former was governed immediately by King Oswi himself: and the Latter by his Son Alfrid subordnately to him.

2. King Alfrid being likewise solicitous for a spirituall Pastour to govern his Churches, sent his freind and Instruour S. Wilfrid into France to Agilbert, who, as hath been said, was lately departed out of Britanny into his Native country France, where presently after his coming, upon the death of Importunus Bishop of Paris, he was substituted Bishop of the same See. To whom, as to the most resplendent Starr of all France, when Saint Wilfrid newly elected Bishop of York came out of England to receive Episcopall Consecration, he was by him solemnly ordained, eleven other Bishops assisting. These are the words of the French Martyrologe. Huntingdon adds, That S. Wilfrid was consecrated in the village called Compendium (or Compiegne).

3. Whilst these matters were transacting in France, King Oswi, either prevented by the suggestions of those whom S. Wilfrid had mastered in the late disputation, or impatient at his delay in France, without expecting longer sent the Holy Abbot Ceadda into the Western Province to be consecrated Bishop of York by Wina, who as yet did not administer the See of London. Thus the Church of York had two Bishops at the same time: and moreover Ceadda administered the Vacant See of Lindesfarne. Which Controversie between two Bishops, both of them eminent for sanctity, how it was managed between them, and how upon occasion thereof great benefit accrued to other nations

Martyrolog.
Gallican.
1. 2. 3.

Huntingdon 331

tions

tions by enlarging the Churches bounds, shall be shewd hereafter in the proper Season.

III. CHAP.

1. 2. 3. The Martyrdom of Saint Clare a Hermite: and of his Companion Saint Cyninus.

1. OVER English Martyrologe refers to the year of Grace six hundred sixty six the Martyrdom of an English Hermite called Saint Clare: Whose Gifts are more expressly and largely related in the Gallican Martyrologe, where on the fourth day of November the following Narration is inserted:

2. This day is celebrated the Memory of Saint Clare an Ermit and Martyr, by birth an Englishman of a very Noble descent, and illustrious for his outward comelines, and inward natural endowments, but principally for his singular piety and rare Chastity. Being come to years of maturity, he was by his parents affianced to a Noble and beautifull Virgin: But when the time wherein the Marriage was to be solemnized approached, the devout young man out of a desire to preserve his Virginal purity, privily withdrew himself from his parents house, and out of Britanny passed over to Newfrisia in France, and arrived at a town called (herbours) Casari-burgum.

3. There he retired himself to a certain Wood confining to that place, where assuming to himself two others who were desirous to imitate his pious conversation, he began to serve our Lord in all purity of body and mind, being wholly abstracted from secular cares and attending entirely to celestiall. But by the Devils envy he was exposed to many persecutions, so that unable to abide there longer, he repaired to a holy man called Adobert Abbot of a Monastery called Maduin, by whom he was kindly entertained, and from him learnt and practised a more strict Rule of Monastick Discipline.

4. But when the fame of his eminent Vertues occasioned a concourse of great multitudes of both sexes to the said Monastery, He fearing lest by his frequent conversing with such throngs of visitants his Chastity or Humility, which he earnestly desired to preserve, might be endangered, he obtained permission from Adobert to retire to another Monastery, seated near the River Epta. And there being exempted from all other care, he entirely addicted himself to the spirituall employments of Prayer and Preaching (for by the increment of Adobert he had submitted himself to receive Holy Orders.) By which exercises of Piety the shining beames

of his sanctity were spread abroad, to the admiration of all.

5. The Enemy of mans Salvation could no longer support the brightness of Divine Graces shining in this Saint: so obscure which he inflamed with lust the mind of a certain Noble woman dwelling near, who impudently attempted to expunge the Chastity of the servant of God. But Saint Clare resolutely resisted the shameless Lady: notwithstanding which resistance, when her solicitations still more increased, he was forced for his own quietness and liberty, to forsake the Monastery.

6. The lascivious woman desperately enraged with his departure, sent two Murderers in search of him, who at last found him in a poor cottage where he had fixed his habitation with one only companion named Cyninus. There they first sett upon him with many opprobrious speeches, and at last drawing out their swords, they most cruelly cutt off his head, whilst he devoutly kneeling offered his sacrifice of Chastity to our Lord, the lover of pure minds and Patron of innocence.

7. This glorious Champion of Chastity being thus victorious by patience, presently after arose, and with his hands taking up his head, by the assistance of Angels carried it to a fountain not far distant, into which he cast it: and then carried the same back to the Oratory of his Cell, and going on a little further towards a Village seated near the River Epta, which since took a new name from this glorious Martyr, he there consummated his course, and transmitted his blessed Soule to Heaven.

8. Much to the same effect is the Narration of this holy Saints Martyrdom extant in Capgrave: Where concerning his Companion Cyninus we read, That he being first dangerously wounded, was by the prayers of Saint Clare wonderfully restored to health. And hence it follows in the fore said Martyrologe in this manner:

9. Saint Cyninus (miraculously recovered) took care of the Holy Martyr's buriall: Who also afterward in a conflict for piety consecrated his own name likewise to Martyrdom: whose memory is there celebrated on the thirteenth of June. Moreover the Sacred Head of Saint Clare is with due Veneration preserved in a Village in the territory of Paris called by his name, whether it was afterward translated. And at Paris it self in the ancient Monastery consecrated to Saint Victor the Martyr his commemoration is annually repeated: For this the most Chast Martyr (like the Patriarch Saint Joseph) is said to have fled from the face of the foresaid unchast Lady. And a fit place it was for his retirement, being in those dayes divided from the noise and tumult of that City.

10. The distinct place where this Holy Martyr suffered, is there said to be in the Territory about Rouen in Normandy (intraflu Fulkasino) near the River Seyne; where in those dayes times another S. Clare a Priest and Martyr

Ap. Capgrave
in S. Clare.

Martyrolog.
Gallican.
1. 2. 3.

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is recorded to have suffered: Who immediately after the *Apollis* times being sent from Rome to preach the Gospel, illustrated a good part of *Celtick* Gaul first with his *Doctrine*, and after with his *Blood*. The day of his *Martyrion* is said to have been the fourth of November: as that of our present *Martyr*, the fifteenth before the *Calends* of *August*.

IV. CHAP.

1. 2. &c. The Martyrdom of two *Kentish* Princes, *Ethelred* and *Ethelbert*.
6. 7. Their murder miraculously discovered.
8. 9. Satisfaction made for it by King *Egbert*.

A Little before the arrival of a New *Arch-bishop* of *Canterbury* from Rome, two young innocent Princes, *Ethelred* and *Ethelbert*, in the Kingdom of *Kent* were crown'd with *Martyrdom*; For that Name was given to the violent death by which they were taken out of this world without any demerits of their own, inasmuch as God was pleas'd miraculously to testify their innocence.

2. We have before declared that *Eadbald* King of *Kent* had by his *Queen Emma* two sons, *Ermenred* the elder, and his Brother *Ercmbert*. *Ermenred* dying before his Father and leaving behind him two infants, *Ethelred* and *Ethelbert* (of whose *Martyrdom* we now treat) not they, but their Uncle *Ercmbert* succeeded in the Throne. Notwithstanding these two young Princes were bred as became their birth: and were yet more enriched with *Divine Graces* than secular ornaments: For *saith Mathew of Westminster*, after their Regeneration by Baptism, they remaining in their innocence and voluntary neglect of worldly advantages, fortified their other virtues by the safe-guard of Humility.

3. King *Ercmbert* at his death recommended them to the care of his Son and Successour King *Egbert*, who being a Prince of great benignity treated them with all Kindness and affection, not having any jealousy or prejudice against them, though their Title to the Kingdom in reason and justice ought to have taken place of his who was their Uncle, since they were children to the Elder Brother.

4. But his kindness to them did not last long: For by the ordinary fate of Courts, certain *Sycophants* suggested to him that by cherishing them he fomented his own danger. Among these the principal Counsellor of mischief was one called *Thunre* their Minister of State in that Kingdom,

who in a seeming care of King *Egbert's* safety advised him to take out of the way these two Princes, now of an age fit for government; whose virtues and excellent endowments had fixed them in the affections of the people, so that it was justly to be feared that either they would challenge their right, or the people voluntarily give them it.

5. These Suggestions at first were unwillingly heard by King *Egbert*, who forbade him to continue them. But *Thunre* (called by others *Thimur*) pretending duty and a zealous care of the King's Safety, again renewed them more earnestly and eloquently then before, till in the end the *Exequies* made no reply, but by silence seemed to consent to his proposal. Hereupon *Thunre*, promising himself at least impunity, inhumanly murdered these two innocent Princes. It was easy for him to execute this crime, by reason of his familiarity and privacy with them: for in his outward profession and behaviour he always expressed a great tenderness and affection to them, in so much as they not suspecting any treachery at all from him, afforded him all advantages against themselves, so that with drawing them into a solitary place, amidst his caresses and embraces of them he stabbed them with his poniard.

6. Having thus murdered them, as the report is, he buried their bodies in a deep trench which he digged under the *Seat* where the King was wont to sit, supposing that none would seek for them there. But the Eye of *Divine Providence* from whom the secrets even of hearts are not concealed, quickly discovered them, and by many Miracles testified their innocence. For the next time that the King was sitting there, a flame issuing out of the *Seat* scorched and extremely terrified him. Whereupon his servants digging the ground under it, where they perceived the rubbish newly lay'd, discovered the bodies, and afterward a Church was built in the same place to honour their *Martyrdom*.

7. Hereupon King *Egbert*, *saith Mathew of Westminster*, inwardly considering what had passed, imputed the whole crime to himself alone, and being wonderfully confounded in his mind, spent the whole night following in tears. As soon as the morning light appear'd, he commanded an Assembly to be convoked of the newly arrived *Arch-bishop Adeodatus* (or *Theodorus*) and his Nobles, and to them he freely related all former passages touching that business, and likewise how the night before a pillar of fire from heaven descended on the *Bedes* of those Holy Princes. The *Arch-bishop* hereupon gave his advice that the Bodies should be carried to the Metropolis Church, and there buried after a Royal manner. Thence proceeding therefore to the place, they found the sacred Relicks un-

decently

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decently layed under the Kings Chair. These things befall in a village belonging to the Kings, called *Esfrige*. Wherefore taking up the Bodies, and honourably putting them in coffins, the *Arch-bishop* commanded to carry them to *Christ-Church* in *Canterbury*. But in *Canterbury* they attempted this, for with all the force they could use, they could not remove them out of the place. Whereupon changing his purpose, he advised to transport them to the Church of *Saint Augustin*: but with as little success as before. At last it was agreed that they should be carried to the Monastery of *Waring* (or *Wickering*) of great renown in those days: which being resolved upon, the sacred Bodies were as easily removed, as if they had no weight at all. Being arrived therefore at that place, the *Exequies* were solemnly performed by the *Arch-bishop*, after which the *Saints* bodies were honourably buried near to the great Altar: Where many wonderful Miracles are daily wrought to the glory of God and honour of his *Saints*. The fame of which Miracles encouraging, a certain Count of the East-Angles, named *Egelwin*, caused them to be translated to *Ramsby*, in the time of King *Edgar*, as shall in due place be declared.

8. After this, King *Egbert* by the advice of the *Arch-bishop Theodore* and the holy *Abbot Adrian*, endeavoured to redeem his former note of impiety by liberal Alms and many Religious Works. Among which one memorable Monument of his Piety was the erecting a Monastery in the Isle of *Thanet*, at a place called *Minster* (or *Minster*). This is testified by *Thorne* an ancient writer, who *saith*, The said *Arch-bishop* and *Abbot* sharply reproved King *Egbert* for his fault, and persuaded him to send for *Domneva*, princess of the *Mercians*, and Sister to the two murdered Princes and Holy Martyrs of our Lord, and to make some satisfaction to her for the loss of her Brethren. She therefore being come, received in the Isle of *Thanet* as much ground as a hind, nourished by her, at one course encompassed by running, which contained forty eight ploughes. There *Domneva* with the Kings assistance built a Monastery of Virgins, and sent for her daughter *Mildreda* by *Mervald* Prince of the *Mercians*, from the Monastery of *Chelles* (Cala) in France near Paris, who being arrived was consecrated Abbess of the said Monastery by the Holy *Arch-bishop Theodore*.

9. Of this Lady *Domneva* we have already spoken: She is called by several names in our ancient Monuments; speed stiles her likewise by the Name of *Edburga*, and *Harpfeld* of *Ermenburga*. As for her daughter *Mildreda*, she was not the first Abbess of *Minster* in *Thanet*, but succeeded to a Holy Virgin named *Sabba*, to whom the government of the said Monastery was first committed.

10. Such satisfaction the penitent King made for a crime the guilt whereof was

chiefly to be imputed to his impious Minister *Thunre*: who though by the Kings taking upon himself the whole sin, he was not made a due Sacrifice to human justice, yet he escaped not the Divine vengeance: For as *William of Malmesbury* writes, When the said *Thunre* according to his usual impudence with scornfull and depraved words misinterpreted the Kings piety in building the said Monastery, he was swallowed up into the ground which opened wide under his feet, and so descended quick into Hell.

11. There is yet extant a Charter granted by King *Edward the Confessor* to the said Monastery, in which severall of these particulars are recorded, for therein we read this passage: Likewise who am descended from the stock of the same King *Ethelbert*, and by the Divine Grace enjoy his Kingdom, doe in like manner grant the Isle of *Thanet*, which King *Egbert* gave for an hereditary possession to the Venerable Queen *Domneva* the Mother of *Saint Mildreda*, as much thereof as a Hind in her course encompassed, in satisfaction for the murder of her two Brethren *Ethelred* and *Ethelbert*, who by command of the said King were unjustly slain by the accused *Thunre*, whom presently after the Divine vengeance pursued in a terrible manner by a sudden death.

V. CHAP.

1. 2. &c. S. Theodore a Grecian sent *Arch-bishop* of *Canterbury* into *Brittany*: with *Adrian* an *Abbot*.

THE forementioned murder of the two innocent Princes hapned the same year that the new consecrated *Arch-bishop Theodore* arrived in *Brittany*: Concerning the manner of whole Election we will now treat.

2. The See of *Canterbury* had been now vacant four years, since the death of the *Arch-bishop Deus-dedit*: For *Wigard* who had been elected to succeed him, and sent to Rome to receive consecration from Pope *Patrian*, dyed there of the plague before that could be effected. After whose death the Pope, as he informed King *Offa* by letters, undertook to provide that See and Church of a worthy Prelat.

3. For which purpose after much consultation with his friends, *saith S. Bede*, he at last resolved to make choice of a certain *Abbot* named *Adrian*, residing in a Monastery called *Nivida*, not far from *Naples* in *Campania*, who was by birth an African, eminently imbued in Sacred Learning, likewise in *Monastick* and Ecclesiastical Instruction, and perfectly skilled in the Greek and Latin tongues. Him therefore he sent for, and enjoined him to accept of *Episcopal* Ordination,

and

K. KENE-
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and to repair into Britanny. But the humble Abbot answered, that he was unworthy of so high a degree, yet withall said him that he could recommend another both for learning and age much better qualified for so sublime a charge than himself. Therefore presenting to him a certain Monk named Andrew, who was Spirituall Father in a Monastery of Religious Virgins near aduyning, after examination he was acknowledged by all worthy of that Bishoprick. Notwithstanding by reason of his corporal infirmity he obtained to be excused. Once more therefore the Abbot Adrian was urged to accept of that degree: who humbly begged a thore respite, to the end he might try whether he could find any one more proper for that employment.

4. Now there was at the same time in Rome a Monk well known to Adrian, named Theodore, born in Tarfus of Cilicia, a man instructed both in secular and Divine literature, and skilfull in Greek and Latin, withall very pious in conversation and venerable for his age, for he was sixty six years old. Him the Abbot Adrian offered to the Pope to be ordained Bishop: and obtained his desire, but upon this condition, that he should be his confidant into Britanny, in as much as upon severall occasions having made already two journeyes into France, he had both better knowledge of the way, and of more weighty matters likewise there was inducing the Pope to oblige the said Abbot to attend Bishop Theodore, which was that he might assist him in preaching Christian Doctrine, & also he was full that he should not introduce into the Church of Britanny any Greekish customs or Opinions serving from the Truth.

5. And from the same consideration, when Theodore was to be ordained Subdeacon, he was obliged to expect four months till his hair was grown out, to the end he might be shaved after the Roman manner: For formerly he had received the Eastern fashion of Tonsure, called the Tonsure of S. Paul.

6. Thus we see how our Saxon Churches in Britanny received Teachers and Instrutors, as well in Faith and Discipline both Ecclesiasticall and Monasticall, the one from Asia, and the other from Affrick, both which agreed in Faith with the Roman Church, and conformed to her customs. The progresse of their journey to Britanny, we will next declare,

VI. CHA.

VI. CHAP.

1. 2. &c. S. Theodores journey from Rome into Britanny: His Companions Benedict Bishop, and Adrian.

A. D. 668.
Bed. l. 4. c. 1.

Theodore, faith S. Beda, was ordained Bishop by Pope Vitalian in the year of our Lords incarnation six hundred sixty eight, on the seventh day before the Calends of April, being a Sunday: and attended by Adrian was first into Britanny on the sixth before the Calends of June. They went together by Sea to Marceller, and from thence by land to Arles,

where they presented to the Arch-B. of that City, named John, commendatory Letters written by Pope Vitalian: And were detained by him till Ebroin Maire of the Kings house granted them leave to goe whither they pleased. Which permission being received, Theodore went to Agilbert Bishop of Paris, of whom we spoke before, and was with great kindness entertained by him a good space: But Adrian went to Emmenson and afterwards to Faro Bishop of Meaux, where he likewise sojourned with them a good while. For the approaching Winter compelled them to repose quietly wheresoever they found convenience.

2. Another companion of their journey was Benedict Bishop, who fifteen years before went out of Kent to Rome together with Saint Wilfrid: and from thence repaired to the Isle of Lerin, where he associated himself to a Congregation of Monks living there, among whom he received the Tonsure, and abode with them two years in Regular Observance. Afterward he returned into Kent, and was constituted Abbot of the Monastery of Saint Augustin by King Egbert. From thence he returned again to the Monuments of the Apostles in Rome, faith William of Malmesbury at the time when Pope Vitalian sent Theodore Arch-bishop of Canterbury into Britanny: in whose company he also returned, carrying back with him many Relicks of Saints.

3. In the French Martyrologe we read that it was by Pope Vitalians order that Theodore in his passing visited Saint Agilbert Bishop of Paris, with whom he consulted concerning the English affairs well known to that Bishop. From him he received many good admonitions and advices, together with his Nephew Eleutherius for his assistant, who was afterward Bishop of London. And by their labours the whole Island was at last made subject to our Lord.

4. But the Author was herein mistaken, when he sayes that Eleutherius Nephew to Saint Agilbert was Bishop of London: For it was the See of Winchester, a long time voyd by the deposition of the impious Bishop Wine, that he now received, and to which his Pnle refused to return, though earnestly invited thither by Renewalch King of the West Saxons. For thus writes William of Malmesbury, Agilbert having been earnestly increased by Messengers from the King to return, excused himself, for that he was now bound to reside at Paris, the government of which Church was committed to him. Notwithstanding because he would at least in some measure comply with the Kings expectation, he sent thither his Nephew Eleutherius who was received with great affection by the people of that Diocese of Winchester, and consecrated Bishop thereof by the Arch-bishop Theodore. Which Church of the West Saxons he governed seven years.

5. But to return to Saint Bedas narration touching the progresse and arrivall into Britanny of the New Arch-bishop Theodore. When certain News (faith he) came to King Egbert that the Arch-bishop whom they had

demanded

K. KENE-
WALCH.

A. D. 668.

Malmesbury
l. 1. c. 4.

Martyrologe
Gall. II.
c. 11.

Malmesbury
l. 1. c. 4.

A. D. 669
Bed. l. 4. c. 2.

K. KENE-
WALCH.

A. D. 669.

under the Saxon Heptarch. XVII. Book. 415

demanded from Pope Vitalian, was come into France, he sent presently thither Redfild his Principall servant to conduct him: who by permission of Ebroin Maire of the Kings house brought him to the Haven called Quentovic: where the Bishop infirm and weary with his journey, was compelled to make some Ray. But as soon as he began to recover a little strength, he sailed thence into Britanny.

7. As for the Arch-bishops companion, the Abbot Adrian, he was detained in France by Ebroin, who suspected that he had some commission from the Emperour to the Kings of Britanny, to treat of matters which might be prejudiciall to the Kingdom of France, the affaires wherof he managed. But when he became satisfied that his suspicion was groundlesse, he dismissed him and suffered him to follow the Arch-bishop. And immediately after his arrivall Theodore gave him the government of the Monastery of S. Peters in Canterbury, where the Arch-bishops were usually buried: For at his departure from Rome the Pope had enquired him to provide for the said Abbot some convenient residence in his Diocese, where Adrian with his Monks attending him, might commodiously abide.

8. It was a little before the coming of the Arch-bishop that the forecited Martyrdom of the two innocent Princes, Ethelred and Ethelbert, hapned, either by the command, or, at least, connivence of King Egbert: which was a great stain to his memory, though otherwise a just and pious King. But how he endeavoured by perswasion of the Arch-bishop to redeem this fault by serious compunction and signall works of charity, we have already declared.

VII. CHA.

VII. CHAP.

1. 2. &c. S. Theodores care of Religion, and learning in Britanny.

A. D. 669.
Bed. l. 4. c. 2.

THE Holy Arch-bishop Theodore presently after his arrivall, faith S. Beda, made a progresse through the whole Island, and was gladly received and obediently submitted to by the inhabitants every where: among whom he spread abroad holy Instructions of Christian living, as likewise the Canonick rite of celebrating Easter: in all which labour he was accompanied and assisted by the Abbot Adrian. He was likewise the first Arch-bishop to whom the whole English Nation voluntarily submitted. And in as much as both himself and the said Abbot were perfectly skilfull both in Divine and secular literature, they gathered a numerous Congregation of Disciples, into whose minds they infused the waters of saving knowledge. Tea moreover they mingled with the Instructions of Christian Doctrine out of Holy Scriptures other Documents likewise of Poetry, Astronomy and Ecclesiasticall Computation. In proof whereof there



VIII. CHAP.

K. KENE-
WALCH.

A. D. 669.

Co. win in
catalog in
theodos.

Id. m. ibid.

Bed. l. 4. c. 2.

1. 2. *Saint Theodore visits all Provinces.*
3. 4. *He ends the Controversy about the Bishoprick of York between S. Wilfrid and Saint Ceadda, to the advantage of S. Wilfrid.*
5. *S. Ceadda made Bishop of the Mercians, at Lichfield.*

Whereas S. Beda, as hath been declared, testifies, that the Holy Archbishop made a progresse through all the Provinces of Britanny to reform abuses, determine Controversies, and settle Order and Uniformity every where, in as much as an Universal Jurisdiction was committed to him by the Pope. We will here mention some particular Gests of his especially recorded in our ancient Monuments.

2. In the first place then, saith S. Beda, the Archbishop Theodore coming to the City of Roost (Rochester), which See since the death of the Bishop Damian, remained Vacant, he there ordained a man more versed in Ecclesiastical matters, and content with the former simplicity of living, then exercised in secular business: His name was Perta. He was most eminently skilful in the Roman manner of singing in the Church, which he had learnt from the Disciples of Pope Gregory.

3. From thence he went Northward: and in the Kingdom of the Northumbers concluded a long debate touching the Bishoprick of York, to which there were two pretenders, both venerable and Holy Bishops, S. Wilfrid and S. Ceadda. S. Wilfrid had been first Elected thereto, and was sent by Aelfred King of the Deiri (or Yorkshires) into France to be consecrated by Agilbert Bishop of Paris. But his Father King Oswi, upon what Motive is not declared, appointed Saint Ceadda, then an Abbot among the Northumbers, to be Bishop of York, to which he was consecrated by the impious and Sacrilegious Wina formerly Bishop of Winchester, and then of London. This controversy the Archbishop Theodore determined to the advantage of S. Wilfrid, who returned into Britanny a little before his arrivall, and in Kent, saith Saine Beda, ordained Priests and Deacons, until the Archbishop Theodore came to his See.

4. In this Controversy the Sanctity of Saint Ceadda did eminently shine forth, who readily and humbly obeyed the Archbishop's sentence, and willingly rendered both his See and Episcopall dignity to S. Wilfrid. This is thus related by the same S. Beda: When the Archbishop, saith he, charged S. Ceadda that

he had not been duly consecrated Bishop, he with an humble voice answered, If you are sure that I have not entered into this Bishoprick aright, I willingly depart from the Office: For truly I never judged my self worthy of it, but it was simply out of Obedience that I, though unworthy thereof, undertook it, being thereto commanded. The Archbishop hearing the humility of his answer, said, that it was not requisite he should quit the Episcopall dignity: and therefore he again perfected his Consecration after the Catholick manner. Now what Error had been committed in his former Consecration is not declared by any of our Writers: For though his Ordainer, Wina, were indeed an unworthy Bishop, impious and Sacrilegious; and though he had been consecrated to a Church not vacant, this might be a sufficient cause to oblige him to relinquish that See, but neither of these could invalidate his Consecration.

5. Now it hapned at the same time very commodiously that Ieremianus Bishop of the Mercians dying, King Wulfere requested the Archbishop to appoint a Bishop over his Province. The Archbishop would not ordain there a New Bishop, but desired King Oswi that Ceadda might be given them for their Bishop, who at that time lived quietly in his Monastery at Lestingham. Thus S. Ceadda undertook the Bishoprick of the Nation of the Mercians: and likewise of the Lindesars, which he according to the examples of the ancient Fathers administered with great diligence and perfection of life. Thus writes the same Saint Beda: From whose words misunderstanding John Stow erroneously collects that S. Ceadda was Bishop both of the Mercians, and of Lindesars also: whereas the Lindesars in that passage are the inhabitants of Lincolnshire, among whom not long before the Christian Faith having been spread, they had a Bishop of their own, seated at Sidaenester, an ancient City whereof at this day no traces remain.

6. S. Ceadda now a second time Bishop, did not for all that relinquish his Monastick manner of living, but according to the ancient custome joynd it with the Episcopall. And for that purpose (saith S. Beda) King Wulfere gave unto him a possession of fifty families for building a Monastery in a place called Etheburn, that is, At the wood, in the Province of Lindisfar (or Lincolnshire) where to this day the Observances of a Regular life instituted by him doe still remain. The Authour of Saint Ceadda's life in Copgrave calls this place Brawe, the situation whereof is now unknown.

7. But his Episcopall See was at Lichfield: concerning which the same Authour thus writes, He had the See of his Bishoprick at a place called Lichfield, where he also dyed and was buried, and where his Successors have still remained. Moreover he built for himself a mansion not far from the Church, whither he was wont to retire with seven or eight Monks that he might in

silicude

1. 2. *He. The Holy and most happy death of S. Ceadda.*

1. BECAUSE we will not interrupt the Narrative touching this Holy Bishop Ceadda, we will here adioyn the relation of his happy death shortly ensuing, suitable to his pious life, which is thus at large recorded by S. Beda:

2. After he had governed the Church of the Mercians most gloriously the space of two years and a half, the same by divine dispensation approached, concerning which Ecclesiastical writers, There was a time to scatter, and a time to gather stones: For a destroying sickness was sent from heaven by which many living stones of Gods Church were translated from earth to the heavenly building. And hereby not a few belonging to the Church of this most Reverend Prelate having been taken out of the world, the hour of his passage likewise to our Lord drew near. It hapned

then on a certain day that himself accompanied only with one Monk, named Owin, abode in the forementioned Mansion: all the rest upon some occasion being returned to the Church. The said Owin was a Monk of great merit, who out of a pure intention for a heavenly reward forsaken the world: and indeed he was in all respects a person esteemed by our Lord worthy to receive Divine revelations, and worthy also of beleeve when he discovered them to any. He had formerly come into that Province from the Region of the East-Angles with Queen Edlrida, being the chief Officer of her family. Not long after his arrivall, the fervour of his Faith encreasing, he resolved to leave the world which resolution he executed diligently, inasmuch as relinquishing all his possessions, and contenting himself with a simple habit, and taking in his hands only an axe to cut wood, he went to the Monastery of the same most Venerable Prelate, called Lestingham: For he did not, as some have done, retire to a Monastery to live idly there, but to labour diligently, as he gave good proof by his conversation: for the lesse proper he was to spend much time in Meditation, the more did he additt himself to manuell labour.

3. This man therefore having for his Zeale and devotion been selected to abide with the Bishop in the said Mansion, commonly when the rest were busied within-doors in reading, he was abroad busied about some external work for the common benefit. Now on a certain day as he was thus employed, while the rest of the Monks, as hath been said, were returned to the Church, and the Bishop in his Oratory reading or praying, he said that on a sudden he heard most melodious voices of many persons singing and rejoycing, which denoted from heaven to the earth. These voices he heard at first as from the South-east quarter, which by little and little approached to him, till they came to the roof of the mansion where the Bishop was, into which they entered, and filled it all about. He therefore attending solicitously to this Musick, about an hour after he heard the same voices: Songs of joy with unexpressible sweetness ascending from the top of the house by the same way to heaven again. After which remaining astonished a good space, and wondering what this should be, the Bishop opened the window of his Oratory, and according to his custome made a noyse with his hand, which was to give notice that if any were without, they should come to him. Hereupon the Monk hastily entered: to whom the Bishop said, Goe presently to the Church, and bidd those seven brethren to come immediately hither, and come thou with them. When they were all come, he first admonished them to observe Charity and peace both among themselves, and with all others: and likewise diligently to follow the Instituts of Regular Discipline, which they had learnt both from his tongue and practise, or had found in the instructions and actions of their precedent Fathers. Hereto he added, that the day of his death was near at hand: For, said he, that blessed and amiable Giest who was wont to visit our Brethren, did mee the grace to come

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this day to mee, and summoned mee to depart out of this world to our Lord. Therefore goe to the Church, and desire the rest of our Brethren to commend my departure to our Lord: and let them be mindfull to prevent also their own deaths, the hour of which is uncertain, with watchings, prayers and good works.

4. After he had spoken these and other words to the same purpose, and that they having received his Benediction were returned full of sorrow, the Monk who had heard the celestiall Musick went to the Bishop: and prostrating himself to the ground before him, said, Venerable Father, may it be permitted mee to ask you a question: The Bishop answered. Ask freely whatsoever thou wilt. Then said he, I beseech you tell mee, What meane that joyfull song which I heard sung by many with great joy, who came from heaven to this Oratory, and after a while returned back to heaven again? The Bishop replied, If thou hast indeed heard that Musick, and perceived the heavenly company which came hither, I command thee in the Name of our Lord, that thou acquaint none with it before my death. The truth is they were Angells and celestiall spirits which came to call mee to receive those heavenly rewards which I always loved and desired: and they have promised mee to return seven dayes hence, and conduct mee with them to heaven. And indeed, thus it came to passe, as he had foretold. For presently after a languishing infirmity came upon him which daily encreased, and on the seventh day, as had been promised him, after he had armed himself against death by receiving devoutly the body and blood of our Lord, his soule was freed from the prison of his body, and, as we may piouly believe, accompanied by Angells to celestiall joyes: Of whose glory s. Egbert was a witness, as we have already shewed in his Gests related by the same Authour.

5. It is no wonder if he entertained with joy the day of his death, saith the same Authour, since through the whole course of his life his chief sollicitude was to prepare himself for it, inasmuch as when any great wind or thunder hapned, he would presently lay aside all other busines in hand and prostrating himself on his face, pour forth his soule to God in prayer. For, as he told his Disciples, the reason why God sends forth these voyces of terror is, to imprint his fear in mens minds: and make them mindfull of those storms and tempests which shall be raised in the last dayes before the Generall Iudgment. This s. Beda relates from the testimony of a Religious Monk called Trumburgh his Master in Divine learning, who had been a Disciple of this Holy Bishop.

6. Now s. Ceadda dyed on the sixth day before the Nones of March, and was first buried near the Church of our Blessed Lady: But afterwards a magnificent Church having been built to the honour of the Prince of the Apostles, his Sacred bones were translated thither. And in both places, for a proof of his Sanctity frequent miracles and cures were wrought.

7. The place where he was buried, was covered with a wooden tomb, built in the form of a little

house, having a window in the wall, through which such as in devotion came thither, were accustomed to put in their hand, and take thence some part of the dust: which they mingled with water, and gave to be tasted to sick men, or cartell also, by which their infirmities were presently taken away.

8. We may with more assurance relate these Miracles, because even the Lutheran Centuriators of Magdeburg acknowledge their belief of them: For thus they write, Ceadda the Brother of God, succeeded Ismarannus in the Bishoprick of the Mercians. He received from King Wulfere his Episcopall see in a town of Lindisfi, called Lichfield, and governed the Churches of the Midland-English and Lindeisfaras. After his death he was renowned for Miracles, inasmuch as a man who was frantic, and slept only at his tomb, was restored to health, and others afflicted with any manner of diseases, by tasting the dust of his monument, were perfectly cured.

9. His Memory was with great devotion celebrated in all succeeding ages, inasmuch as the Cathedral Church of his Bishoprick being raised with greater magnificence took its appellation from him. This came to passe in the dayes of King Edward the second, at which time, saith B. Godwin, Walter Langton Bishop of that See of Lichfield bestowed two thousand pounds to enrich the Chappell which contained the Body of his Predecessour s. Ceadda, or Chid: and likewise encompassed the precincts of the Church with a wall and discharging thereon two gates, one very magnificently built toward the west, and a lesser one to the East.

10. To conclude this Narration, we must not omit one late memorable example of a wonderfull iudgment of God against the professed Enemies of his Saints. In the beginning of the late rebellious warr, a warr undertaken as much against Gods departed Saints, as living Governours, one of the most zealous Leaders of a sacrilegious faction conducting his Army to this City of Lichfield, with an intention to break into the Inclosure of s. Ceadda's Church, fortified by a Royal party, whilst completely armed he pulled up the visour of his helmet that he might better view how to place his Ordinance against the wall, was mortally wounded in the eye, being the only part of his body exposed to danger, by a bullet shot at random: Thus he perished in the heat of his fury whilst he assaulted the Church of s. Ceadda, and upon the very Feast day of s. Ceadda.

11. In the place of s. Ceadda the Arch-bishop Theodore ordained Bishop of that See, a good and modest man, saith s. Beda, named Winfrid, or Welfrid: who was Deacon to his Predecessour, and at that time lived in the Monastery of Atthburn. Of whom we shall speak more hereafter.

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X. CHAP.

1. 2. &c. The death of severall Saints: Of King Osfrid: Of Abbot Boisilus: Of Osfrin a Monk: of Diman and Adammannus.

IN the six hundred and seventieth year of our Lords Incarnation (saith s. Beda) which was the second year after the coming of Theodore into Britanny, Osfrin King of the Northumbrians in the fifty eighth year of his age fell sick of an infirmity of which he dyed. At the same time he was so affectionately desirous to receive more perfect instruction in Religion from the Apostolick See of Rome, that he was determined in case he had recovered of that disease, to goe thither, and end his days at the Sacred places of the Apostles: for which purpose he had desired the Holy Arch-bishop Wulfred to be his guide in that journey, for which he designed him a great summe of money. He dyed the fifteenth day before the Calends of March, and left his son Egfrid heyr of the Kingdome. He was buried in the Monastery of Stremsbach, to which he had long before consecrated his daughter Edelfreda from her first infancy, as hath been declared.

2. That he dyed in general opinion of Sanctity, appears in that his Name is read among the Saints in our Martyrologe on the five tenth of February. And William of Malmesbury recounts how his body together with the bodies of many other Saints was removed three hundred years after his death: For thus he writes, At Stremsdale in the Quire of Religions Virgins there, famous for being the Monument of many holy Bishops and glorious Princes, (it is now called Whirby) by the devout industry of certain persons, their sacred ashes almost lost in oblivion were discovered to the light: and of late there were found and translated to a more honourable place the Bodies of severall Saints: as Bishop Trumwin, King Osfrin and his daughter Edelfreda, who was Abbess of the same Monastery after s. Milda.

3. Besides King Osfrin, severall other English Saints are recorded to have dyed the same year. Among whom our Martyrologe mentions the Holy Abbot Boisilus, who governed the Monastery of Mailrose, and there gave the Habit and Tonjure to s. Cuthbert. He was famous for the gift of Prophecy, and after he had spent many years there as Monk, and afterward Abbot, was at last called and conducted to heaven by Angells. s. Beda relates him a man of sublime Vertue, & relates how s. Cuthbert was wont to say of him, I have known very many who have far excelled me in purity of heart and sublimity of Propheticall Grace. Among whom was the Venerable servant of Christ Boisilus, whose name is to be mentioned with all honour by mee, in as much as

in his old age he gave mee, then a young man, my education in the Monastery of Mailrose: at which time he prophetically foretold all things which were to befall mee. And among all his predictions there remains now only one, which I desire may never be fulfilled. Thus he spoke, because the said servant of our Lord had declared to him that he should be elevated to the degree and Office of a Bishop. Which charge he trembled to undertake, being much affected to a retired contemplative life. His succellour in the government of the said Monastery was the same s. Cuthbert.

4. The same year likewise dyed a certain holy Monk in the Monastery of Lofinghen, called Osfrin, a man eminent for his abstinence and Prayer. He was descended from British Ancestours, but spent his life among the Scotts and English: which is an argument that the Britains, Scotts and Saxons were united in the same Faith.

5. In the same Martyrologe are recorded also the names of s. Diman on the nineteenth of July, and s. Adamannus Abbot of the Monastery of Hye on the second of November, this same year. Whole gets I leave to the Scottish Writers.

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XI. CHAP.

- 1. Many pious Kings and Bishops.
- 2. King Kenwalch his Liberty to Glasstonbury
- 3. 4. Of Britwald Abbot of Glasstonbury.

THE English-Saxon Church at this time flourished wonderfully under severall Kingeminent in Sanctity, and munificent in advancing the service of God by building Churches and Monasteries: such were Egbert in Kent, Sebb at London, Kenwalch in the West, Wulfere among the Mercians, and Osfrin among the Northumbrians. And at the same time the piety of these Kings was much advanced by the zeale of many holy Bishops industrious in propagating the true Faith and Ecclesiastick Discipline. Theodore Arch-bishop of Canterbury, Wulfred in the Province of the Northumbrians, Ceadda in that of the Mercians: To whom we may adde Furia Bishop of Rockesler and Leutharim (or Eleutherius) Nephew of s. Agilbert Bishop of Paris) who accompanied Theodore into Britanny, and at the desire of King Kenwalch was this year consecrated by the same Theodore, Bishop of the West-Saxons.

4. Among the fruits this year gathered out of this fertile ground we may reckon the Donation of King Kenwalch to the Monastery of Glasstonbury mentioned in the Great Charter of King Ina dated the year of Grace seven hundred twenty five, in which among others we read this passage: To the Ancient

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Ap. P. Ser.
f. 112.

Church seated in the place called Glasie; I gave out of my paternal possessions for the maintaining Regular Observance and use of the Monks, ten by des of land at Brete, &c. together with all the lands conferred by my Ancestors on the same Church, as King Kenwalch, who by the intercession of S. Theodore Arch-bishop, gave to the same Church Earlinguere, Beokerie, Gode-neie, Martinsie, and Edresie. But this, though titled a Donation, seems rather for the most part to have been a Restitution of Lands anciently given to that famous Monastery by former Brittain Princes.

3. At this time the Abbot of Glasenbury was Brithwald, who was the first of the Saxon race who governed that Monastery, for before this all the Abbots were Britains. So writes William of Malmesbury in his Antiquities of this place: There succeeded at Glasenbury, faith he, very many Abbots of the Brittain Nation, whose names, gifts and memory have been obliterated by antiquity. Yet that the Church itself was held in great veneration by the Nobles of the Britains appears by this, that many of their Bodies have been entered there, &c. But after that two hundred sixty seven years from the time of S. Kentigern were run out, during the reign of Kenwalch the son of King Gildig, who was also called Enwalla, the first Abbot of the English Nation who governed that Monastery was Brithwald.

4. This Brithwald was Son to a Brother of the King of the Mercians: and according to the familiar devotion of that age renounced all secular pretensions, and retired from the world to consecrate himself to the service of God in solitude: to which he was so affected, that he again retired from that Monastery much frequented, to another more obscure, called Ræulf or Reulver, although both the King and Bishop of the Diocese, faith the same Author, did earnestly oppose it. But Almighty God for the good of his Church crossed his design, for the New Monastery chosen for his retreat being seated near Canterbury, a person so illustrious for his birth, being son to a Brother of King Ethelred, and so famous for his religion and piety, could not long lye hid, but after the death of the Arch-bishop Theodore, was elected and even compelled to succeed him in that See. Of him we shall treat further in due place.



XII. CHAP.

1. 2. Etc. Of the building of the Monastery of Abindon by Cissa, and his Nephew HEANE.
6. Cylia the Sister of Heane builds a Monastery of Virgins at Helneslow: Of her Black Crosse.

1. A Certain Author called John in his Golden History cited by the R. F. Clement Royner in his Apology of the Benedictines, shews, that at this time the Monastery of Abindon was built by a certain Saxon Prince, called Cissa. Which if it be true, as indeed it seems most probable, it will invalidate the authority of the Brittain Records which pretend that this Monastery was built and flourished exceedingly in the ancient times of the Britains, and that there was a famous School of learning, in which Constantian is said to have been taught in his younger years, as we have related in the Occurrences of the year of Grace three hundred and nine.

2. Concerning this famous Monastery we read in the History anciently written of it, that when Hengist the Saxon perfidiously murdered at a Feast four hundred and sixty Noble Britains, a son of one of the said Noblemen, named Aben, with much ado escaping retired himself into a wood on a mountain not far distant from Oxford Southward, where he lived a long time among wild beasts sustained only with hearbes and rootes: and wanting water, he by his Prayers obtained a spring, remaining to this day. And the people of the country observing his sanctity, frequently visited him for instruction in Christian Piety. But he thirsting after solitude, privately went into Ireland, where he happily ended his dayes. The mountain was from him called Abendun: on which was built a Cell and a Chappell consecrated to the blessed Virgin Mary.

3. In such state the place continued till this time, in which a Monastery was built there by the liberality of the forementioned Cissa a Prince of the West-Saxons, under whose dominion was Wiltshire and a great part of Berkshire: And the occasion of that foundation was this: Cissa had a Nephew called Heane, a man of great piety, who having heard from a certain Preacher a sermon on those words of our Saviour, That it is easier for a Camell to go through the eye of a Needle, then for a rich man to enter into the Kingdom of heaven, presently conceived a contempt of earthly riches, and a resolution to aspire only to heavenly Beatitude. Thereupon coming to his Uncle Cissa he

begged

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XII. CHA.

A.D. 671.

XII. CHA.

A.D. 672.

XIII. CH.

XIII. CHAP.

1. 2. Etc. Egfrid King of the Northumbers. His Victory over Wulfere King of the Mercians.
5. His Liberality to the Monastery of Rippon.
- 6 7. Two Miracles wrought by Saint Wilfrid.

1. IN the year of Grace six hundred seventy one Egfrid succeeded his Father King Oswin in the Kingdom of the Northumbers: for though his Brother Alfrid King of the Deirs was elder, yet he being then on some occasion absent in Ireland, Egfrid was admitted to the Throne, into the Society whereof he piously received his Brother Elmin.

2. He was in the beginning of his reign disquieted on both sides, on the North by the incursions of the Picts, and on the South by the Mercians: but by his valour and good conduct, assisted also by the Prayers of Saint Wilfrid to whom he was most munificent, he not only secured his Province from dangers, but triumphed gloriously over his Enemies.

3. As touching the Picts, William of Malmesbury relates, how upon the death of King Oswin a warlike Prince, they despoiling the unfortified state of his Son Egfrid made furious incursions into his Kingdom: but the young King together with his Generall Berney met them, and with a very small army defeated an innumerable multitude of Picts, in so much as heaps of their dead bodies lying on the ground, made that which formerly was a plain become a hilly country, and the Rivers by multitudes of carcases were intercepted in their course.

4. And presently after Wulfere King of the Mercians lead an army against the Northumbers, enraged with the memory of his Father Penda, who had been slain by them. He came therefore with a confidence, at least to recover the former damage, if not to acquire a New Kingdom. But his fortune was unprosperous as his Fathers had been: onely whereas King Penda had lost his life in the Battail, his Son Wulfere was compelled to a shameful flight, which he survived but a few dayes, and part of his Provinces became subject to the King of the Northumbers, to witt, the greatest part of Lincolnshire.

5. King Egfrid expelled his thankfulness to God for these victories by liberal endowments of his Church. Particularly his bounty was extended to the Church and Monastery of Rippon founded by S. Wilfrid, on which he bestowed large possessions, faith William of Malmesbury: And when the said Holy Bishop was re-

consecrated.

Id. ib.

consecrate that Church, he invited both King Egfrid and his Brother King Elfwine to the Ceremony, where they were entertained magnificently three days, and highly exalted for their piety and munificence. Which externall pompe and gladness was increased by a wonderfull miracle which God wrought by S. Wilfrid, in restoring a dead child to life. The manner whereof, because from thence we may observe the agreement between the British and Saxon Churches in Faith and Ecclesiasticall Discipline, particularly in their zeale and devotion to the Sacrament of Confirmation, of which the Britains also were very desirous (as hath been declared) I will here set down in the words of the same Author, with whom likewise Matthew of Westminster agrees in the relation.

Malm. b. de
P. 116. l. 3.
f. 61.
W. J. 116. l. 1.
ad
A.D. 673.

6. When the Bishop entered into a village called Tiddasfry (or according to Matthew of Westminster, Tundasfry) there met him a great multitude of Women, offering their children to be confirmed by him. Amongst them one woman mingled her self, carrying in her armes her dead child, pretending, that he should be catechised, but inwardly perswaded that by the Bishops Sanctity he should be restored to life. The holy Bishop therefore uncovering the child's face to the end he might perform the due Rites, found that he was dead. Then the woman perceiving that her fraud did not succeed, betook her self to prayers, earnestly beseeching him for God and his holy Mothers sake, if he had any Faith or pity to restore life to her child saying thus she cast her self at his feet, and would not be removed, thus offering an importunate violence toward him. All this while the Bishop continued doubtfully, whether he should seem rash in attempting the Miracle, or reject the tears and prayers of the disconsolate woman. But a charitable pity at last got the Victory: therefore after he had with a low voice repeated certain devout passages out of the Psalms, he layd his right hand on the dead body, whereupon immediately the soule was restored, for by gazing, moving his eye-lids, and stirring his whole body, he gave proof that he was alive. The mother for joy began to cry out, but was restrained by the Bishop. The child was called E. b. Luald, who was afterward a Monk at Rippon, remaining there a Monument of the Bishops Sanctity.

Malm. b. de
ib.

7. The same Author further relates another Miracle wrought by the same Bishop upon a Monk who falling from the topp of the Church whilst it was building at the costs of the same King Egbert, broke all his bones and tore aunder almost all his members, and was restored to health by the prayers of the Holy Bishop and his Convent.

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8. It was in the year following that King Egfrid at last gave way to the importunate prayers of his Virgin Wife Saint Ediltrud to retire into a Monastery at Coldingham under the government of S. Ebba, Aunt to King Egfrid, and sister to S. Oswald and Oswine Kings of the Northumbers: as before hath been declared at large.

XIV. CHAP.

1. *Dobhere succeeds his Brother Egbert in the Kingdom of Kent.*
2. *3. Cc. A Nationall Synod assembled by Arch-bishop Theodore at Herford. The Acts of the said Synod.*

1. IN the year of our Lords Incarnation six hundred seaventy three (saith S. Bede) Egbert King of Kent dyed in the ninth year of his reign, and though he left behind him two sons, Edric and Egred, yet whether it was by Egberts example who succeeded his Brother to the prejudice of his Nephews, or that the infancy of these two young Princes made them esteemed incapable of governing, he was succeeded by his Brother Lathere, who reigned cleaven years and seaven monthes, and then was deprived both of his Kingdom and life by his Nephew Earic.

Idem. ib.

2. In the same year Theodore Arch-bishop of Canterbury, having a pious intention to compose and introduce an uniformity in Faith and Discipline among all the Saxon Churches of Britanny, convoked a Synod of the Bishops of both Provinces. Such an Universal authority in this Island had been either conferred, or confirmed to him by Pope Vitalian at the first entrance of the said Arch-bishop into Britanny, as appears by his letters dated to him in the year of Grace six hundred sixty nine, which Letters are recorded by William of Malmesbury, and in them we read this passage: It hath seemd good to us to exhort thee and at this present to commend to thy wisdom and piety all the Churches situated in the Isle of Britanny. Whatsoever Priviledges and Ordinances therefore have been established and ratified by our Predecessour Saint Gregory or Augustin his Legate (Sincello) or allowed by the Sacred use of the Archiepiscopall Pall, we grant unto thee for ever, &c.

Malm. b. de
at P. 116. l. 1.
f. 109.

3. By virtue of this authority therefore was this Synod assembled by the Arch-bishop Theodore: The place where it was celebrated is by the same S. Bede stiled Herudford, mistakenly interpreted by B. Parker and B. Godwin to be Hereford in the Province of the Silures, and by others to have been Theridra among the Iceni. Camden therefore in his Description of the Cattiarchians rightly names the place of this Synod, Herford, the true name whereof is Herudford, and it signifies the Red ford.

Camden in
Hart. vol.

4. We will here from S. Bede sett down a Copy of the Acts of this Synod, compiled by the said Arch-bishop himself according to this renour: In the Name of our Lord God and Saviour Iesu-Christ, the same Iesu-Christ

Bed. l. 4. c.

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87. l. 4. c. 5.

Suppl. Sec.
7. l. 8.

reigning for ever and governing his Church, It was by us judged fit that we should meet together according to the manner prescribed by the venerable Canons, and treat touching matters necessary for the Church. We assembled therefore together on the four and twentieth day of September, on the first Indiction, in a place called Herudford. The persons meeting were these: I Theodore appointed, though unworthy, by the See Apostolick Bishop of the Church of Canterbury: and my fellow Bishop and most Reverend Brother Bisi, Bishop of the East-Angles: Likewise our Brother and fellow Bishop Wilfrid, Bishop of the Nation of the Northumbers, was by his Delegates assent to us: There were personally present also our Brethren and fellow Bishops, Perta Bishop of the Castle of the Cantuarians called Rochester; Leutherius Bishop of the West-Saxons; and Winfrid Bishop of the Province of the Mercians. (Harpsfield adds, that besides these Bishops, there was present at this Synod Egfrid King of the Northumbers.)

5. When we were all met together, and every one had taken his seat according to his order, I thus spoke to them; I beseech you my beloved Brethren, by the fear and love of our Redeemer that we may all unanimously advise and determine sincerely to keep and observe all the Decrees and definitions touching our Holy Faith, which have been made by the holy and orthodox Fathers. These and several other speeches regarding the confirmation of Charity and Unity of the Church, I prosecuted to them: and having concluded, I asked them one by one in order whether they did consent that those things which had been Canonically decreed by the Fathers should be inviolably observed. Here to all our Fellow-bishops answered saying, It pleases us all very well, that whatsoever has been defined by the Canons of the Holy Fathers should be cheerfully and willingly observed by us all. Hereupon presently produced to them the same Book of Canons, in which I had especially noted in several places ten Chapters, which I read unto them, because I conceived them very necessary for us, and I desired that those Chapters might with a more particular diligence and care be observed.

6. The first Chapter was, That we should all uniformly keep the Holy Feast of Easter on the Sunday following the fourteenth day of the first Month (of March.) The second, That No Bishop should usurp or invade the Diocese of another, but content himself with governing the people entrusted to his Charge. The third, That it should not be lawful for any Bishop to disquiet any way the Monasteries in his Diocese consecrated to God, nor violently take from them any thing belonging to them. The fourth, That Monks should not be permitted to goe from Monastery to Monastery, except by dismission of their own Abbot: but remain in that Obedience which they promised at the time of their Conversion and Profession. The fifth, That no Ecclesiasticall person shall leave his own Bishop and wander abroad, nor be entertained by any other Bishop without the commendatory Letters of his own Prelate. But in

case such on one shall be received by any, and shall refuse being summoned, to return, both he who receives him, and is so received, shall be liable to Excommunication. The sixth, That Bishops and Presbys. travelling out of their own precincts, be contented with such hospitality as shall be given them: and that it shall be unlawful for them to exercise any Sacerdotal Office, without the permission of the Bishop in whose Diocese they are known to be. The seventh, That a Synod shall be assembled twice every year. Notwithstanding because there may be divers impediments hereof, it was thought fit by them all, that such a Synod should meet every year once the first day of August, at a place called Clotes-holm. The eighth, That no Bishop shall ambitiously prefer himself before another: but that all take place according to the order and antiquity of their consecration. The Ninth Chapter contained a common debate, that since the number of Christians was augmented, therefore also more Bishops should be ordained. But of this for the present we concluded nothing. The Tenth regarded Marriages, That no marriages should be allowed but such as were according to the Canons: That incest should be strictly forbidden: That none should forsake his own wife, except for the cause of fornication, as the Gospell teacheth. And in case any one shall so receive his own wife lawfully to him such an one if he will shew himself a true Christian, must not sign himself to another: but remain so, or be reconciled to his own wife.

7. After we had in common treated and defined these Chapters, or Canons, it was thought good, to the end that no scandalous contention should be easier arise, and to prevent the publishing false Transcripts of them, that they should be confirmed by every Bishops Subscription. And this Resolution of the Synod I dictated to the Notary Tirillum, who wrote it down. This was done in the Month and Indiction before mentioned. Whosoever therefore shall in any way endeavour to infringe these our Definitions conformable to the Decrees of ancient Canons, confirmed by our unanimous Subscriptions, let such an one know that he is separated from our Communion and from the Exercise of all Sacerdotal Offices. May the divine Grace preserve us in safety living in the Unity of Gods Holy Church.

8. These were the Acts of this Synod, as they are recorded by S. Bede who (subjoyns these words, This Synod was celebrated in the year six hundred seaventy three from our Lords Incarnation, in which year Egbert King of the Cantuarians had dyed in the month of July: to whom his Brother Lathere succeeded in the kingdom, which he held eleven years and seaven monthes.



K. KENE-
WALCH.

A. D. 673.

XV. CHA.

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XV. CHAP.

1. 2. 3. The Province of the East-angles divided into two Dioceses, *Dunwich* and *Elmhams*.
4. 5. &c. The Gifts of *S. Editha* Virgin and Martyr.

W Hereas in the ninth Canon of the forementioned Synod it had been treated, but not fully concluded, at least not put in execution, that the number of Bishops and Episcopal sees should be encreased, presently after by the care and authority of the Arch-bishop Theodore the Church of the East-angles hitherto governed by one Bishop, was divided into two Dioceses.

Id. ib.

2. This is thus particularly related, together with the occasion of it by *S. Beda*: Bp. Bishop of the East-angles (saith he) who is said to have been present in the forementioned Synod, was the Successor of Boniface, of whom we spoke before. He was a man of great Sanctity and Religion. For Boniface dying after he had administered that Bishoprick (seventeen years, Bp. was by the Arch-bishop Theodore ordained Bishop in his place. Who though being yet alive, but by a grievous infirmity rendered incapable to execute his Episcopal function, there were in his room elected and consecrated two Bishops, *Acca* and *Beadwine*: (the Episcopal See of *Acca* being placed at *Dunwich*; and that of *Beadwine* at *North-Elmhams*). And from that time to this the said Province has been administered by two Bishops.

3. These were the two Prelats mentioned in the life of *Ositha* Queen and Martyr: whose gifts therefore are unduly referred to the year of Grace six hundred fifty three by *Alberic* the Writer of her life; in which error he is followed by *Harau* in his Martyrology, &c.

Baron. ad
A. D. 673.

4. *S. Ositha* was daughter of a Mercian Prince named *Fritthwald*, and of *Wilteburga* daughter of *Penda* King of the Mercians. She had her education in virtue and piety in a certain Monastery governed by the Holy Abbess *Moenma*: Out of which she was afterward recalled by her parents, and notwithstanding she had in resolution of mind consecrated her virginity to God, yet by their authority she became wife to *Sigbert* Companion of *S. Edwin* in the Kingdom of the East-angles. And following the example of *S. Editha* Queen of the Northumbers, she preferred the love of her heavenly Bridegroom before the Embraces of a King. With which devotion of hers her husband likewise piously complied, and moreover not only permitted her to consecrate her self to our Lord, but bestowed on her a village situated near the Sea called *Chic*, where building a Monastery she enclosed her self. And

Harau in
Martyring.
7. Osith.

after she had spent some time in the service of God, it happened that a Troop of Danish Pirates landed there. Who going out of their ships waited and burnt the country there about, using all manner of cruelty against the Christian inhabitants. Then he who was the Captain of that impious band, having heard the condition and Religious Life of the Blessed Virgin *S. Ositha*, began by entreaties and presents to tempt her to idolatry, adding withal threats of scourging and other torments, if she refused to adore the Gods which he worshipped. But the Holy Virgin despising his flatteries, and not fearing his threats, made small account of the torments attending her. Whereupon the said Captain enraged at her constancy and scorn of his idols, pronounced sentence of death against her commanding her to lay down her head to be cut off. And in the same place where the Holy Virgin suffered Martyrdom a clear fountain broke forth, which cured several kinds of diseases. Now her parents having heard of her death, earnestly desired, as some recompence for their losses, the comfort of burying with them her heavenly body. Which being brought to them, they entered it in a coffin of lead in the Church of *Aylesbury*, where many Miracles were wrought by her intercession. At length her Sacred Relicks, a Divine Vision were translated thence back again to the Church of *Chic*, which *Maurice* Bishop of London reposed in a precious coffer: at which time the Bishop of *Recheffer* then present was cured of a grievous infirmity.

5. Her memory is celebrated in our Martyrology on the seventh of October, where also is mention how the said holy Virgin Martyr took up her head after it was separated from her body: Which the Author of other Life in *Capgrave* thus more expressly relates: *Alison* as her head was off, the body presently rose up, and taking up the head in the hands, by the conduct of Angels walked firmly the straight way to the Church of the Apostles *S. Peter* and *S. Paul* about a quarter of a mile distant from the place of her suffering; and when it was come there, it knocked at the door with the bloody hands, as desiring it might be opened, and thereon left marks of blood. Having done this it fell there down to the ground.

6. The Sanctity of *Ositha* (called by *William* of *Malmesbury*, *Ositha*) has quite extinguished the name anciently belonging to the Village where she lived: For thus writes *Camden*, in the place where the River *Coln* enters into the Sea is seated the little Town called *S. Osith's*, the ancient Name whereof was *Chic*, which Name this Royal Virgin *Ositha* has abolished. Who living there in great Sanctity and devotion was slain by Danish Pirates, and therefore acknowledged by our Ancestors, a Saint and Martyr.

K. KENE-
WALCH.

A. D. 673.

XVI. CH.

XVI. CH.

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XVI. CHAP.

Q. S. E. X.
BURGA.

A. D. 674.

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under the Saxon Heptarchy. XVII. Book. 425

XVI. CHAP.

1. 2. King *Kenwalch* dying, leaves the Kingdom to his wife *Sexburga*.
3. *S. Egelwin* Brother to King *Kenwalch*.
4. 5. *Sexburga* retiring into a Monastery, *Elcwin* succeeds in the Kingdom, with *Kentwin*. Their liberality to the Monastery of *Malmesbury*: as likewise of *Leuthericus* Bishop.
6. 7. war between *Elcwin* and *Wolfer* King of the Mercians.
8. The death of *Wolfer*.

A. D. 674.

Malmesbury.
Rgl. l. v. 31.

Wolfer.
Rgl. l. v. 31.

Wolfer.
Rgl. l. v. 31.

Wolfer.
Rgl. l. v. 31.

Malmesbury.
Rgl. l. v. 31.

IN the year of Christ six hundred seven-ty four hapned the death of *Kenwalch* King of the *West-Saxons*, after a reign of thirty and one years. Who leaving no issue behind him, he bequeathed the administration of the Kingdom to his wife *Sexburga*, saith *William* of *Malmesbury*. And adds withall, That she wanted not spirit and courage to exercise so great a charge: inasmuch as she gathered new forces, and kept the old in their duty: she governed her Subjects with clemency, and kept her enemies in awe with threats. In a word she behaved her self in all things so worthily, that no man could discern any difference in her government from that it was in her husbands time, but only that she was a woman. Notwithstanding her rule was but short, for before she had fully spent a year, death surprised her in the midst of her magnanimous designs.

1. This Character given her by *William* of *Malmesbury* is more proper & receivable, than that which *Matthew* of *Westminster* writes, That the Nobility of that Kingdom disdaining to be subject to a woman's government, expelled her out of the Province. Other Historians say, That out of a desire of entering into a more holy and strict life she voluntarily quitted the Royal, and for devotion sake entered into a Monastery. But they do wrongfully ascribe to her the founding of a Monastery in the Isle of *Shepey*, where she is said to have taken the Habit of Religion, and afterward to have succeeded *S. Edulfide* in the Abbey of *Ely*: For these things belong to another *Sexburga* daughter of *Anna* King of the East-angles, of whom we treated before.

2. Though *Kenwalch* had no sons yet he had another eminent for Sanctity, named *Egelwin*, concerning whom *William* of *Malmesbury* thus writes, The Monks of *Adelung* exalts to the skies the praises of their Patron *S. Egelwin*, the effects of whose Sanctity they perceive by many benefits which they receive by his intercession. The constant same is that he was Brother of *K. Kenwalch*, & that he was more illustrious for his sanctity than eminency of descent. He was all his life afflicted with sickness, yet that hindered not at all his service and devotion to God. He ended his life most happily,

and after his death readily assisted the necessities of all that reclaimed his help and intercession.

4. After *Sexburga's* death, saith *S. Beda*, two Princes of that nation took on them the government, and held it divided between them the space of about ten years: These were *Elcwin* and *Kentwin*, both of them of the Royal family: *Kentwin* was Brother (*Winnefrid* says he was son) to King *Kenwalch*, and *Elcwin* was descended in the fourth degree from *Cerdase*. Some Writers affirm that they did not jointly reign: But that *Elcwin* first managed the government: and after two years dying, left it to *Kentwin*, who reigned after him nine years.

5. They were both of them Catholick devout Princes, as appears by the magnificent Structure of the Monastery of *Malmesbury*, built this year at their charges by the procurement of *S. Aldelm*, who had now been nine years a Monk and four years Abbot of the same. It was at first, as hath been said, poorly built by a certain Scot named *Maddulf*, by profession a Monk, and by erudition a Philosopher (from whom the place took its name): But till this time the revenues of it were so scant, that the Monks had great difficulty to provide themselves necessary sustenance, saith *William* a Monk of the same place. But now that by the suggestion of *S. Aldelm* those two Princes encreased it with possessions, and adorned it with buildings, the affairs and reparation of that Monastery encreased wonderfully from all quarters: Religious men flocked thither to *S. Aldelm*, some of them desiring from him instructions in a devout life, others in the knowledge of learning.

6. Moreover *Leuthericus* Bishop of the *West-Saxons* contributed his care to the embellishing of this Monastery, as appears by a Charter of his extant in *William* of *Malmesbury*, in which upon the Petition of the Abbot of it is Dated he grants the said place to the Monks there living, to be entirely possessed by them. Which argues that heretofore they enjoyed it only by courtesy. This Charter is dated the eighth day before the Calends of September, in the year of our Lords Incarnation six hundred seventy five, at a place near the River *Bladen*: Where saith *Camden*, in ancient times *Dumvald* *Malmesbury* King of the Britanni built a hardy town, and called it *Caer-Bladen*: which having been destroyed in the Saxon wars, they built out of the rubbish of it a Castle, which in their tongue they named *Ingelborna* mile distant from which the Saxon Princes had a Palace called *Caer-Durburg*, now *Broken-bridge*. The said place kept the name of *Ingelborn* till *Maddulf* the Scottish Monk retired thither, from whom it took the name of *Maddulfsburg*, and contrarily *Malmesbury*: some Writers call it *Meldun*. Among the Disciples of *Maddulf* the most famous was *Aldelm*, who succeeded him, and by the help of the Bishop *Leuthericus*, to whom the Seat belonged, built there a very fair Monastery, of which he himself was Abbot: and from him some Writers have called the place *Aldelms-burg*: but that Name was quickly obliterated: though his Memory be con-

N. E. S.
CUIN.

A. D. 675.

Bed. l. 4. c. 21.
6. Os. 673.

Huntingd. l. 6

M. (Malmesbury).
Rgl. l. v. 31.

Id. ib.

Id. ib.

Camden in
Wiltshire.

III. Part.

H h h nued

K. Es-
CUIN.

A. D. 675.
Malmsh. de
Reg. l. c. 5.

W'gorn at
A. l. c. 71.
Spelm. l. 193.
and in
Devon.

W'gorn ubi
sup.

sed in Epist.

XVII. Ch.

A. D. 675.

Id. ibid.

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need there by a much frequented Faire yearly kept on his Feast.

6. The said West-Saxon King, Efwain and Kentwin, as they were in their Faith Orthodox, and in their Charity magnificent, so were they likewise in defence of their Kingdom courageous: For faith the same Authour, Efwain in a battell gave a great overthrow to the Mercians, and Kentwin in another to the Britains. The Controversy which Efwain had with Wulfere King of the Mercians was touching the limits of their kingdoms, to decide which they were forced to come to a combat, in which notwithstanding, Huntingdon rather ascribes the victory to Wulfere. However certain it is that neither of these two Kings survived their Victory or defeat many days: for Wulfere dyed the same year, and Efwain in the following.

7. The place where this battell was fought is by Florentius called Bindanheafol: and in a Manuscript cited by Sir Henry Spelman, Bedanad: Probably it was the same Town in Devonshire which is now called Bedfild, of some esteem, faith Camden, for the numerousness of its inhabitants, and a flon-bridge of arches work.

8. The fore-said Florentius mentioning the death of Wulfere (called by some Authours Fulfere) gives him this Elegy, In the year of Christ six hundred seventy five dyed Wulfere King of the Mercians, after he had reigned seventeen years. He was the first King of that Province who embraced the Christian Faith, and received the Sacrament of Regeneration. He utterly rooted out of his whole Kingdom the Pagan Worship of Devils, commanding the name of Christ to be preached every where. He built many Churches, &c. At his death, faith Saint Beda, he left his Brother Edilred, or Ethelred, his Successor in his Kingdom.

XVII. CHAP.

1. 2. Of S. Werburga daughter to King wulfere: her Gifts, Miracles, death, and uncorruption of her body.

THE Memory of King Wulfere received a great luster from the wonderful Sanctity of his daughter Saint Werburga, born unto him, faith the same Authour, by his Queen Ermenilda who was the daughter of Ercombert King of Kent and his Queen S. Sexburga, daughter of Anna King of the East-Angles, and sister to the glorious Virgin and Queen Saint Ethelred.

2. S. Werburga from her infancy was by her pious Mother Ermenilda educated in the fear and love of God, and in a contempt of worldly vanities: so that from her tender years she entertained a desire to consecrate her whole life to our Lord in a state of Religion and Virginitie. Her great beauty and en-

dowments of Nature rendered her desirable to others: but the greater beauty of her mind enriched by Divine Grace disposed her to reserve her affections for him only who was beautiful beyond the sons of men. During her Father's life she was not permitted to aspire to the Espousals of her heavenly Bridegroom. But as soon as he was dead, she accompanied with her Mother Ermenilda, betook her self to the lately founded Monastery of Ely, where she undertook a Religious Profession.

3. This is thus more expressly related by Harpfield: Saint Werburga (faith he) being descended from most Noble Parents would not be affianced to any but the most Noble Bridegroom, and therefore gave up her immaculate body and chaste soule to the spiritual embraces of our Lord. These glorious Espousals, to which the Church and heavenly Angels were witnesses, were publicly celebrated in the Monastery of Religious Virgins at Ely, of which her Mother Sister the illustrious S. Ethelred was Abbess: there this devout Virgin received the sacred Veile of Religion. And from that time her only diligence and solicitude was employed in avoiding all things that might displease the eye of her Heavenly Bridegroom, for whose love she despised gold, jewels, rich attire and all other vanities admired by the world. All her thoughts were busied in this one thing, how she might excel her Religious Sisters in observing silence, abstinence, watchings, devout reading and Prayer. Which holy design having compassed, inasmuch as she was as far exalted above them in virtue and all other Vertues, as in the Nobleness of her descent, yet she thought so meanly of her self, and was so free from arrogance and pride, that she shewed her self always ready and willing to obey them all, and cheerfully underwent the vilest Offices: among which a charitable care of the poor and needy, to whom she was a pious and tender Mother, took the principal place. In a word, through the whole course of her life her conversation was such as shewed, that though according to humane condition her body moved on the earth, yet her mind was always fixed in heaven.

4. How long this Holy Virgin lived in the Monastery of Ely under the government of S. Edilrudus does not distinctly appear. Certain it is that her death is unduly in our Martyrologe referred to this present year: for from most ancient authentick Records it is unquestionable that she survived her Mother S. Ermenilda, who became Abbess of the same Monastery after S. Sexburga, who succeeded S. Edilrudus dying the year of Grace six hundred seventy nine. However in as much as her Gifts are not interwoven with the general History, we will here adjoin the remainder of her Acts recorded by Mathew of Westminster, Florentius, &c.

5. Her Brother Ethelred, who succeeded his Father Wulfere in the kingdom of the Mercians, admitting his Sisters Sanctity, and unwilling that his Province should be deprived

K. Es-
CUIN.

A. D. 675.

Harpf. f. 7. c. 13.

W'gorn ubi
sup.

offo

K. Es-
CUIN.

A. D. 675.

Ap. Capgrave
in l. Wer-
burga.

W'gorn ubi
sup.

Id. ibid.

under the Saxon Heptarchy. XVII. Book. 427

of so illustrious a light, recalled her from Ely into her native country, where she with difficulty was persuaded to accept the government of three Monasteries of Religious Virgins, Trickingham, since called Trent in Staffordshire, Winton and Hambury in Northamptonshire, which she governed with such meekness, that she seemed rather their servant, than Mistress, directing them more by her example than command.

6. And no wonder she should find obedience from her devout Daughters, when as even irrational and wild creatures became subject to her command, as it by her Sanctity she had recovered that empire which man enioyed in his primitive Innocence. I should forbear relating an illustrious miracle to this purpose touching her banishing from her territory great flocks of Wild-geese for their importunity and wastfull devouring her corn and other fruits, were it not that I find it related by ancient credible Authours, and not concealed also by Protestants.

7. Camden makes mention of it as done at Wadon, though other Writers affirm that it happened at Chester, where she is said to have lived several years. The manner of it was as followeth: There was near the walls of the Town a farm belonging to the Monastery, the corn whereof was much wasted by flocks of Wild-geese, which the Steward of the place endeavoured, but in vain, to chase away: Of which inconvenience she made complaint to the Holy Virgin whereupon she commanded him, saying, Goe our ways and shut them all up in a house. He wondering at so strange a command, thought the Saint spoke these words in jest. But when she renewed the same injunction constantly and in a serious manner, he returned among the corn, where seeing great numbers of such fowle devouring the grain, he with a loud voyce commanded them in his Mistress name to follow him. Hereupon immediately they all in one drove followed him, and were shut up together in a house. Now it happened that a certain servant privately stole one of the said birds, which he hid, with intention to eat it. The next morning early the Holy Virgin went to the house, where after she had in a chiding manner reprehended the birds for usurping that which belonged not to them, she commanded them to flye away and not return. Immediately the whole army of them took wing, but being sensible of the injury done them, they flew not away, but hovering over the Holy Virgins head, with wonderfull noise made complaint of their loss. She hearing their importunate clamours, understood by inspiration the cause thereof: and after search made, the offender confessed himself. Whereupon she commanded the bird to be restored to her companions: after which they all with one consent flew away, so as not any bird of that kind was afterward seen in that territory.

8. Thus writes the Authour of the Virgins Life in Capgrave, more simply and credibly then William of Malmshury, who affirms that the

itold bird was killed, and again restored to life by the Saint. As for Camden, succeeding in mentioning this miracle, he covertly innuates his unwillingness to believe it: for thus he writes, The Miracles of Werburga in driving away Wild-geese are ambitiously related by credulous Writers: implying that he had not faith enough to assent thereto. Notwithstanding recounting the very like Miracle formerly by S. Hilda he is far from professing any distrust of it. For, faith he, the Wild-geese whensoever they fly over the territory anciently belonging to S. Hilda, doe suddenly fall to the ground, to the great admiration of beholders. Thus I should have forbore to relate, had I not received it from the testimonies of very many persons of good credit. And thus is ascribed to the Sanctity of S. Hilda. So that it seems the belief of such Writers is an act, not of reason, but of will or humour. Now the said territory faith Harpfield, contains the circuit of about twelve miles.

9. Wee will now passe to the death of the Holy Virgin. As soon as she perceived that Almighty God called her to receive the reward of her piety, she gave a strict command to her Religious Sisters, that in what place soever she departed this life, her body should presently be carried to the Monastery of Hambury, and there buried: Which Monastery is situated in the Province of Cambridge, near the Isle of Ely. So that it seems her desire was to rest where she had learnt the first rudiments of her Sanctity. But notwithstanding her command, the devout Virgins of Trickingham, where she dyed on the third day before the Nones of February, out of excessive affection and reverence to their beloved Mother neglected her command, and not only refused to deliver the sacred treasure to the inhabitants of Hambury, who justly demanded it, but by all ways endeavoured to secure their own possession of it. But in vain: for no human care or force could resist the Holy Virgins Will. The fore-said Authour in Capgrave thus relates the matter full of wonder: The body of S. Werburga, faith he, was carried to the Church of Trickingham, where it was most diligently kept, the doors of the Church being carefully barred, and a watch moreover set upon it. But one night a deep sleep suddenly seized on those which watched: and at the same time great multitudes of the inhabitants of Hambury coming on them, all the doors of the Monastery became opened, the locks and barre without any violence offered, falling to the ground. Whereupon they took away the body, not any one resisting, and with great joy carried it to Hambury, where it was honourably buried. In which place sick persons recover health, sight is restored to the blind, hearing to the dumb, the leprous are cleansed, and persons oppressed with severall other diseases, doe there praise God for their recovery.

10. Nine years after her Sacred Body had been thus removed to Hambury (or Eanbiry) it was found entire and untainted, as a certain proofe of the purity and integrity of

K. Es-
CUIN.

A. D. 675.

Camd. in
Northamp.

Id. ib. p. 585.
alia l. 645.

Harpf. Sec
7. c. 30.

Ap. Capgrave
in l. Wer-
burga.

Id. ib.

III. Part.

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A. D. 674.

her soule, and so it remaend the space of fifty years, till the time when the Pagan Danes with horrible cruelty wyldest most of the Provinces of Britanny: For then it was removed to Chester, anciently called *Civitas Legionum*. There a certain Count named *Leofic* a little before the Norman Conquest founded a Monastery of Religious Virgins, which was afterward enlarged by *Euge Lupu* Earle of Chester in the year of Grace one thousand ninety two, and dedicated to the honour of *Saints Werburga*: For the settling and ordering of which Monastery *Saint Anselm*, afterward Arch-bishop of Canterbury, was first invited into England. The Commemoration of this Holy Virgin is in our Martyrologe instituted on the third of February.

Martyrolog.
Angl.-s. Febr.

XVIII. C.

XVIII. CHAP.

1. 2. &c. The Gifts, Miracles and death of *S. Milburga*.A. D. 676.
Baron. hic.

1. **A**T this time the Saxon Churches in Britanny flourished like the Paradise of our Lord, faith Baronius: For they were plentifully adorned with Lilies of pure Virgins, with viuers of Religious Monks, not so conspicuous, because growing in more humble places. They abounded likewise with most Holy Bishops: Among which *Saint Ermenwald* was most illustrious for his sanctity. He might have added *Saint Theodore* in Kent, *Saint Leuthericus* among the West-Saxons, and *Saint Wilfrid* among the Northumbrians. And to these he might have adioyned severall pious Princes, as *Seth* King of the East-angles, and *Ethelred* of the Mercians, both which laying aside their Crown and Purple took on them the humble Habits of Monks, as shall be shewed here after, and have deserved a place among Saints in our Martyrologe.

2. Among the Lilies which adorned this paradise none were in this age more illustrious then the three daughters of *Merwald* who this year began to reign over the Mercians together with his Brother *Ethelred*: Their names were *Saint Milburga* the eldest, *Saint Mildreda* the second, and *Saint Milgitha* (or as some Authours call her, *Saint Milwida*) the youngest. These three were born to him by *Saint Ermenburga*, or *Saint Domneva*, daughter to *Radwald* King of Kent, and Sister to the two forementioned Martyrs *Saint Ethelred* and *Saint Ethelbert*. She was appointed Abbess of the Monastery of *Menestre* in the Isle of Thanet, built by King *Egbert* in expiation for the murder of those two innocent Princes, as hath been declared.

3. The life of her eldest daughter *Saint Milburga*, hath been diligently written by

severall Authours. We will here content our selves with transcribing what *Harpisfeld* relates concerning her, as followeth: There concurred, to the affording a prerogative of honour to *Saint Milburga* among other Holy Virgins, and particularly the children of King *Merwald*, not only the splendour of a Royal descent from the Kings of Kent and Mercia, but her Primogeniture also. But these privileges, though admired in the world, were so far from exalting her mind, that prevented with Divine Love, by which she aspired to God only and celestiall things, she generously despised them, fixing all her thoughts and desires in this one design, how she might remove all such impediments hindring her from consecrating her whole life to Divine Meditations and Contemplation. For the effecting of which glorious design she made a joyfull exchange of splendid Palaces for a Monastery, of Royal Purple for sack-cloth, of a Princely Diadem for a Religious vyle, and of all pretensions to the highest Earthly Espousals, for Christ her heavenly Bridegroom.

4. She therefore founded a Monastery of Religious Virgins at *Wenlock* in Shropshire, over whom she was consecrated Abbess by *Theodore* Arch-bishop of Canterbury. This Monastery was afterward endowed with ample possessions by her Father and Uncle, *Merwald* and *Wulfere* Kings of the Mercians, and adorned with great Privileges and many precious Relicks of Saints. So that the said place represented a New Paradise, considering the heavenly Society living there of Virgins wholly employed in divine things, especially of *Saint Milburga* a worthy Mother of so holy an Offspring, among whom there was a devout emulation and contention in promoting the zealous care of Humility, Chastity, and all other offices of Piety.

5. *Milburga* having thus made a wonderfull progresse in all kinds of vertues, and desiring nothing but her heavenly Spouse, and her Divine presence, when her age and strength began to decline, her beloved Saviour called her to him, after she had been purified with dayly feavers. In her last Sicknes therefore she called together her holy Community, which she commended in her prayers to God, and desired them after her death to make choice of a pious and fitting Superior. She exhorted them likewise to Unity and Purennes of heart, oft repeating, Blessed are the peaceable for they shall be called the children of God, Blessed are the pure in heart, for they shall see God having added other like admonitions. Religiously armed her self against Death by the Holy Sacraments of the Church, she departed happily on the seaventh day before the Calends of March to her eternall Bridegroom, to reign for ever with him for whose love she despised all things on the earth. And for a testimony of her present happiness, God was pleased after many ages to discover her sacred Body to the knowledge and veneration of pious Christians, in the year of Grace eleven hundred and one, during the reign of King *Henry the first*.

6. Concerning the invention of her

A. D. 676.
Harpisfeld.
7. c. 11.

Body

A. D. 676.
quint. de
18.

Body *William* of *Malmisbur* thus writes, *Saint Milburga* rest at *Wenlock*: In ancient times her memory was celebrated by the inhabitants, but after the coming in of the Normans by reason that the place of her Sepulcher was unknown, she became forgotten. But of late a Convent of Cluny-Monks having been established there, whilst they were busy in erecting the fabrick of a New Church, a certain child running earnestly over the pavement, the vault of her Sepulcher broke under him, by which means the Body of the Holy Virgin was discovered. Which being taken up, a most odiferous vapour, as of a most precious Balsam, perfumed the whole Church: And such a world of Miracles were wrought by her intercession, that wonderfull multitudes flockd thither, both rich and poore, inasmuch as there was scarce room in the open fields to receive them, so strong a faith they had to find remedy there for their maladies. Neither did they sayle of their expectation, for none departed away without a cure, or at least a mitigation of their distress. And particularly the King-Evil, incurable by Physicians, was through the merits of the Holy Virgin, healed perfectly in several persons.

7. Hence it came to passe that the fame of her sanctity could not be confined within the bounds of Britanny: For in the Roman Martyrologe her Memory is celebrated among the Saints on the three and twentieth of February, where she is stiled the daughter of the King of the Mercians, to witt, of *Merwald* Brother of *Ethelbert*, and his companion in the Rule.

XIX. C.

XIX. CHAP.

1. 2. &c. The Gifts of *Saints Mildreda*, and *Saint Milgitha* Sisters to *Saint Milburga*
9. And of their Brother *Saint Merfin*.

A. D. 676.

1. **W**E will next adioyn to *Saint Milburga* her equally Holy Sister *Saint Mildreda*, who in her tender infancy was by her Mother *Saint Ermenburga* sent into France, to be educated and instructed in the Monastery of *Cala* (now called *Chelles*) near *Paris*, that so Divine Love might first take possession of her soule. There, as we read in the Legend of her Life in *Capgrave*, she excelled all the other Virgins her companions in humility and other vertues.

2. During her younger years, her beauty and other Graces rendered her the object of the impure desires of severall persons, which she constantly and courageously resisted, passing untouched through the flames of

lustfull tentations. Whence some Writers of following ages, from an unwary mistake, have related that she was cast into a fiery furnace, because whilst she lived there in a secular Habit, she utterly refused the Marriage of a person of great Quality: and by Divine assistance was preferred from burning. But neither *William* of *Malmisbur*, nor any of our Ancient Records mention this Miracle: Therefore we willingly abstain from adorning that illustrious Virgin with borrowed and false or suspected colours.

3. Alloon as King *Egbert* had finished the Monastery in the Isle of Thanet for expiation of the Murder of the two forementioned Princes, *Saint Mildreda* was recalled out of France; and by *Saint Theodore* Arch-bishop of Canterbury consecrated Abbess there over seaventy Religious Virgins: among whom she behaved her self rather as a servant then a Mistress, desiring more to be loved then feared by them: and by continuall watching, fasting and prayers spent her life in the service of God.

4. After a like rehearfall of her vertues *Harpisfeld* adds, That she having severall years with great sanctity administered the Office of Abbess, at last by sickness was confined to her bed: when casting all her Religious Virgins to be assembled, she gave them many Instructions full of piety, above all earnestly exhorting them to conserve among themselves mutual charity, and familiarity. After which she happily departed to our Lord on the third day before the Ides of July: and was both during her life and after her death powerfull in Miracles.

5. Her Body was with great honour entered in the said Monastery of *Menestre*: where it repoted near four hundred years, illustrious by the Veneration of pious Christians, and the glory of frequent Miracles. From thence about the year of Grace one thousand and thirty it was translated to Canterbury, *Alstan* being Abbot there as shall be declared. Concerning which Translation *William* of *Malmisbur* thus writes, In following time the Sacred Body of *Saint Mildreda* was translated to the Monastery of *Saint Augustin* in Canterbury; where it with great devotion venerated by the Monks, and for the same of her piety and sweetnes, aniversary to her Name, honoured by all. And although all the corners of the said Monastery are full of Saint Bodies, eminent for their sanctity and Merits, inasmuch as any one of them might suffice to give a luster to the whole Kingdom, yet the Relicks of none are with more affectionate honour venerated, then hers. She is present to all that love her, and ready to hear and fulfill the requests of every one, &c. At London likewise there remains to this day a Church dedicated to her honour.

6. Moreover her Memory is celebrated in the Belrick Provinces. For as *Aubert Miram* testifies, part of her Relicks was transported

A. D. 676.

ibid.

Harpisfeld.
c. 10.Malmisbur.
1. c. 11.Mir. in Febr.
Belg. 11. Julij.

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CVIN. | 430 The Church-History of Britanny | K. Es-
CVIN. |
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| A. D. 676 | | A. D. 676. |
| Martyrol.
-ad-
11. July. | <p>to <i>Dauventy</i>, and reposed there in the <i>Cathedral Church</i>. Mention is also made of the same <i>Relicks</i> in the <i>Gallican Martyrologe</i>, on the thirteenth of <i>July</i>, in these words. <i>At Dauventy in Belgium is the Veneration of the Relicks of S. Mildreda an English Virgin, consecrated to God in the Monastery of Chelles in the Territory of Paris, which are reposed in the Cathedral Church of S. Leuwin, together with the Relicks of the same Saint Leuwin, and also of S. Marcellinum. Her departure out of the world have given lustre to this day. Saint Mildreda was conveniently associated to these two Saints, Leuwin and Marcellinum, for her agreement with them both in her faith and country: For they were English-Saxons likewise, who together with Saint Willibrord preached the Faith to the inhabitants of Friseland and Gelades: of whom we shall treat hereafter.</i></p> <p>7. The determinate year of the death of these two <i>holy Virgins Saint Milburga, and Saint Mildreda</i>, is uncertain: Certain only it is that it is wrongfully ascribed by some <i>Writers</i> to the year of <i>Grace</i> six hundred sixty four. For since the same <i>Antiquaries</i> affirm that they were consecrated by <i>Saint Theodore Arch-bishop of Canterbury</i>, who came not into <i>Britanny</i> till after that year, it is evident that in their computation there is an <i>Anachronism</i>.</p> <p>8. We may therefore more commodiously ascribe it to this year of our <i>Lords Incarnation</i> six hundred seventy six: In which year on the six and twentieth of <i>February</i>, our <i>Martyrologe</i> commemorates the <i>Deposition</i> of their youngest Sister <i>Saint Milgitha</i> (or, <i>Saint Milvida</i>.) Concerning whom a very short account is given by our ancient <i>Antiquaries</i>: For of her we read only that she entered into the <i>Monastery of Eftrey</i>, built by the <i>Penitent King Egbert in Kent</i>, where she so well imitated the <i>Sanctity</i> of her Sisters, that she likewise deserved a place in the <i>Catalogue</i> of our <i>Saints</i>.</p> <p>6. From these we must not separate a young <i>Brother</i> of theirs, called <i>Merefin</i>: Concerning whom <i>Mathew of Westminster</i> and <i>Florentius</i> testify this only, that he was a child of eminent <i>Sanctity</i>.</p> | XX. CHA. |
| | <p>XX. CHAP.</p> <p>1. 2. &c. The death and Miracles of Saint Ethelburga daughter of Anna King of the East-angles.</p> <p>5. 6. Of S. Thorithgitha.</p> <p>7. Of S. Hildelida.</p> | XX. CHA. |
| | <p>TO the same year is referred likewise the death of <i>Saint Ethelburga</i> daughter to <i>Anna</i> the pious <i>King of the East-angles</i>, and Sister to <i>Saint Ecgwald</i>. She was, as hath been said, <i>Abbesse of the Monastery of Berking</i>, founded by her <i>Brother</i>.</p> | XX. CHA. |
| | <p>1. Concerning her death, hapning the fifth day before the <i>Ides of October</i>, thus writes <i>Saint Beda</i>: When <i>Edilburga</i> the <i>prom Mother</i> of that <i>devout Congregation</i> was to be taken out of the world, a wonderful vision appeared to one of the <i>Religious Sisters</i> named <i>Thearethid</i>, who had lived many years in the <i>Monastery</i>, serving our <i>Lord</i> with all <i>humility and sincerity</i>, and had been an <i>assistant</i> to the <i>Holy Abbesse</i> in promoting the observance of <i>Regular Discipline</i>, her charge being to instruct and correct the younger <i>Sisters</i>. Moreover to the end that her <i>spiritual strength</i> might be perfected by <i>infirmity</i>, as the <i>Apollle</i> saith, she was suddenly assaulted by a most sharp disease, and for the space of nine years grievously tormented with it. This hapned to her by the merciful Providence of her <i>Saviour</i>, to the end that by this furnace of <i>divine tribulation</i> whatsoever defects or imperfections through ignorance or negligence had insinuated themselves into her <i>soule</i>, might be cleansed away and consumed.</p> | XX. CHA. |
| | <p>3. Now on a certain night towards the dawn of the morning, this <i>Religious Virgin</i> upon some occasion going out of her chamber, saw manifestly, as it were, a <i>human body</i> more bright then the <i>Sun</i>, enwrapped in <i>linnen</i>, which being transported out of the <i>Oratory</i> of the <i>Religious Virgins</i>, was carried up to <i>heaven</i>. And whilst she observed diligently by what force the said body should be raised upwards, she saw done it was so lifted up by certain ropes, more resplendent then <i>gold</i>, by which it was drawn higher and higher, till at last the <i>heavens</i> opening, it was received in, after which she could see it no longer.</p> | XX. CHA. |
| | <p>4. Considering this <i>Vision</i>, she did not at all doubt, but that it imported that some one of these <i>devout Congregation</i> should shortly dye, whose <i>soule</i> by good works formerly done, should as by certain cords be raised up to <i>heaven</i>. And indeed so it fell out: For a few days after <i>Saint Edilburga</i> the <i>devout Mother</i> of the said <i>Congregation</i> was freed from the prison of her body who had</p> | XX. CHA. |
| | <p>lead</p> | XX. CHA. |

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CVIN. | under the Saxon Heptarchy. XVII. Book. 431 | K. Ken-
TUN. |
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| A. D. 676. | | A. D. 677. |
| Martyrol.
-ad-
11. July. | <p>lead her life in such perfection that none who knew her could doubt, but when she left this world the entrance into her heavenly country would be opened to her.</p> <p>5. <i>S. Ethelburga</i> was buried in the same <i>Monastery</i>, and after her death likewise was not wanting to procure comforts and blessings to her <i>Religious Sisters</i>. For as the same <i>S. Beda</i> relates, there was in the same <i>Monastery</i> a <i>Devout Virgin</i> of noble descent, but more enabled by her <i>Pity</i> called <i>Thorithgitha</i> who for many years had been so utterly deprived of the use of her limbs, that she could not stir any one of them. She being informed that the <i>Body</i> of the <i>Venerable Abbesse</i> was carried to the <i>Church</i>, where it was exposed some time before the buriall, desired she might be transported thither, and placed leaning forward in the posture of one that prays. This being done, she addressed her petition to her <i>Lord</i> as if he had been alive, beseeching her to obtain from her merciful <i>Creator</i> that she might at length be freed from her so tedious and bitter torment. And within a short time her prayers, were heard for the twelfth day, after, she was delivered from her corruptible body, and made an exchange of her temporal afflictions for eternal happiness, and rest.</p> <p>6. We will hereto from the same <i>Antiquary</i> add another <i>Testimonial</i> of the same <i>Holy Virgin Sanctity</i>, hapning three years after in her <i>Monastery of Barking</i>. When the forementioned <i>Hand-maid</i> of our <i>Lord Thorithgitha</i> had continued yet three years in the body after the death of her <i>Mistress</i>, she was so wholly consumed with her so fast infirmity, that there remained scarce any flesh to cover her bones. And at last when the time of her dissolution approached, she lost all use and motion not only of her limbs, but her tongue also. In this state after she had continued three days and as many nights, she was on a sudden revived with a <i>spiritual vision</i>, inasmuch as she opened both her eyes and lips also, and looking up stedfastly to heaven, she began thus to speak to a person, who, as seems, appeared to her. Your presence is most welcome to mee. Having said this, she held her peace a little while, as expelling the answer of the said person. And again with some new of passion, she added, If this may not be, yet I beseech you let not the space in the mean time be long. Then remaining silent a while, she concluded, If this decree can by no means be altered, yet I pray you let the delay not be beyond this fortnight. Having spoken thus, she was asked by her companions assisting her, who it was with whom she talked? With my most dear Mother <i>Edilburga</i>, said she. From whence they understood that the <i>Saint</i> was come to signify to her that the hour of her departure was at hand: For according to her request, after one day and night had passed, she was freed from the chain both of her infirmity and body, and was rewarded with eternal joy.</p> <p>No wonder therefore that this <i>devout Virgin Thorithgitha</i> is placed among the <i>Saints</i> in our <i>Martyrologe</i> on the three and twentieth of <i>February</i>,</p> | XXI. CH. |
| | <p>in the year of <i>Grace</i> six hundred seventy eight.</p> <p>7. There succeeded her in the government of the <i>Monastery of Barking</i>, saith <i>Saint Beda</i>, the <i>devout servant</i> of our <i>Lord Saint Hildelida</i>, who continued many years <i>Abbesse</i> thereof (no less then four and twenty) and showed great diligence, and Zeale in maintaining <i>Regular observance</i> and providing all things necessary for her <i>Community</i>. This is the same <i>Saint Hildelida</i> to whom <i>Saint Aldelm</i>, fourteen years after this, inscribed his <i>Book</i> entitled of <i>Virginity</i>, and between whom passed severall Letters yet extant: Of whom we shall treat further hereafter.</p> | XXI. CH. |
| | <p>XXI. CAAP.</p> <p>1. The death of Efcuin King of the west-Saxons.</p> <p>2. Of Hedda Bishop of the west-Saxons Successeur to S. Leutharius.</p> <p>3. 4. &c. The Rule of S. Beneditt introduced into Glasstonbury: when, into other Monasteries, &c.</p> | XXI. CH. |
| | <p>1. Efcuin King of the West-Saxons after a short reign of two years dying, Kentuin remained sole King of those Provinces. He is by <i>Alcuin</i> named <i>Entuin</i>.</p> <p>2. In the beginning of his reign, Leutharius Bishop of the West-Saxons dying, the said King called out of his <i>Monastery</i> a <i>Religious</i> man named <i>Hedda</i>, who according to <i>Saint Beda's</i> testimony, was a good and just man, and worthily exercising the <i>Episcopal charge</i> in directing and teaching his flock, being enabled thereto rather by the love of <i>piety</i> engrained in his heart, then by study or learning. Which Character (confining to import that he was but meanly furnished with literature, does not satisfy <i>William of Malmsbury</i>, who professes that he had seen severall Epistles of him which argued the writer not to have been destitute of learning, as like wise severall Treatises of <i>S. Aldelm</i> directed to him abounding with eloquence and profound knowledge. He having been a Monk and Abbot administered the said Bishoprick the space of thirty years and more. and his <i>Sanctity</i> was testified by many Miracles, &c. He was consecrated Bishop in the City of London, saith <i>S. Beda</i>, by <i>Theodore Arch-bishop of Canterbury</i>.</p> <p>3. Concerning this <i>Holy Bishop</i>, and particularly his solicitude to advance <i>Religious Observance</i>, we read this passage quoted out of the great <i>Table of Glasstonbury</i>, by <i>B. Erber</i>: <i>Bishop Hedda</i> his body to this day reposes under a stone Pyramid hereafter curiously engraven in the upper Church-yard of the Monks. He obtained of <i>King Canutus</i> the Old Church a liberty royal in the life of <i>Glasstonbury</i>.</p> | XXI. CH. |
| | <p>1. D. 677.</p> <p>Bed. l. 5. c. 19.</p> <p>Malmsb. de Pont. l. 2. f. 241.</p> <p>Ab. Erber in Tr. mon. f. 112.</p> | XXI. CH. |

A.D. 677.

Antig. Glaf.

Kenwinn, as likewise a free power to the Monks there serving God, of electing and constituting over themselves an Abbot according to the Rule of S. Benedict.

4. Ina King of the West-Saxons in his great Charter of Privileges granted to the same Monastery in the year of Grace seven hundred twenty five, makes mention of this Indule, confirming all former Donations given by his Predecessors, or others to that Monastery; particularly that of King Kenwalch, who by the intercession of Theodore, Archbishop of Canterbury bestowed on it these Lands, Ferlingmere, Beokers, Godney, Martinesey, Ederssey, likewise of King Kenwinn who gave Glasfingie, and was wont to call the said Monastery the Mother of Saints, ordaining that it should enjoy an immunity from all both secular and Ecclesiastical duties, and added withall the Privilege, that the Monks living there should have the power to elect and constitute to themselves a Superior according to the Rule of S. Benedict: Also of Bishop Hedda, who with the allowance and approbation of Ceawalla, though a Pagan under his own hand, gave Lantcas: of Baldred who gave Pennard containing six hydes of Land, of Ethelard who gave, Belets containing sixty hydes, all whose Donations I doe approve and confirm, &c.

Here is the first mention of S. Benedict's Rule received in the Monastery of Glasfingie. How long before this time it had been embraced, or whether it now entered by the procuring of Bishop Hedda, does not appear. But certain it is that those Writers are mistaken who affirm that before S. Dunstan's government of that Monastery the Monks thereof were not professed Disciples of S. Benedict. After this time the said Rule and Profession by little and little took place in most other Monasteries, as in the North-parts by the diligence of S. Wilfrid, and of S. Benedict, surnamed Bishop: Yea the Britains also, and Scots who had received their Religious Instructions from the Irish, began to disuse their ancient Rites, and esteemed it piety to conform themselves to the Rule of S. Benedict. But as for the Monasteries of Canterbury and the whole Province of Kent there is not the least mark afforded in ancient Story that the Institute of S. Benedict was introduced among them after their coming into Brittain: on the contrary they were Kentish Monks, who were employed in settling the said Institute among the Northumbrians. So that it is demonstrably evident that among the Saxons professed and brought in the same Rule.

6. Now this Privilege at this time given to the Monks of Glasfingie of electing their own Abbot, argues that in former ages the constituting of Abbots belonged, not to the Monks, but to the Bishop or the Prince: from whose power and Jurisdiction the Monks could not exempt themselves, without their

free devoting themselves of it: which we see here done by King Kenwinn and Bishop Hedda: concerning whom we shall speak more hereafter.

7. As for King Kenwinn the Memory of his Beneficence to the Monastery of Glasfingie was there gratefully conserved, for this Elgywe read of him in the great Table of that Monastery, in the same place repose the body of King Ceawinn, under a stone Pyramid in the Church-yard of the Monks. He was the first of the English Kings which granted to the Isle of Glasfingie an Exemption from all Regal Service: as the British Kings before him had of old time conferred.

8. To this time is referred the erecting, or rather restoring of the prime Church in the Isle of Ely, which was first consecrated to the honour of S. Peter Prince of the Apostles, but afterward entitled to S. Edilruda (or Ethelreda:) Concerning which Church we read this testimony of B. Godwin: Ethelbert (saith he) King of Kent by the advice of S. Augustin had seventy years before this time built a Church in that place, to witt, in the year of our Lords Incarnation six hundred and seven. Which Church through neglect for want of reparation falling to ruine, was rebuilt in a more magnificent manner in the year six hundred seventy seven by S. Edilruda. Thus she did by the counsel of Wilfrid Arch-bishop of York: but her Brother Aldulfus (or Alnulfus) King of the East-Angles furnished the Charges of the work. This Aldulfus was the Successour of Edilwald in that Kingdom: and if, according to speed, he was the Son of Ethelbert Brother of Anna, he was not Brother, but cousin german to S. Edilruda.

XXII. CHAP.

1. 2. *Ec. Kent miserably wasted: Puta Bishop of Rochester quits his See in whole place Quichelms succeeds.*

1. **A**T this time there was a great desolation in the Churches and Kingdom of Kent, whereby the labours of Saint Theodore were much encreased. Which desolation was caused by a furious invasion of that kingdom the year before by Edilred King of the Mercians. What the provocation or motive of this war was is not mentioned by ancient Writers: but the effects of it were terrible.

2. S. Beda thus briefly describes it: In the year of our Lords Incarnation six hundred seventy six Edilred King of the Mercians brought a furious army into Kent, and layd the whole country waste, yea without all regard of piety or the fear of God profaned and demolished also Churches and Monasteries. Particularly the City

Bed. l. 4. c. 13.

Rbop

XXII. C.

A.D. 677.

Bunmugl. la.

Bed. ubi sup.

Ulbid.

XXIII. C.

XXIII. CHAP.

1. 2. *The death of Wina the Simoniackal Bishop of London.*
3 4. *Ec. S. Erconwald succeeds in that See.*

DURING this confusion in Kent, the Kingdom of the adioyning East-Saxons enjoyd a profound peace under the government of Sebb and Sigher two pious Kings. Particularly King Sebb employed all his care in advancing Piety among his Subjects, in promoting the affairs of the Church, and in encouraging devout persons to renounce the world, and consecrate themselves to God in a Monastick Profession. To which state of life himself also earnestly aspired, being desirous to abandon his Regal authority, and to change his purple for a poor Religious Habit, but was hindered by the obsequies of his Queen, who refused to consent to a separation, and to imitate her husbands piety: and without

III. Part.

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her compliance the Ecclesiastick Canon rendered him incapable of executing his pious design. Many years he spent in persuading her to her own and his happiness, and at last by devout importunity expugned her resistance, as shall shortly be shewed.

3. As for Puta Bishop of Rochester, being a man that loved quietnes and solitude, he, according to Saint Beda's relation, being his Church utterly spoiled and wasted, retired to Sexulphus Bishop of the Mercians: from whom having received the possession of a Church and a small piece of ground adioyning, he there ended his life in peace. He did not at all employ his solitude about the restoring of his Bishoprick, being one whose industry was little exercised in worldly affairs. Therefore he contented himself in serving God after a poor manner when he was encreased, he would go to other places for the instruction of Ecclesiastick persons in the (Roman) manner of singing the Church service.

4. The See of Rochester being thus deprived of a Pastour, the Arch-bishop Theodorus in the place of Puta consecrated Quichelms Bishop of that City: and when he also shortly after quitted his Bishoprick by reason of his extreme poverty, the said Arch-bishop substituted in his room another Bishop called Gebmund.

her compliance the Ecclesiastick Canon rendered him incapable of executing his pious design. Many years he spent in persuading her to her own and his happiness, and at last by devout importunity expugned her resistance, as shall shortly be shewed.

5. In the mean time a great part of his solicitude was employed in settling a worthy Prelat in London, the Metropolis of his Kingdom. We have declared before how Wina the sacrilegious Bishop of the West-Saxons, having for his crimes been expelled out of that Province, with a sum of money Simoniackally procured from Wulfere King of the Mercians to be violently introduced into that See in the year of Grace six hundred sixty six: which he for the space of nine years unworthily administered. After whose death King Sebb expressed a zealous care to repair the prejudice and harm done to that Province by so impious a Prelat. For which purpose he earnestly sought out a Successour as eminent for piety and integrity as the other was for his crimes.

3. At that time there lived not any one in that Kingdom in so high esteem of all men for virtue and Religion, as Erconwald. He was as hath been declared, the Son of Anna King of the East-Angles (not of Offa, as Capgrave, and from him Harpsfield mistakes:) and from his tender years conceived a distast and contempt of secular designs and pleasures: Infomuch as he relinquished his Native Province, and retired among the East-Saxons, where he employed his plentifull patrimony in works of piety. We have already declared how he founded two Monasteries in that Kingdom: one for himself at Chertsey in Surrey, near the River Thames: and another for his Sister Edilburga in Essex, in a village called Barklyng.

4. This in all regards so eminent an Abbot, Erconwald, was made choice of by King Sebb to administer the vacant See of London: to which he was consecrated by Saint Theodore Arch-bishop of Canterbury, according to this relation of Saint Beda: At that time, saith he (to witt, in the year of our Lords Incarnation six hundred seventy five) Sebb and Sighere Kings of the East-Saxons constituted Erconwald Bishop in the City of London: whose life and conversation, both whilst he was Bishop, and before, is reported to have been full of sanctity, as the Miracles to this day wrought by his intercession doe demonstrate. For the briefe litter in which during his sickness he was wont to be carried, and which is preserved by his Disciples, does still continue to cure many persons afflicted with feavers and other infirmities. Neither doth it work this effect only upon such as are placed under it, or leave against it, but likewise chips sliced from it, and

Bed. l. 4. c. 6.

carre. d.

Iii

A.D. 677.
Godwin in
in calat.
Episc. London.

carried to the sick, doe restore them to health.
5. We will adioyn hereto the testimony
even of S. Godwin likewise: Erenwald, saith
he, a man eminent for learning and sanctity,
bestowed his whole Patrimony in erecting and
endowing Monasteries. One he founded for himself
at Chertsey: and another for Religious Virgins at
Barking, over which he appointed his Sister
Edilburga Abbess. He employed vast summs
of money in the fructure of the Church dedi-

cated to S. Paul, the revenues whereof he much
encreased, and obtained from the Princes of
that age great Priviledges thereto. He added,
That his Body was layd in a Coffin of great
price, and buried in the East part of S. Pauls
Church, above the high Altar, where it con-
tinued till about fiftie years agoe, at which
time it disappeared. Concerning this Holy
Bishop I occasion will offer it self to say
more hereafter.



THE
EIGHTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

1. 2. &c. A debate between Sains wilfrid
and Sains Theodore: raised by the co-
vetous Queen of the Northumbers:
Sains wilfrids Appeal, and banish-
ment.

A. D. 678.

IN the year of Grace six hun-
dred seaventy eight Pope De-
nus dying, Pope Agathon suc-
ceeded him in the Chair Aposto-
lick, whom we shall have occasion frequen-
tly to mention by reason of a great contri-
versy this year begun in Britanny between
the two Supreme Prelats of this Island, S. Wil-
frid Arch-bishop of York, and S. Theodore of
Canterbury, which lasted many years, some-
times composed by the said Popes authority,
and again breaking forth, to the great dis-
turbance of the peace of our Saxon Churches,
though it pleased the Divine goodnes by oc-
casion thereof to enlarge his Church by the
happy conversion of severall Nations both
within and out of Britanny.

Bell. p. 121.

2. A breif account of this dissention,
foresignified by a prodigious Comet appea-
ring the same year, it thus recorded by S.
Beda, In the year of our Lords Incarnation six
hundred seaventy eight (saith he) which was

the eighth year of the reign of Egfrid King of the
Northumbers, there appeared in the month of
August a Comet or blaz'ing star, which for three
months together arose every morning, represen-
ting a great pillar of wonderfull light. The same
year a dissention arising between the said King
Egfrid and the most Reverend Prelat Wilfrid, the
Holy Arch-bishop was driven from his See, and
in his place were substituted two Bishops to govern
the Nation of the Northumbers, to witt Bosa who
administred the Episcopall Office in the more Sou-
thern parts of the Deiri, or Yorkshire, &c. and
Eata in the Nation of the Bernicians, or Nor-
thumberland, &c. The former had his Episcopall
See at York, the other in the Church of Hagul-
stad (Hexham) or Lindesfarn. Both of them were
taken out of a Convent of Monks, and thence
promoted to the Episcopall degree. And together
with these a third person named Eadhed was or-
dained Bishop over the Province of the Lindes-
farn, (or Lincolnshire) which a short time be-
fore King Egfrid, having defeated Wulfere King
of the Mercians, had got the possession of. The
Eadhed, was the first peculiar Bishop of the said
Province, (the prime Seat of his Bishoprick was
Sindacester, a place whose memory is now
worn out by age: Yet some esteem it to
be the same that is now called Gainborough,
or at least situated near it: from whence in
after times the See was translated to Dor-
chester, and last of all to Lincoln, where it still
remains.)

Fasti Savil
at hunc an-
num.

5. Thus writes *s. Beda* of *s. Wilfrid's* expulsion, and of a new distinction and institution of *Episcopall Sees*. *Saint Ceadda* before he was translated to *Lichfield*, had been the only *Prelar* of the whole Kingdom of the *Northumbers*, governing both the *Churches* of *Tork* and *Lindisfarne*. He by the sentence of *Arch-bishop Theodore*, surrendered that whole Province to *Saint Wilfrid*. Now *Saint Wilfrid* by the displeasure and Violence of *King Egfrid* being expelled, in his place *Asa* administers the *See* of *Tork*, and *Eata* that of the Province of the *Bernicians*, who is reckoned the fifth Bishop of *Lindisfarne*, and first of *Hagulfad*.

4. The Institution of these *New Bishopricks* was ordered in virtue of the ninth Canon of the fore-mentioned Synod of *Hertford* assembled by *Arch-bishop Theodore* five years before this, where it was ordained, that the number of *Christians* encreasing, *Bishopricks* likewise should be multiplied. From hence issued the first spark of dissension this year between the two *Holy Arch-bishops*, *s. Wilfrid* and *s. Theodore*, which afterward was raised to a great flame. The progress of which dissension we will consequently relate from *William* of *Malmesbury*: which indeed took its first originall from the Court of *King Egfrid*, and the malicious envy of his new *Queen Ermenburga*: For it has been fatal to the *British*, *Saxon* and *Norman Churches* of this Island, that generally disorders and Schisms have been begun by women.

Malmesb. de
Pomsf. l. 3.

5. As long as the glorious *Virgin Saint Ediltrudis* enjoyed the Title of *Queen* and *Consort* to *King Egfrid*, all things succeeded happily to the Kingdom and Church of the *Northumbers*, and *Saint Wilfrid* by the great esteem and reverence which his piety and zeal had obtained, was well enabled to promote the affairs of the Church. But as soon as the said *Holy Virgin* by *Saint Wilfrid's* assistance had gained her husbands consent to exchange a temporal for a celestial marriage, and to retire into a Religious solitude enriched with poverty and a want of all sensuall contentments, there more freely to enjoy the Spirituall embacements of her heavenly Bridegroom: *King Egbert* received into her place a Second Consort, *Ermenburga*, a Lady of a disposition much different from the former, and particularly tainted with the vices usually enough attending that Sex, *Covetousness* and *Envy*.

6. By the piety of the former *King Oswi* and severall of the *Nobility*, so wonderfull an accession of possessions and riches had been made to the tender growing Churches of the *Northumbers* under the care of *Saint Wilfrid*, that the Sacred Vessels pertaining to *Gods Altars* were many of them of pure gold, and not any of a lower metall then *Silver*: and the Vestments and

other ornaments, of a suitable magnificence. This splendour dazzled the eyes of the *New Queen*, who with a malignant aspect began to look upon the *Holy Arch-bishop*, by whose zeale such riches had been consecrated to *Gods service*.

7. This *Envy*, corroding thus the *Queens* heart, she endeavoured to impart to her husband, whose eares she incessantly filled with malicious suggestions against the *Holy Prelar*, inasmuch as by little and little his affection and respect to him diminishing, at length his Love was turned into hatred, and he began to persecute him by whose prayers he had formerly obtained so many great Victories.

8. Notwithstanding though this cruel King hearkned too willingly to his wives malicious suggestions, yet he would not assume to himself a power to dispose of Ecclesiasticall revenues, or to deprive the *Holy Bishop* of that wealth with which his Predecessour and others had entrusted him. Therefore he consulted *Saint Theodore Arch-bishop of Canterbury*, suggesting to him that *Saint Wilfrid* did abound with an immense superfluity of wealth, which might be sufficient for the maintenance of many *Bishopricks*, of which so large a Province did stand in need.

9. By so fair a pretence of extending piety, the King drew the *Arch-bishop s. Theodore* into his faction: who without any delay, and without consulting *Saint Wilfrid*, presently introduced into his Province three *New Bishopricks*, pretending a ground of justice, that three *Bishops* might sufficiently be maintained by those revenues, which being in one mans disposal, nourished in him arrogance and pride; and moreover the Province being so vast, and the number of *Christians* so multiplied, it was necessary that the care of them should be committed to many *Governours*. These allegations may indeed appear rational and just: But there was no shew of justice in despoiling a worthy *Bishop* of all the possessions which by his industry he had procured to the Church, and without demanding his consent, imparting them to others. This injustice on *Saint Theodore's* part was much aggravated, in that he was sayd to be induced to so hasty and violent proceedings against *Saint Wilfrid*, by Gifts sent him from the King and *Queen*.

10. That the *Arch-bishop of Canterbury* should assume to himself such a power and jurisdiction over so great a Province not in an ordinary way subject to him, we need not wonder: seeing, as hath been declared, that Power was conferred on him, not only by the *Pope*, but by virtue of the Late Nationall Synod of *Hertford*, which ordained an encrease of the number of *Bishopricks*. Notwithstanding the manner

II. CHAP.

II. CHAP.

1. 2 &c. *S. Wilfrid* passes through the Mercian Kingdom.
3. He is by tempests cast among the Frisians: whom he converts to the Faith.
4. 5 &c. His enemies seek to murder him, by the means of Ebboin: He comes safe to Rome.

1. *Saint Wilfrid* being thus expelled his See, took his journey towards *Rome* through the Kingdom of the *Mercians*, where by *King Ethelred* he was honourably received. The said *King* at that time had finished the Monastery of *Maderhamsted*, afterwards called *Peterborough*, which had been begun by his Predecessours, *King Peada* and *King Wulfar*. And he took this opportunity of our *Holy Bishop's* voyage to *Rome*, to send by him a request to *Pope Agathin*, that he would by *Appestolick* authority confirm the Liberties, Privileges and Exemptions of that Monastery, which by *Kingly* authority had been granted. Mention is made of this Request in an Ancient Manuscript of the said Monastery of *Peterborough* in *Sir Henry Spelman's* Councils. And what Answer *Pope Agathin* gave to it shall be declared two years hence at *Saint Wilfrid's* return from *Rome*, where he gained his cause.

Bed. l. 5. c. 20.

2. *S. Wilfrid* made no stay in the Kingdom of the *Mercians*, but continuing his journey to the Sea, as soon as he took ship, saith *S. Beda*, he was by a South-west wind driven to the Country of the *Frisians*, where he was honourably received by that barbarous Pagan Nation and their King *Adalgise*, to whom he preached *Christ*, and having instructed many thousands of them in the Word of Truth, he washed away the stains of their sins with the saving water of Baptisme. Thus he was the first Preacher of the Gospel in that Nation: and that Doctrine which he taught, was afterward with great devotion perfectly planted among them by the most Reverend *Bishop s. Willibrord*. In this *Appestolick* employment *Saint Wilfrid* happily spent the Winter succeeding among that new converted people: and the spring following resumed his journey towards *Rome*.

Baron.
A. D. 678.

3. Herein, as *Baronius* well observes, the mercifull Providence of *God* did manifestly shine forth, in permitting a most holy *Bishop* to be violently thrust from his See, to the end he might derive the fresh springs of the Gospel to a Nation ready to dye with thirst: inasmuch as with regard to this his *Appestolick* Office, those propheticall words of Scripture may be applied to him, Who are those

which



A. D. 678.

Malmbs-
de Pont. l. 3.

Sup. l.

A. D. 699.

Malmbs-
de Pont. l. 3.

which flye abroad like clouds, &c? For he by a blast of wind was caried into a dry and barren land, which he presently watered and rendered fruitfull by heavenly showers poured upon it.

4. Whilst s. Wilfrid busied himself in reducing to the purity of Christian Faith the Nation of the Franks from their filthy Idolatry, the Devil to interrupt that good work, or to be revenged on the worker, kindled again in the minds of his Adversaries among the Northumbers that envy and malice, which seemd to have been allayed by his exile: inasmuch as they became enraged to hear that the Holy Bishop persecuted by them should be made an instrument of good to Strangers. Hereupon by mesages and gifts they solicited the Franks to procure the murder of the Apostolick Prelat.

5. There lived still in greatest power among the Franks, Ebrun, Maro of the Kings Palace, who, as hath been declared, had already embred his hands in the blood of Dalphinus Bishop of Lyons, and severall other Prelats of the French Church. Him did the malicious Northumbers hire to this execrable murder: Who immediately by promises, gifts and menaces solicited Adelfe King of the Franks to be the Executioner. But this barbarous, half-pagan Prince did so utterly abhor this unchristian propoll, that he threw the Letters of Ebrun into the fire, after he had read them in the hearing of Saint Wilfrid who was then feasted by him, and whilst they were burning he added these words, so may he be burned, who for covetousness of gold, would dissolve the band of friendship once agreed upon.

6. Thus by the watchfull Providence of God did the Holy Bishop escape the snares layd against his life: and when the Spring had mitigated the fiercenes of the aire, and opened the wayes for travelling, Saint Wilfrid renewed his journey towards Rome, and, as William of Malmbsbury relates, passing through the Kingdom of the Franks inhabiting beyond the Rhene, came to the King of that Nation called Dagobert: Who entertained him with all kindness and respect, calling to mind how when he himself had formerly by a faction of his Nobles been driven out of his Kingdom into Ireland, at his return this Holy Bishop had lodged him friendly, and moreover furnished him with horses and attendants to his own country. To expresse his gratitude therefore this King not only with extreme benignity received Saint Wilfrid, but with most earnest prayers solicited him to accept the Bishoprick of Strabourg, and fixe his habitation in his country. This kind offer the Holy Bishop thought not convenient then to accept, but deferred his resolution till his return from Rome: Whereupon he was, though unwillingly, dismissed by the King, and being accompanied with his Bishop Decadus, prosecuted his journey.

7. Thus writes the said Historian. But what he relates of Dagoberts expulsion into Ireland, ought to be applied to Theodoric King of the Franks who lived at this time, and being rejected by his Subjects, might have been thus hospitably entertained by s. Wilfrid. Whereas King Dagobert was dead severall years before this.

8. Saint Wilfrid being thus dismissed with recommendations, passing through Champagne diverted out of the straight way to visit Berthaire Prince of that Province. This Prince had from the Holy Bishops enemies been informed of the cause of his journey, and moreover incited by promises to procure some mischief to him. Whereupon at his first coming he received him with an arrogant frowning countenance: a true assent as he had been acquainted with a true relation of the cause, his displeasure was mitigated, inasmuch as he did not only abstain from doing him any hurt, but by his recommendation and assistance brought the controversy to a good end: Whithall professing that he was induced hereto by the humanity of the King of the Huns, in whose Court he had formerly lived during his banishment, who though he was a Pagan, yet could by no offer be corrupted to doe the least harm to him to whom he had once promised security.

9. The like courtesy and Civility did Saint Wilfrid find from all Princes through whose Courts and Provinces he passed: inasmuch as at last he arrived safely at Rome, where he found Pope Agathon busily employed in repressing the Heresy of the Monothelites, who taught that our Saviour though subsisting in two Natures, yet had but one Will. This Heresy had at that time grievously infected the Eastern Churches, for the extirpation whereof, and preventing the spreading of it in the West, that Holy Pope had at this time assembled a Synod at Rome: to which s. Wilfrid was invited, where likewise his cause was determined: But before we relate the success thereof: it will be expedient to declare how in his absence almighty God justified his innocence by inflicting a sharp judgment on his Enemies and persecutours at home.



III. CHA.

Malmbs-
de Pont. l. 3.Malmbs-
de Pont. l. 3.Malmbs-
de Pont. l. 3.

III. CHAP.

2. *Ec. Saint Wilfrids Prophecy fulfilled. Winfrid Bishop of Lichfield expelled.*

1. THAT prophetical denunciation, by which Saint Wilfrid, being desired by the Courtiers of King Egfrid for his Appeal to Pope Agathon, foretold them, That their laughter should precisely within the space of a year be turned into grievous lamentation, was exactly fulfilled the next year in which he remained at Rome. For not long after his departure Ethelred King of the Mercians, Brother of Wulfere, being desirous to avenge the injuries of his brother sustained from King Egfrid, who had overcome him in battell, and possessed himself of the Province of the Lindesars (or Lincshshire) he denounced war against the said Egfrid: Who swelling with pride for his former victory, courageously mett him with an army, not doubting of like success against him.

2. The two armies mett, saith Saint Bede, near the River Trent, where coming to a decisive battell, the Mercians utterly defeated the army of the Northumbers, and among a multitude of others there was slain, Elwin, the Brother of Egfrid, a young man about eighteen years old, tenderly loved both by the Northumbers and Mercians: for his Sister, named Oftrid, was wife to King Ethelred. And it hapned that on the very day, a twelf-month after Saint Wilfrid had suffered the aforementioned injury, the dead body of that hopefull young Prince was brought to York, which cauled a generall and long continued mourning both to the City and Province.

3. If this battell was fought on the South side of Trent in Nottinghamshire where remains a village called Edwinstow, it is most probable that place took its name rather from this Prince, who by William of Malmbsbury is called Edwin, then from the Holy King and Martyr Saint Edwin, who by Saint Bede's testimony was slain at a place called Heathfield in Yorkshire.

4. By this victory King Ethelred recovered that portion of his Kingdom called the Province of the Lindesars, which Egfrid had formerly won from his brother Wulfere. But this one defeat not concluding the war, to the continuance of which both these Kings made great preparations: s. Theodore Archbishop of Canterbury, trusting in the Divine assistance, interposed himself between them, and by many zealous exhortations pacified their minds, so as that flame was quite ex-

tinguished, inasmuch as no other satisfaction was given to King Egfrid, for the death of his Brother, but only a sum of money. And the peace concluded between the two Nations continued inviolate for many years.

5. King Ethelred having thus repaired the breaches formerly made in his Kingdom, expelled out of his Province Winfrid Bishop of Lichfield and Successour to the Holy Bishop Ceadda, for that he had favoured the party of King Egfrid. The exiled Bishop therefore passing over the Sea, was driven on the shore of France, where he fell in to the hands of Theodoric King, and Ebrin chief Commander of the Franks, to whom, as has been said, a Message had been sent to apprehend the Holy Bishop Wilfrid. These therefore by a mistake of the name of Winfrid for Wilfrid, slew the said Bishops attendant, and suffered him, after he had been pillaged of all things, to goe his way: So dearly did he pay for the affinity of his Name to Saint Wilfrid. Thus writes William of Malmbsbury: In whose narration this difficulty appears, that Theodoric King of the Franks is declared a persecutour of Saint Wilfrid, who a little before is said to have entertained him with all kindness. But the same excuse is here to be made for him, which heretofore was made for Saint Bathildis Queen Regent of France, to whom some Writers impute the murder of the Holy Bishop Dalphinus; not that she was guilty of it, but because it was done during her Regency, by the cruelty of Ebrin, who had the whole power of the kingdom in his hands.

IV. CHAP.

IV. CHA.

2. *Ec. A wonderfull Miracle, shewing the efficacy of the Holy Sacrifice of the Masse.*

1. IT would be a fault in this place to omit a wonderfull accident which betell in the late battell where the young Prince Elwin was slain, by which Almighty God was pleased to declare the efficacy of his servants Prayers, especially during the solemne sacrifice of his Church. The fact is upon good testimony related by s. Bede in the manner following:

2. Among others, saith he, there was in the said battell one of the Princes soldiers, named Imma, slain (at least in opinion.) This souldier all that day and the night following lay among the other dead bodies, as if he had been slain: but at last his spirit returning he sat up, and as well as he could, bound up the wounds he had received. Then resting himself awhile, he raised himself on his feet, and began to walk away with an intention to find out, if possible,

some

A. D. 679.

some friends, who might take care of him. As he was going away, he was seized with and taken by some of the enemies, the Mercians, and brought to their Captain, a principall Officer of King Ethelred, who examined him what he was. The poor man was to acknowledge himself a soldier, therefore he answered that he was a poor country-man, who had a wife, and was come in this expedition with severall others of the like quality, to bring provision to the Army. Upon this answer the Officer commanded that care should be taken of his wounds, and when they began to be almost cured, he made him every night to be put in chains, to prevent his running away.

3. But no chains could hold him: for after they were gone which had put the chains upon him, they presently fell off. And the cause of this wonder was this. He had a Brother named Tunna, a Priest and Abbot of a Monastery in a certain town which at this day from his name is called Tunnaester. This Abbot having heard that his brother was slain in the late battell, came himself to search for his body: and having found another in all respects very like to him, he carried it to his Monastery, and there buried it honourably. And so he took care that severall Masses should be said for the pardon of his sins: and by vertue of those Masses it came to passe that no bands could hold him, but they presently fell loose from him.

4. In the mean time the Officer whose Prisoner he was, began to ask him, How it came to passe that he could not be bound? Whether he had about him certain Charms, which as some think, have a power to waite all bands? His answer was, that he was utterly ignorant of such unlawfull arts: But, said he, I have a Brother in mine own country, and I am assured that he thinking I am slain, says frequent Masses for mee: so that if I were now in the other world, I doubt not but my soule by his intercession and prayers, would be absolved from all pains.

5. After he had continued a good space a Prisoner to the said Officer, those who guarded him observed by his countenance, gesture and speeches that he was no country-people, but a person of quality. Thereupon the Officer calling him aside privately, enquired more diligently who he was: withall promising him that if he would simply declare his condition, he would not use him any thing the worse. He then plainly manifested to him that he was a servant of the King of the Northumbers. Whereupon the Officer replied, I did assure myself by the manner of thy speech that thou wert not of a base condition. And now thou desirest to dye, in revenge of all my brethren and kinsmen who have been slain in the battell: but because I will not break my promise I will not kill thee.

6. As soon therefore as he had recovered health and strength the Officer sold him to a certain man at London called Ereson. But neither could he be bound by his New Master: for after tryall of severall sorts of bands and chains, they became all

unloosed. When he therefore who had bought him perceived that he could not be restrained by fetters, he gave him permission to redeem himself, if he could. For commonly after nine of the clock in the morning the usual time of Masses, his bands were untied. Upon this offer the Prisoner was suffered to depart, having first given his promise by oath that he would either send the money agreed on for his ransom, or return and yield himself a prisoner again. He went therefore from London into Kent to King Eadhere Nephew to the famous Queen Ethelred by her Sister, who likewise had formerly been a servant to the said Queen: and from him the Prisoner received the money appointed for his ransom, which according to promise he sent to his Master.

7. Being thus free, after some time he returned to his Country, and coming to his Brother the Abbot, he related to him particularly all the accidents, both good and bad, which had befallen him: and then perceived that his chains for the most part had been laid off precisely at the hours in which Masses had been celebrated for him: and moreover that many other commodities and comforts had befallen him from heaven, in his dangers, by his Brothers prayers and the Oblation of the saving Sacrifice.

8. Very many persons being informed from the fore-said person of these particulars, have been much kindled in their Faith and devotion to pray, give almes and offer holy Sacrifices for the deliverance of their friends who were departed this life. For hereby they perceived that that saving Oblation was of wonderful vertue for the redemption both of soule and body. This relation I myself received from severall persons who had heard it from the man himself to whom these things befell: And therefore I thought it expedient, having been clearly convinced of the truth of it, to insert it as undoubtedly certain in this my History. Thus writes S. Beda. After this digression, we will return to Saint Wilfrid at Rome.

IV. CHAP.

1. *St. Wilfrids cause heard and determined in a Roman Synod, to his advantage.*

WE have already declared how Saint Wilfrid arriving at Rome found Pope Agathon in great solitude concerning the faith of all Churches, upon occasion of the Heresy of the Monothelites much spread in the East. For which purpose among other provinces, he sent likewise into Britany, where he commanded a Synod to be assembled, to the end he might explore whether the Faith of the Saxon Church there were found and uniform with other Catholick Churches, or in any point corrupted.

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A. D. 679.

2. The person sent by him for this purpose, faith S. Beda, was a Venerable Priest called John Arch-Cantor of the Church of S. Peter, and Abbot of the Monastery of S. Martin, who that year arrived in Britany (being conducted by the most Reverend Abbot Biscop, by surname Benedict) His business was to invite the Arch-Bishop Theodore to come himself, or at least to depute another in his name to the Rome Synod to be assembled for repressing the fore-said Heresy. This appears by the said Popes Letters written the next year to the Emperours of Constantinople, Heraclius, and Tiberius: in which this passage is extant: Our hope was, faith he, to have rejoined to this our Assembly our Fellow-bishop Theodore, a learned Philosopher and Arch-bishop of the great Island of Britany, together with other Bishops abiding in those parts: and for that reason we have deferred this Council. Which expostion as it argues a wonderful merit and esteem in which this holy Arch-bishop was held in that age: so it discovers manifestly the affection of Sir H. Spelman, who thence collects that S. Theodore was called to the Council held at Constantinople, whereas it is evident that it was the Roman Synod assembled the year following to which he was invited.

Malm. de
Pont. l. 2.

3. In the mean time S. Wilfrid being arrived at Rome, faith William of Malmesbury, he found the whole City in a solicitous expectation of him. For his coming was prevented by a Messenger sent from S. Theodore Arch-bishop of Canterbury, whose name was Kenevald, a Monk of a modest and Religious comportment, who brought with him in Writing severall Articles of accusation against S. Wilfrid, conceived in very rude and bitter expressions. S. Hilda the famous Abbess likewise sent Messengers on purpose to aggravate the charge against him. This seemed a matter of so great consequence to the holy Pope Agathon, that for determining it he presently assembled a Council of fifty Bishops and Abbots in the Great Church of our Saviour, which had its surname from the founder of it, the Emperour Constantine. Before this Council was S. Wilfrid summoned, accused, defended, and in the end absolved. The whole proceeding of this Council in the cause of this holy Bishop, which was the only business debated in it, cannot be better related then we find in the authentick Copy of it preserved by William of Malmesbury, and also extant in a Manuscript produced by Sir H. Spelman among his Councils of Britany: The Form whereof is as followeth:

Spelm. Concil.
tom. 1. p. 158.

4. In the Name of our Lord and Saviour Iesus Chr. In the twelfth year of the reign of our most pious and glorious Emperour Constantine the elder, and his Brethren our new made Emperours Heraclius and Tiberius, in the seventh Indiction, in the month of October, Agathon the most blessed Pope of the Catholick Church presiding: the most holy Gospel being first before in the Church of Saviour named from Constantine, and together sitting with him these holy and learned Bishops and Messengers in the present cause, Crescens Bishop of Vinon,

Phoberius Andrea of Ostia, Juvenal of Albano.

5. Agathon the most Holy and Blessed Bishop of the Catholick Church and Apostolick City said thus to the Bishop sitting with him: I do not believe that your Holy Fraternities are ignorant of the cause moving mee to call you to this Assembly: For my desire is that your Reverences would join with mee in hearing and treating of a Debate lately risen in the Church of the British Isle, where through Gods Grace the multitude of true Believers is increased. A relation of which Controversy hath been brought to us as well by information of persons thence arrived here, as by Writing.

6. Then Andrew the most Reverend Bishop of Ostia, and John of Porto said, The ordering of all Churches dependeth on the authority of your Apostolick Sanctity, who sustain the place of the Blessed Appple S. Peter. But moreover we, by your command, have read unto our fellow-Bishops sitting here with us, the severall Writings which Messengers directed hither from Britany presented to your Holiness as well those which certain Messengers a good while since brought from the most Reverend Arch-bishop there, together with the informations of others against a certain Bishop who (as they say) privately slipped away, as also those which were presented by the Devout Bishop Wilfrid, Bishop of the Holy Church of York, who having been cast out of his See by the forenamed Holy Arch-bishop, is come hither. In all which Writings, though many questions be inserted, yet we do not find that by any Ecclesiasticall Canons he has been convicted of any crimes, and consequently he was not canonically and legally excommunicated: Neither do his accusers here present charge him with any naughty acts meriting a degradation: On the contrary it appears to us that notwithstanding his unjust sufferings he hath born himself modestly, abstaining from all sedition contentions. All that he hath done is, that being driven out of his See, the said venerable Bishop Wilfrid made known his cause to his fellow-bishops, and is come for justice to this See Apostolick.

7. Agathon the most holy and blessed Bishop of the Catholick Church, and of the Apostolick City of Rome said to his Brethren sitting with him, Let Wilfrid the Venerable Bishop of the Holy Church of York, who, I am informed, attends at the doors of our Secretary, be here admitted, and bring with him the Petition which he is said to have compiled. The holy Bishop Wilfrid being entered into the Venerable Secretary, said, I beseech your Holiness, be pleased to command that my Petition may be openly read. The most holy Bishop Agathon said, Let the Petition of Venerable Wilfrid be received and publicly read. And lo! the Secretary received and read it to the holy and Apostolick Council, in tenor following.

8. I Wilfrid an humble and unworthy Bishop have at last by Gods assistance brought my steps to this supreme residence of Apostolick dignity, as to a strong tower of safety, from whence doth proceed the regulation according to Sacred

A. D. 679.

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Canons

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Wee with heart and tongue anathematize those whom they have anathematized, and we receive those whom they have received, glorifying God the Father without beginning, and his Only begotten before all ages, and the Holy Spirit unexpressibly proceeding from the Father and the Son, as the forementioned Holy Apostles, Prophets and Doctors have taught. And hereto we all subscribe, who together with the Arch-bishop Theodore have declared the Catholick Faith.

5. Such was the tenour of the Synodall Letters of this Council at Harfeld: but the names of the Bishops subscribing, for brevities sake, were omitted by S. Bede. Yet in the forementioned saxon Manuscript produced by Sir. H. Spelman and translated into Latin we read that the Apostolick Brief touching the Privileges of the Monastery of Medeshamsted, or Peterborough, was read publicly in the said Synod, and approved there: Witnesses whereof by the Author cited are there mentioned.

Spelman Conc.
l. ii. f. 164.

6. Moreover King Ethelred in the foresaid Synod said, I doe immoveably ratify and confirm whatsoever gifts my Brethren Penda and Wulfere, and my sisters Kyneguburgh and Kinsworth have given and by will conferred on S. Peter and this Abbot. And my will is that in the Anniversary dayes of their deposition they be commemorated for the good of their soules and mine. And this day I my self give to S. Peter and his Church of Medeshamsted the lands here under named with their appurtenances, to wit, Bredme, Hrepingas, Cedeneac, &c. These lands I give to S. Peter with the same liberty as I my self now possess them: forbidding my Successors in any thing to prejudice this my Gift. And if any shall doe contrary hereto, the Anathema of the Pope and all other Bishops fall upon him. Of these things all here present are Witnesses. I Ethelred doe confirm these things with the sign of the Crosse of Christ. *†* 1 Theodore Arch-bishop of Canterbury am Witness of this Writing of Medeshamsted: and I excommunicate all who so ever shall violate any thing of it: and give my benediction to all who observe it. *†* 2 Wilfrid Arch-bishop of York am witness, and confirm the same with an Anathema. *†* 3 Saxulf formerly Abbot and now Bishop doe in mine own name and of all my Successors inflict an Anathema against all infringers of this. *†* 4 Ostrutha Queen to King Ethelred, confirm this. *†* 5 Adrian legat decree the same. *†* 6 Dutta Bishop of Rochester have written this. *†* 7 Waldhere Bishop of London doe ratify this. *†* 8 Cuthbert Abbot doe so confirm it, that whosoever shall violate it, may be bear the malediction of all Bishops and of Christians in the world. Amen.

7. If this Writing be indeed authentick, we are to suppose that all the subscriptions were not made at once, but successively: for certain it is that S. Wilfrid was absent during the session of this Council: and therefore subscribed it after his return. Again at this time same Ecomwald, and not Waldhere, was Bishop of London, to whom Waldhere succeeded

four years after this, and then might probably subscribe. Lastly *Penda* here named Bishop of Rochester had resigned his See severall years before this, and at this time lived under Saxulf Bishop among the Mercians: So that either we must affirm that he conferred the Privilege of his Title, notwithstanding his Resignation: or that it was another Bishop of the same name, and perhaps the same who is said by Bishop Godwin to have been the first Bishop of Hereford.

8. Besides the Bishops of Brittany there was present in the said Synod of Harfeld the forementioned John Arch-chantour of S. Peter, and Abbot of the Monastery of S. Martin, saith S. Bede: and he likewise confirmed the Decrees of Catholick Faith. When he came into Brittany he brought with him the Synodall Acts of a Council not long before then celebrated at Rome by Pope Martin and one hundred and five Bishops, against those who taught that there was only one Will and operation in Christ: A Copy of which Synodall Acts he caused to be transcribed and left in the Monastery of the Venerable Abbot Benedict Bishop, and carried back with him towards Rome a Transcript of the Decrees of the Synod of Harfeld.

9. Among other benefits which the Churches in Britanny received from this Venerable Roman Abbot John, this is reckoned by the same Author, that he taught the Monks of the foresaid Monastery (of Girony) governed by S. Benedict the Roman Order and Rite of singing, leaving them likewise Rules for the same. He also committed to writing the Order of celebrating all Feasts through the year: all which were till S. Bede's compiling his History observed in that Monastery, and transcribed by many other adjacent Convents. And very many Religious men from almost all the Monasteries of the Province, who had any skill in singing flocked to him to better their skill.

10. The same Holy Abbot returning towards Rome, a little while after he had passed the Sea was surprized by an infirmity, of which he died. And his body was by his friends carried to Tours and there honourably buried: This was done out of love and respect to S. Martin: in as much as he had been Abbot of a Monastery dedicated to the same Saint at Rome. And in his way from Rome to Britanny passing by Tours he had been with great kindness entertained in the Church of S. Martin there, and earnestly requested by the Monks to take the same place in his way as he returned. Moreover he had from thence received assistance in his journey and labours. Now though he staid in his journey, notwithstanding the Exemplar of the Catholick Orthodox Faith of the English Church was carried to Rome, and joyfully read by the Pope and all others there.

Bede. l. i. c. ii.

Under the Saxon Hierarchy. XVIII. Book. 44.

VII. CHAP.

1. 2. *St. King Egfrid dispises the Popes Decrees for the restitution of Sains Wilfrid.*

4. 5. *St. S. Wilfrid imprisoned: and miraculously defended by God.*

9. 10. *St. Queen Ermenburga punished by Divine power.*

Saint Wilfrid having been thus absolved at Rome, returned the year following into Britanny, where he found greater tempests attending him then he had left at sea: for the Letters from Rome testifying his innocence were so far from qualifying the fury of King Egfrid against him, that they rather more incited it. The progress of his succeeding sufferings is thus related by William of Malmsbury:

Malmsbury. d.
tom. l. p. 9.
1. 4.

2. S. Wilfrid, saith he, in his return having by Gods protection escaped all dangers by the way, came safe to his own country. Where with much difficulty having obtained access to the presence of King Egfrid, he presented to him Pope Agathons Letters sealed. These Letters the King, attended by the Bishops of his own faction, enemies to S. Wilfrid, commanded to be read: After which he was so far from shewing any Reverence to the See Apostolick, that he delivered him up to a certain Officer of his, a man of well known cruelty, to be cast into an obscure Prison, having first despoiled him of all things, and dispersed his attendants into severall places: For he gave credit lightly to those who affirmed that those Decrees were obtained by bribes at Rome, where they said money could procure any thing.

3. Hence we may collect that King Egfrid did not move any controversy or doubt of the Popes Lawfull authority to determine this controversy, which was sufficiently acknowledged by the Bishops, *Awerjarys*. Theodore, who made no protestation against his *Appeale*, but sent a Religious man to charge S. Wilfrid at Rome. But this pretence King Egfrid gave of his disobedience to the Popes and Roman Synods Sentence, that it was unduly procured, or that the true state of the Controversy had not been aright represented at Rome, or some other like excuse, which is never wanting to those who are resolved not to submit to justice and authority.

Id. ib.

4. The same Author thus further proceeds in his Narration: The Holy Prelate, saith he, with a spirit unmoved and an unaltered countenance suffered this violence, and with holy admonitions exhorted his friends, whose sufferings he compassionated, to expect a happy end of these calamities from the Divine goodness. As for the Officer to whom he had been committed,

though he was to all others of a barbarous and savage countenance, yet to him he shewed himself gentle and mild, neither did he afflict him with any torment or other vexation, but only this: that he shut him up in darkness: for he durst not altogether neglect or resist the Kings orders. But Divine Justice would not permit this holy Prelate, who was the Light of Britanny, to be unworthily oppressed with darkness. For a Light from heaven darted into the obscurity of the prison, supplied the Suns absence, creating a bright day there, from whence the worlds light had been excluded; and the beams of this heavenly light shining through the chinks of the prison, terrified the Keepers, and compelled them to fly and acquaint their Master with the wonder. He was much astonished at the hearing of it, but such was his fear of King Egfrid, that he durst not expresse any further kindness to his prisoner.

5. But a terrible disease suddenly happening to his wife forced him to overcome his fear: for a most grievous impostume after terrible torments at last burst in her body, the wound whereof was so wide and gaping, that the sight thereof horribly affrighted her husband: and presently after, she was tormented by the Devil possessing her, by which she became bloodless, & dumb, and a cold stiffness seized on all her members: as if she had been dying upon which the husband in great haste running to the Holy Bishop, and casting himself at his feet, with earnest prayers obtained pardon from him. In so much as with-out any delay he went, and making his prayers over her, and casting Holy Water into her gaping throat, her disease and torments presently ceased, and perfect health returned.

6. King Egfrid was forthwith acquainted with all these things by a message from his Officer, who with much grief beseeched him that he would not sacrifice him to the Devil by making him any longer guilty of cruelty to the holy and innocent Bishop. But nothing could alter or mollify the Kings rigour: therefore he commanded that he should be taken from the custody of Officers (so was the said Officer called) as being a saint-hearted coward, and delivered to another named Tumber, a Sergeant of a far more fell and savage disposition.

7. But as the Kings cruelty increased, so likewise did Almighty God more miraculously declare his goodness to his servants. For when this new Tylour commanded him to be layd in chains, the chains applied by his servants to the Holy Bishops limbs, were found either so strict that his legs would not enter, or so large that they took no hold: and if at any time they proved fit, they were no sooner put about his limbs, but they presently fell off. At last there were the Taylours obstinate malice was forced to yield to the Divine power, and the Holy Bishop suffered no other incommodity, but only a confinement.

8. As for King Egfrid the report of these things wrought no good effect upon him. Yea when any one mentioned them, he could not abstain from casting reviling scoffs against the Saint. Yet frequent Messengers passed between him and the

Bishop with commands that he should acknowledge the invalidity of the Roman Decrees, and that they were illegally extorted with bribes: Thus if he would yield to, then perhaps by the Kings indulgence he might recover the things taken from him, and a part of his Bishoprick: But if he refused, he might thank himself for his losses, as being the only cause of the present quarrell and variance. But such threatenings as these had small effect on the holy Bishops mind: on the contrary he protested to the King that to save his own life he would not do any thing that might cast an infamy or disparagement on the authority of the See Apostolick.

9. But how does Queen Ermenburga behave her self all this while, the who was the first cause of all this mischief, and continually fomented it? She passed her whole time, days and nights, in banquets, and entertainments: and whithersoever she went she carried with her, either on her neck or in her chariot, as in triumph, (Christumarium) the precious Box of Sacred Oyles (or as we read in Capgrave, a costly Reliquary) which had been violently extorted from the holy Bishop: This she wore, not out of a sense of piety or devotion, but to testify her envy and pride in enjoying the Spoiles of her enemy.

Id. ib.

10. But this her joy did not last long: For as the same Author in pursuance of the story relates, On a certain night in which she lodged with the Holy Abbess Ebba, her husband's Aunt, by Gods permission the Devil entered into her, which put her besides her senses, insomuch as she began to be outrageous and frantic in her talk. The Abbess being awaked with the noise she made, arose and in great haste ran to her, asking her wildly what she ayed. The Queen answered her nothing to the purpose, far by the extremity she was in, her speech was taken from her. But the good Abbess having been informed by others of the true cause, earnestly solicited the King her Nephew that the Holy Bishops Reliquary might be restored, and himself, according to the Popes sentence, re-invested in his rights. This she told him was to be done if he would have his Queen restored to her health. But if through animosity he would not yield so far, at least let restitution be made of the things wrongfully extorted from the Holy Prelat, and permission given him to quit the country. To this the King yielded: and presently the Queen recovered her senses and health: and after the death of her husband, she forsok the world, and undertook a Religious Profession, shewing great sorrow and remorse for the injuries done to the Holy Bishop.

11. Hence we may be informed of the true cause of S. Wilfrids sufferings and banishment. The pretence was piety in committing the care of so large a Province and the revenues of it to severall persons, as being too exorbitant for one: but under this pretence was shewd the envy and avarice of Queen Ermenburga, who earnestly thirsted after Church goods, and by this division expected a good share in those sacred Spoiles. Therefore the partiality of

the Centuriators of Magdeburg is evident, who against the testimony of all Antiquity affirm, that Wilfrid was therefore driven into banishment, because he had persuaded Ethelreda the former wife of King Egfrid to forsake her husband, and under pretence of a vow to retire into a Monastery, as Bale sheweth. Whereas in all the debates of S. Wilfrids cause in his own countrey, at Rome, and in severall Synods both before and after this, not any scruple was moved about S. Ethelreda. But it concerned such Writers as these to invent any fictions for justifying the sacrilegious marriage of Luther. But who can suffer himself to be persuaded that Queen Ermenburga, who is stiled by William of Malmesbury the cause and nourisher of this long debate, should fill all Europe with the noise of this Controversy, in which if proof had been made that S. Ethelreda had done ill in retiring from the world, and S. Wilfrid in advising her thereto, it would have followed that Ermenburga was no lawfull Queen, but an Adulteress.

VIII. C. A. A. P.

1. 2. The Death of S. Hilda: one of S. Wilfrids adversaries.
3. The death of S. Ermenburga, Mother to S. Milburga, &c.
4. 5. Erection of two New Bishopricks, at Worcester and Hereford: A succession of the Bishops in Hereford.

IT is an usefull admonition which William of Malmesbury affords us from this debate between S. Wilfrid and his adversaries: For, says he, we may thence observe the miserable condition in which human nature is involved, when as those persons which by Antiquity are celebrated for eminent Saints, and were such indeed, as Theodore, Brithwald, John, &c. as likewise the famous Abbess Hilda should say themselves with those impious persons, who with an irreconcilable hatred persecuted a Bishop of such eminent Sanctity as was S. Wilfrid.

2. As for the glorious Abbess S. Hilda, of whom we have already treated, in this year of S. Wilfrids banishment she received the reward of so many heavenly works performed by her on earth. And we can not doubt but that this fault of persecuting S. Wilfrid, proceeding from misinformation of others, and not premeditated malice in her own heart, was expiated by her former merits for thirty three years together, and a sharp sickness which continued five years before her death, all which time she ceased not from praising God for her sufferings, and daily instructing the innocent flock committed to her charge. What testimonies are

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Martyr. sec. 7. c. 10.

Martyr. sec. 7. c. 10.

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Martyr. sec. 7. c. 10.

Martyr. sec. 7. c. 10.

and after her death God was pleased to shew of her Sanctity, hath been already declared from S. Beda.

5. The same year likewise dyed S. Ermenburga Mother of the glorious Virgin S. Milburga, S. Mildreda and S. Milgitha, as like wife of the saint-like child Mercin. Concerning whom Harpsfeld thus writes, Ermenburga though she had for her husband Merwald son of Penda King of the Mercians, who was yet alive, yet so inflamed a desire she had to a solitary Religious life, that she never ceased her importunity, till she had procured her husbands consent. Having thus obtained her wish, she returned into Kent to her Brother Egbert, to whom she discovered her pious purpose, desiring his assistance for the execution of it. Whereupon he built for her at Ebbury a town of Kent a Monastery consecrated to the young Princes Martyrs, Saint Ethelbert and S. Ethelbert. There she passed the remainder of her life with seventy other Virgins consecrated to God, in wonderful Sanctity. Her name is recited among the Saints in our Martyrologe on the nineteenth of November.

4. At this time Saint Theodore increased the Number of Bishopricks, erecting the See of Worcester and Hereford: Of the former he consecrated Aselm, and of the other Pura Bishop: concerning whom, as likewise his Successors for many years, a little more being recorded but their Names: because we judge it not expedient to make frequent breaches in this History only to insert Names, we will here briefly give a Catalogue of those which fate at Hereford: for the Bishops of Worcester have left considerable monuments of their Gifts and virtues.

5. To Pura therefore Bishop of Hereford after he had administered that Province eleven years, succeeded Turzell: Whose Successour after twelve years was Torheit: who continued in that Bishoprick fifteen years, and either deserting it voluntarily or by death, the next was Walfred in the year of Grace seven hundred and eighteen: To whom after seventeen years succeeded Cuthbert. Now concerning Walfred the only thing memorable in him was that he began the fabric of a Cross very costly and magnificent, but dyed before he could finish it, which care he left to his Successour, who engraved in it certain Latin verses importing the same, which are recorded by Bishop Godwin in his Catalogue of the Bishops of that Diocese: whereto I refer the curious Reader.



IX. CHAP.

1. 2. Erc. S. wilfrid is forced to leave the west Saxons: And converts the South-Saxons.
3. He teaches the people a remedy against the famine.
4. He erects an Episcopall See and Monastery at Shepey.
5. Of Eappa the Abbot there.

Saint Wilfrid being thus banished his Native Soil, saith William of Malmesbury, took his journey towards the Kingdom of the West-Saxons, where he was kindly entertained by a certain Noble man called Berethwald: But within a few days he was forced to quit that Refuge. For Ethelred King of the Mercians, whose subject that Noble man was, (being likewise his Brothers Son) with threatening commanded him that he should not retain the Bishop so much as one day longer. Thus was done in compliance with Egfrid King of the Northumbrians, whose Sister Osdritha (to comfort them for the loss of their Brother Elwin) was given in marriage to the said King Ethelred, by whom a peace was concluded between the New husband and Brother. S. Wilfrid therefore during this short abode with Berethwald, having built there a small Monastery, was forced to leave the monks and to fly for refuge to the pagan South-Saxons, since he could find no security among Christians.

2. The King of these South-Saxons was named Edilwalch, who having been informed of the causes of this holy Bishops banishment, with great readiness and affection offered him his assistance, resolutely and firmly engaging himself that no entreaties of his enemies should induce him to betray him, nor any offers of money to expell him the country. S. Wilfrid therefore being thus confident of his protection, began to preach the Christian Faith first to the King and Queen, and afterward to the inhabitants of that Province. Neither were his persuasions unsuccessful, for in a very short time the King was baptized by him, by whose example almost all his subjects were animated to embrace the Christian Faith. Thus writes William of Malmesbury.

3. But as touching the baptizing of King Edilwalch, we have already related from S. Beda, that he was baptized twenty years before this by the persuasion of Wulfere late King of the Mercians: although indeed very few of his Subjects could then be induced to imitate him: who yet now by the preaching of S. Wilfrid were persuaded to cast off their Pagan Idolatry. The manner of this Conversion is thus declared by S. Beda:

4. The Holy Bishop Wilfrid, saith he, having

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been driven from his See by Egfrid King of the Northumbers, was forced to wander through many Provinces: he went to Rome and after returned into Brittain. And although he could not be admitted to his Diocese, yet none could hinder him from his Ministry of preaching the Faith. For having been forced for refuge to turn aside into the Province of the South-Saxons, lying between the Kingdoms of Kent and the West-Saxons, and containing land for about seven thousand families, which Province at that time was wholly addicted to heathenish Superstitions, he preached there the Christian Faith, and having converted many, he administered to them the Sacrament of Baptism.

5. At the King of that Nation Edilwalch, he had some years before been baptized in the presence and by the suggestion of Wulfher King of the Mercians, by whom at his coming out of the East he was received as his Son, and in sign of such adoption he bestowed on him two Provinces, to wit, the Isle of Wight, and the little Province of the Meantwari.

6. But the whole Province of the South-Saxons remained ignorant of God and his holy Faith. Now there was there a certain Scottish Monk, his Name was Dicol, who had built a very small Monastery in a place called Banham, compassed with the Sea and woods, where lived five or six Monks who served our Lord, living in a humble and poor manner. But not any of the inhabitants of that country gave any ear to their preaching, and much less emulated their profession.

7. But when the Holy Bishop Wilfrid preached the Gospel among them, he not only delivered them from eternall damnation, but likewise from a present temporall calamity ready to destroy them. For the space of three years before his coming into that Province no rain at all had fallen: by means of which a most grievous famine came among the people, destroying great numbers of them. For the report is, that many times forty or fifty men together half consumed with hunger would go to some precipice hanging over the Sea, and holding their hands together cast themselves down into the water, or upon the rocks. But on the very day in which that Nation received Baptism there fell a seasonable and plentiful rain, by which the earth flourished again, and the fields with a pleasant verdure brought forth fruits of all kinds in great plenty. Thus abandoning their Idolatry, the hearts and flesh of all the inhabitants exalted in the living God, perceiving that he was indeed the only true God, who in mercy had enriched them with goods of all kinds, both for their souls and bodies.

Idem ibid.

8. The same Anchor in another place relates how Saint Wilfrid taught the people another remedy against the famine. For, says he, the Sea and rivers in that country abounded with fish: but the inhabitants had no skill at all in fishing, except only for Eels. But by his command a great number of such Nets as

were used for Eels being gathered together, they cast them into the Sea, and by Gods providence took of severall sorts of fishes to the number of three hundred. Which being divided into three parts, one hundred was given to the poor, another to those which laboured, and the third he reserved for the use of him and his attendants. By such benefits as these he got a cordiall affection of them all, by which means they were the more easily induced to expect heavenly blessings promised them in his Sermons, since by his assistance they had already obtained temporal.

9. Great numbers therefore having been converted, the next care was to appoint a Mansion for Saint Wilfrid and his companions. This care was not wanting, for as the same Anchor says, At that time King Edilwalch gave to the most Reverend Bishop a possession of eighty seven families for the entertainment of himself and those who would not forsake him in his banishment. The place was called Sealesea, or the Island of Seales. It was encompassed by the Sea on all sides except toward the West, where the entrance into it is in breadth about a bow-shot. As soon as the Holy Bishop had the possession of this place, he founded there a Monastery, placing therein for the most part such as he had brought with him, whom he instructed in a Regular conversation: and this Monastery is to this day governed by such as have succeeded him. For he remained in those parts the space of five years, that is, to the death of King Egfrid, and worthily exercised his Episcopall Office both by word and deed. And whereas the King, together with the said land, had bestowed on him all the goods and persons upon it, he instructed them all in the Christian Faith and purified them with the Sacrament of Baptism: among whom were men and mayd-servants two hundred and fifty, all which were not only by baptism rescued from the slavery of the Devil, but had likewise bestowed on them a freedom from human servitude.

10. Severall Bishops anciently have had their Episcopall See in this Half-Island, and were called Bishops of Selsey, but none succeeded S. Wilfrid there, till the year of Grace leaven hundred and eleven. Afterward about the year one thousand and seventy the Episcopall See, was translated thence to Cissancaster, now called Chichester, where it remains to this day. As for the ancient small City in which those Bishops resided, there remains only the carkeys of it, while in high tides it is quite covered with the Sea, but at low water is open and conspicuous, saith Camden.

11. Over the Monks in this new founded Monastery S. Wilfrid appointed. About a devout Priest named Eppa, of whom we have already treated. And a little after happened a terrible plague which swept away great numbers both of religious persons there, and in the country about. By occasion of which the Monks appointed a Solemn Fast three days together, with prayers and Sacrifices for the asswaging of it. And on the second day

Idem.

Camden in
Selsey.

Bed. l. 4. c. 14.

of

1. 2. Three Bishopricks among the Northumbrians.
3. 4. St. Trumwin ordained Bishop of the Picts, and afterward expelled.

WE will leave S. Wilfrid among the South-Saxons awhile, busy in his Apostolick employment among his new Converts: and return to take a view what passed in the mean time in the Northern parts of Brittain. We have already declared how S. Theodore Arch-bishop of Canterbury partly in compliance with King Egfrids passion against S. Wilfrid, and partly in conformity to a Canon of the Council of Hereford, divided the single Diocese of the Northumbrians into two, that of York, and another of the more Northern Provinces, the Episcopall See whereof was placed indifferently at Lindesfarn and Hagulfad. This was done in the year of Grace six hundred seventy eight. And two years after, he again added a third Bishoprick in the same Province. For whereas Eata had been consecrated Bishop both of Lindesfarn and Hagulfad, he then divided that Diocese, leaving that of Lindesfarn to Eata, and ordaining Tumber, or Cumber, over that of Hagulfad, now called Hexham.

2. He instituted likewise at the same time a new Bishoprick among the Pictians, or inhabitants of Worcester-shire consecrating Boselus their first Bishop: For he who had been formerly designed thereto, named Tatfrith, a man of great courage and learning, and

Godwin in
Episc. Wigorn.

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of an excellent judgment (saith S. Beda quote by B. Godwin) had immaturity been snatched away by death before he could be consecrated.

3. At this time the Nation of the Picts, though they had embraced the Christian Faith many years before, yet by reason of the great vicissitudes happening among them, wanted a Bishop. In the year six hundred forty two they were subdued by King Osvald and made tributary. After the death of the next King, Oswa, and in the first year of the reign of Egfrid, the same Picti (saith William of Malmibury) condemning the infamy of this young King, withdrew themselves from his obedience, and boldly invaded his Kingdom under the conduct of a Noble man named Berny: The young King courageously meet them, and with an army much inferior in number, destroyed an innumerable multitude of Picts, inasmuch as the fields were covered, and rivers choked up with their carcases. This happened in the year of our Lords Incarnation six hundred seventy one.

4. Now King Egfrid who notwithstanding his unjust rage against S. Wilfrid, was yet zealous enough to protect and enlarge the Church, admonished Theodore Arch-bishop of Canterbury, to whom the generall care of the Ecclesiastical State of Brittain was committed, that the said Nation, though professed Christians, was destitute of a common Pastour to administer to them spiritual nourishment. Hereupon S. Theodore ordained Trumwin Bishop, whom in the year of Grace six hundred eighty one he sent into the Province of the Picts, at that time subject to the Empire of the English, saith S. Beda.

5. It does not appear in any ancient Records, whether any peculiar place was assigned him for his Episcopall See: Most likely it is that he had no fixed habitation, for in a synod a little while after his consecration at which he was present, he subscribed in this form, I Trumwine Bishop of the Picts have subscribed hereto.

6. This good Bishop, though he continued alive till the year of Grace leaven hundred, yet administered that Bishoprick but a short while. For four years after this the Nation of the Picts rebelled against King Egfrid, and coming to a battell obtained a great victory against him and slew him. After which Victory, they entirely freed themselves from the dominion of the English, whom they drove out of their country, killing all those which fell into their hands. Now among those which by flight escaped their fury, saith S. Beda, one was the most reverend man of God Trumwine, who lately had received the Office and dignity of Bishop among them: He together with all the Religious persons and others living in the Monastery of Abercrombie, newly founded by him, departed out of that country. His escape was feared near the limits of both the Nations of the English and Picts, as soon as he was come into a place of security, he sent away the Monks attending him, commanding them to severall Abbeys his friends. As for himself, he chose for his mansion the famous Monastery of

Malmibury, de
Tona. l. 3. f.
261.

Bed. l. 4. c. 15.

Bed. l. 4. c. 16.

streamshalek, where there was a Congregation both of men and women consecrated to God. There, attended with a few of his Brethren, he spent many years in a strict Monastick Conversation, to the benefit not only of himself, but many others. At that time the Royal Virgin Eilfeda was Abbess of the said Monastery, together with her Mother Eanfleda. And by the coming of the Holy Bishop thither the said devout Abbess received much comfort and assistance in the regulating her Religious Subjects.

7. This Holy Abbess Eilfeda, or Edelsteda, was the daughter of Oswi formerly King of the Northumbers, and consecrated by him to God in the year of Grace six hundred fifty five, when she was but a year old, so fulfilling a vow which he made to God when he was to fight a battell against Penda the cruell King of the Mercians. She had all her life been educated in piety by the Holy Abbess Eilfeda: and after her death succeeded in the government of the Monastery of Streamshalek. Among her Subjects and Disciples none deserved better to have her memory recorded then her Mother Eanfleda, who after the death of her husband Oswi retired into the same Monastery, willingly submitting her self to be instructed in Monastick Obedience, and governed by her own daughter. Concerning whom occasion will be given to speak further.

XI. CHAP.

1. 2. 3. Two Monasteries of S. Peter and S. Paul built by King Egbert among the Northumbers.

4. 5. 6. The Gifts of S. Beneditt Bishop: of S. Ceolfrid, and S. Eastwin, Abbots there.

1. IN the year of Grace six hundred eighty two Pope Agathon dyed: after which the See remained vacant the space of nineteen months, for what cause it is uncertain. His name is read recorded among the saints for his zealous and prudent administration of Gods Church and many acts of Vertue and piety.

2. The same year, Gaith Florentius, Egfrid King of the Northumbers for the redemption of his soule gave again to the Holy Abbot Beneditt, formerly Bishop, a possession of forty families. Upon which land the said Abbot built another Monastery in a place called Gyrnum, which he dedicated to S. Paul the Apostle (as the other had been to Saint Peter): and sent thither two and twenty Monks, appointing over them Abbot Ceolfrid, who was in all things his ready and courageous assistant.

3. It was convenient and seasonable in this place to treat somewhat largely of the foundation of the two Monasteries of S. Peter and S. Paul by the liberality of King Egfrid and care of S. Beneditt Bishop: Likewise of

the Abbots governing them and other occurrences, related by Saint Eilfeda, who was a Monk in one of them in the first age of their foundation, and besides several particulars regarding them, sprinkled in his general Ecclesiastick History, has compiled a Treatise expressly on this Subject, which has been lately rescued from the dust and darknes and published by the learned Antiquary, Sir James Ware.

4. In which Treatise we read how [S. Beneditt] Bishop born of a Noble family, and a household servant of Oswi King of the Northumbers, from whom he received a possiblity of land competent to his degree, notwithstanding at the age of five and twenty years despised worldly preferments, and aspiring only to celestial honours forsook his country and kinsred for Christ, and travelled to Rome out of a devotion to visit & religiously venerate the Monuments of the blessed Apostles S. Peter and S. Paul. At the same time Egfrid son of the said King Oswi moved with the same devotion, accompanied him in that voyage, but was recalled by his Father. Yet this hindered not S. Beneditt from proceeding in his journey, which he dispatched with great diligence, and arrived at Rome in the dayes of Pope Vitalian.

5. The short time of his abode there, which was not many months, he employed in perfecting himself in the knowledge of Divine things, of which he had tasted some sweetnes before. After that he departed to the famous Island Lerin, where he adjoynd himself to a Congregation of Monks, received the Ecclesiastick Tonfure, and with great diligence observed Monastick Discipline, to which he obliged himself by Vow. After he had spent two years in the Exercises of Mortification and Devotion, the zealous affection which he bore to Saint Peter incited him to return to Rome, sanctified with his Body: Which voyage he performed by Sea in a Merchants Ship.

6. This his return to Rome hapned at the time when Egbert King of Kent, as hath been declared, desirous to have an Arch-bishop of Canterbury acquainted with the Saxon tongue, who might without an Interpreter imbue his Subjects with Divine Mysteries, sent thither a devout and learned Saxon Priest elected to that dignity, named Wighard, to be by Pope Vitalian ordained Bishop. But this good man, with all his attendants, presently after their arrivall at Rome dyed of the Pestilence. After which the said Pope to the end King Egberts Message and request should not be wholly ineffectuall, among his Priests made choice of S. Theodore whom he consecrated Arch-bishop of Canterbury, assigning him a college and Counsellours, the holy and prudent Abbot Adrian. And knowing S. Beneditt Bishop to be an industrious, noble and religious person, he enioyned him for a higher and more common good to interrupt his pilgrimage undertaken for Christ, and to attend the said

Arch-bishop

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Arch-bishop in his journey to Britanny, in the quality of a guide and interpreter.

7. Being thus arrived in Britanny, S. Theodore committed to him the government of the Monastery dedicated to S. Peter at Canterbury: Which charge as soon as Adrian arrived, he resigned to him: And after about two years abode there resumed a third journey to Rome, which he prosperously performed, and shortly after returned furnished with a plentiful Library of sacred Books of all kinds, some of which he bought with his money, and some were given him by the liberality of freinds, both at Rome and Vienna in France.

8. As soon as he was landed in Britanny his intention was to repair to Cynwalch (or Kenwalch) King of the West-Saxons, with whom he had formerly contracted freindship, and received many kindneses. But being informed that he at the same time was taken away by an untimely death, he went into his own native country, and presented himself to Egfrid King of the Northumbers: To whom he related particularly all the occurrences of his Voyages, how many sacred volumes, and what plenty of holy Relicks of the blessed Apostles and Martyrs of Christ he had brought into Britanny out of foreign countries. He did not conceale likewise from him the ardent desire he had to a Religious Profession, and what knowledge he had got at Rome and elsewhere of Ecclesiastick and Monastick Discipline.

9. By such discourses he found so much favour and kindnes with the King, that he presently bestowed upon him of his own possessions as much land as might maintain seaventy families: commanding him to build thereon a Monastery to be dedicated to the honour of S. Peter the Supreme Pastour of the Church. This was done, and the Monastery seated at the mouth of the River Wye (Vedra) on the northside of the River, in the six hundred seaventy fourth year of our Lords Incarnation, the second Indiction, and fourth year of the reign of King Egfrid.

10. Scarce a year was passed after the Monastery was built, but S. Beneditt went over Sea into France, from whence he brought with him Masons, to erect a Church of Stone according to the Roman fashion, which he always most affected. And so great was his diligence, out of the love he bore to Saint Peter, to whose honour it was built, that within the compasse of a year after the foundations were layd, it was entirely perfected, in so much as Soleme Masses were sung there. Moreover when the building was almost finished, he sent Messengers into France, who brought back with them glaziers to make windows for the Church and upper galleries. This was an art formerly unknown in Britanny, and was taught the Britains at this time, being very commodious for lamps and other vessels usefull in the Church. In

a word whatsoever was convenient for the service of the Altar and adorning of the Church, both vessels and Vestments, which could not be found in Britanny, he took order should be brought out of foreign countries.

11. And because he could not be furnished with all things out of France, he undertook a fourth journey to Rome, from whence he came loaded with abundance of spirituall wares, as Books, Relicks, Images, &c. Besides that he obtained of Pope Agathon to send with him the fore-mentioned John Abbot of S. Martins and Arch-Cantour of S. Peters Church in Rome, to be a Master of Church-Musick and singing in his Monastery according to the Roman manner: Which Office the said John diligently performed, not only in that, but many other Churches in Britanny. Lastly the devout Abbot Beneditt brought with him from Rome another, which was no mean present, to wit, a Brief of Pope Agathon by which the said Monastery was made free and exempted from all outward usurpations and oppressions: Which Priviledge was demanded by the advice and desire of King Egfrid.

12. The said King being well satisfied and delighted with the zeale and industry of S. Beneditt, and perceiving that his former Gifts had been well and profitably employed, he added a second Gift of a possession of forty families, on which by command of the said King Egfrid he built another Monastery on the opposite side of the same River, which he consecrated to the honour of S. Paul the Apostle, sending thither seaventeen Monks under the government of Ceolfrid a Priest their Abbot. Now a speciall care S. Beneditt had in the constitution of these two Monasteries of S. Peter and Saint Paul, the former seated at Wremonth, and the other at Gyrny (now called Tarrow) that they were linked together in peace and unity, as if they were but one body, being governed by the same Rule and Institur.

13. As for this Ceolfrid, he had been a companion and assistant in all things to S. Beneditt from the first foundation of the former Monastery: He had also attended him in his last journey to Rome, which he willingly undertook both out of devotion, and also a desire to encrease his knowledge in sacred and Ecclesiastick matters. Upon occasion of which journey Saint Beneditt made choice of a certain Priest and Monk of the Monastery of S. Peter, called Eastwin, whom he constituted Abbot of the said Monastery, to the end he might assist him in the labour of its government, which by reason of his frequent journeys and abience, he could not sustain alone. Neither ought it to seem absurd that two Abbots at the same time should joyntly govern one Monastery: For Ecclesiastick History informs us that Saint Peter constituted two Bishops at

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Rome, under himself, the necessity of affairs so requiring at that time: And the great Patriarch *S. Benedict* himself, as the blessed Pope *S. Gregory* writes of him, appointed over his Disciples twelve Abbots subordinate to himself, without any prejudice to *Charity*, yea to the augmentation of it.]

XII. CHA.

XII. CHAP.

1.2. The Gifts of the holy Abbot *Easterwin*: his death.

Because we will not interrupt this Narration touching the foundation of those two Monasteries of *S. Peter* and *Saint Paul*, with the discipline and government of them for several years under the direction of *S. Benedict* and other Abbots subordinate to him, we will proceed in setting down a summary of the *Treatise* of *S. Bede* touching that argument, in which is contained an abstract of the lives and actions of the said Abbots, beginning with him who dyed first, which was the Venerable Abbot *Easterwin*.

Bed. ib.

1. He was born of a Noble extraction, but was far from making that an argument of pride and contempt of others, as some doe: but as became a true servant of God, he used it as a motive to aspire to true Nobility of soule, consisting in Piety and humility. He was cousin germain to his Abbot *S. Benedict*, but in both of their minds there was such a contempt of worldly respects or privileges, that neither did *Easterwin* at his first admission into the Monastery expect any preeminence in consideration of his birth, nor any privilege or favour for his propinquity to the Abbot, who likewise for his part did not at all consider these relations: but he lived in the Monastery in an equal state with the meanest.

3. Add hereto, that whereas he had been an Officer in the Court of King *Egfrid*, as soon as he had quitted secular employments, and undertaken a spirituall warfare onely, he continued always like the rest of his poor brethren, humble and obedient, and not only willingly but joyfully, would he winnow or thrash corn, milk the ewes or heifers, and labour in the bake-house, garden or kitchen, and any other painfull or mean services of the Monastery.

4. Yea after he had unwillingly undertaken the degree and Office of Abbot, he remained in the same mind he was before towards all, according to the wise mans admonition, saying, *They have made thee a Ruler, be not lifted up, but be amongst them as one of them, mild, affable and kind to all*. Whensoever upon occasion he was obliged to exer-

cise Regular Discipline or correction towards any of his brethren, after a fault committed, he so behaved himself, as rather to prevent any future recidivation, then to expresse anger for what was past, neither did he shew a countenance clouded with any passion. Whensoever the necessity of business called him abroad, which often hapned, if he found any of his brethren at labour, he would presently joyn himself with them, either holding the plough, or turning the van to winnow, or hammering iron and the like: For in his youth he was robustious and fit for any labour. He had a sweet and winning speech, a cheerful heart, a liberrall hand, and well conditioned aspect. Whilst he was Abbot he contented himself with the same dyet he used before, and as the rest of his Community used, he lay in the same Common Dormitory, inasmuch as when the disease of which he dyed seized on him, so that, as he perceived by certain signs, it would prove mortal, he continued two dayes resting in the Dormitory: For the five remaining dayes before his death he made himself to be removed to a more retired lodging in the Monastery. And one of those dayes coming abroad into the aire, he sent for all his Brethren, and with great compassion and kindness gave to each of them the kisse of peace, they all the while weeping & bewailing the departure of so good and great a Father and Pastor.

5. He dyed the night before the Nones of March, whilst the Monks were exercised in singing *Martins*. He was four and twenty years old when he first entered the Monastery, in which he lived twelve years: seven of which were spent in his Priestly duty, and four in governing the Convent: after which leaving his earthly corruptible body, he went to receive his reward in the heavenly kingdom. Having premised this short account of the life of the Venerable Abbot *Easterwin*, we will return to the order of our Narration.

XIII. CHAP.

XIII. CH.

1.2. &c. The Gifts, sickness and death of the Holy Abbot *S. Sigfrid*, and Saint *Benedict* Bishop.

S. Benedict having constituted the said *Easterwin* Abbot of the Monastery of *S. Peter*, and *Egfrid* of that of *Saint Paul*, he not long after undertook his fourth voyage to Rome, and as formerly, he returned enriched with innumerable gifts proper for the Church, as Sacred Books, and abundance of holy images: In which was described the whole life of our Saviour in so many severall

pieces

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pieces as they sufficed to encompass the whole Church of our Lady, built in the greater Monastery. And our Church of *S. Paul* likewise was adorned with pictures containing such histories in the Old and New Testament as had a conformity each to the other. For example, there were placed opposite to one another the Image of *Isaac* carrying wood with which he was to be burnt in sacrifice; and over against it our Lord in like manner carrying his Cross: Again the serpent exalted by *Moses* in the wilderness there answered the Image of our Lord exalted on his Cross. Besides these he brought with him two Mantles all of pure silk of inestimable work, for which he had in exchange from King *Alfred* and his Counsellors (for before his return King *Egfrid* was slain) a possession of three families, lying Southward to the Mouth of the River *Ware*.

2. But to qualify the joy of the good success of his voyage, he found his Monastery in a sad condition, by reason of the death of the venerable Abbot *Easterwin* and a great number of the Monks under his charge which had been taken out of the world by a pestilence raging through all that country. Yet this grief was attended with some consolation, for as much as in the place of *Easterwin*, by an Election made by the Religious Monks there, with whom also was joyned the Reverend Abbot *Cestfrid*, there was substituted a Successour in the charge of Abbot, *Sigfrid* a Deacon, a man of equal gravity and meekness with his Predecessour. He was sufficiently learned in the Scriptures, adorned with all virtues, and of wonderfull abstinence: But as his mind was enriched with all Graces, his body was much depressed with sickness, for he was tormented with an incurable disease of the lungs.

3. And not long after, the Venerable Abbot *Benedict* also began to be afflicted with a tedious sickness. For God in his mercifull Providence, to the end he might prove the solidity of their piety by patience, cast them both upon their beds, that after their infirmities had been cured by death, he might eternally refresh them in the quiet repose of Light and peace. For, as we said, *Sigfrid* after he had been vexed with a tedious and sickish pain in his lungs and entrails, was brought to his end. And *Benedict* for three years space languishing with a palsy, was reduced to that extremity, that all the lower members of his body were deprived of motion and life, and the upper parts, without which life could not consist, were reserved free for the exercise of his patience. Now during the time of their sickness, both these Holy Abbots ceased not to give thanks to their Creator, continually attending to the Praises of God, and charitable admonitions to their Brethren.

4. Particularly *S. Benedict* did frequently and earnestly exhort his Monks to a con-

stant Stability in the Observance of the Rule which he had given them. For, said he, *You must not think that the Constitutions which you have received from mee, were inventions of mine own brain. But having in my frequent voyages passed through no fewer then seven hundred well ordered Monasteries, I informed myself in all their Laws and Orders, and selecting the best among them, these I have recommended to you*. Moreover he enjoyned them to have a speciall care that the most noble and well furnished Library which he had brought from Rome, and which was so necessary for the instruction of the Church, should not through negligence be spoyle or dissipated.

5. But one speciall Injunction he often and earnestly renewed to them, which was, That in the Election of an Abbot no regard at all should be had by any of them to kindred, but only to integrity of life and ability of teaching. For (said he) *I proffesse unto you that I would much rather chuse that this place in which I have founded this Monastery, if such were the will of God, should be reduced to a barren wilderness, then that mine own Brother, who, we know, does not walk in the wayes of Piety, should succeed mee in the charge of Abbot*. And therefore, my Brethren, be ye in a speciall manner wary not to seek in my place a Father either among strangers, or for propinquity of blood to any of you: But according as is contained in the Rule of the Great Patriarch and Abbot *S. Benedict*, as likewise in the particular Decree of this Monastery, when you meet together in the common Assembly of your Congregation for the Election of an Abbot, let him be proposed to the Bishop to receive his Benediction, whom you shall unanimously chuse as most apt for that charge, both with regard to his vertue and learning.

6. The same Venerable Abbot *Benedict* likewise to qualify the tediousness of long nights, which by reason of his infirmity he was forced to passe without sleep, was accustomed to send for one of the Monks to read to him some portion of Scripture suitable to his present state, as the Story of the patience of Job, or such like, by meditating on which his mind might be more vigorously affected to the love and desire of heavenly things. And because he was utterly unable to rise out of his bed to the Quire, and withall found great difficulty to raise his voyce and frame his tongue to the usuall course of Psalmody, he out of a prudent devotion would every Ecclesiasticall hour send for some of his Monks, and whilst they divided as it were into two quires, chanted the Psalms proper for the Hour, by day or night, he, as well as he could, would joyn his voyce with theirs: and so by their assistance he would perform the divine Office, which alone he could not doe.

7. These two Venerable Abbots being thus oppressed with sickness, one day had a desire to meet together, that they might see one

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the other, and consult together touching the common good of the *Monasteries*, which they were become unable any longer in their own persons to govern. But to extreme was their weakness, that *Abbot Sigfrid* was carried in a *Coffin* to the *Chamber* where *S. Benedikt* lay on his bed: and both of them being placed close to one another with their heads on the same pillow, yet their weakness was such that without the help of others attending on them, they were unable to ioyne their lips together to give and take their last kille of charity: which was a sad spectacle to the assistants, who helped them to perform this last office.

8. At that time *Holy Abbot Benedikt* by the advice of *S. Frid* and consent of all the *Monks* of both *Monasteries* sent for *Ceslfrid*, a man of nearer propinquity to his virtues, then blood, whom he had formerly constituted *Abbot* of the *Monastery* of *S. Paul*, and proposed him to be *Abbot* of both the *Monasteries*: whereto all the *Religious* men present willingly consented, as judging it most profitable to the common good and the preservation of peace and concord that one *Spiritual Father* should have the care and direction of those two neighbouring *Monasteries*.

9. After these things were thus ordered, within two months the Venerable and devout *Abbot Sigfrid*, having passed through the fire and water of many tribulations, was conveyed to the refreshment of eternall peace. And four months after his death *S. Benedikt* also, the great conquerour of all virtues, was brought to his last end. That whole night the *Religious Monks* spent in watching and modulating *Divine Psalms*, so comforting themselves in the loss of so beloved and revered a *Father*. Several of them continued in the chamber where the devout *Abbot* lay expecting his deliverance from mortality. All that night they employed in reading some parts of the *Gospel* for his comfort, and in prayers: and, his last hower approaching, they gave him for his *Vaticum* the *Sacrament* of the *Body* and *Blood* of our *Lord*. And thus that holy soule, after it had been purified in the furnace of many tribulations, took her flight freely to eternall glory, precisely in the point of time when the *Monks* reciting the whole *Psalter*, were come to this *Psalm*, *Domine, qui similes tibi, &c.* the scope of which *Psalm* imports that notwithstanding the malice and violence of our spiritual enemies continually watchfull to destroy us, yet by *Gods* help every faithful soule shall triumph over them, and mock at their eternall confusion. So that it may seem that by *Divine Providence* this *Psalm* was recited the same moment when that happy soule left her mortall body, to shew that no *Enemy* should have power to hinder her passage to eternall felicity.

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10. His death hapned in the sixteenth year after he had founded the *Monastery* of *Saint Peter*, which he governed eight years alone, and the eight years following with the assistance of *Esferren*, *Sigfrid* and *Ceslfrid*, the first of whom continued *Abbot* four years, the second three, and the third one. He dyed on the day before the *Ide* of *January*, and was buried in the Church of the blessed *Apostle S. Peter*, to the end that after his death his *Body* might not be far divided from the *Altar* and *Relicks* of him, to whom whilst he lived in the flesh he bore a devout affection, and who was to open unto him the gates of the celestiall kingdom.

11. Thus far have we continued the History of the two ancient and famous *Monasteries* of *S. Peter* and *S. Paul* at *Wormouth* and *Gurwy*, together with the *Gift* and death of the first *Abbot*, *S. Benedikt*, *Esferren* and *Sigfrid*: which though they hapned beyond the present time of this History, yet I thought fitt not to interrupt *S. Beda's* Narration, or divide each occurrence assigning it to its proper year, to the prejudice of the *Reader's* memory. As for the *Gifts* of the remaining *Abbot Ceslfrid*, to whose care our famous and learned *Historian S. Beda* was committed, we will treat of them hereafter in due place.

XIV. CHAP.

1. 2. &c. The Gifts of Sains Ebba, Abbess of Coldingham.

1. IN the year of *Grace* six hundred eighty three *S. Ebba* Abbess of the *Monastery* of *Coldingham*, a *Virgin* of eminent Sanctity, received the eternall Reward of her Piety. She was daughter of *Ethelfrid* King of the *Northumbrians*, and consecrated to *God* in perpetuall Virginity by *Finan* formerly *Bishop* of *Lindesfarn*. This was done, saith the *Author* of her life, in an age when persons of high birth esteemed their Nobility to consist principally in the humble service of our *Lord*, and that those were most highly exalted, who with greatest submission underwent the *Cross* of *Christ*. At that time innumerable Congregations both of men and women were sprinkled through the whole *Islands*, severally embracing the spiritual warfare of our *Lord*. Yea somewhere in the same place persons of both Sexes, men and *Virgins*, under the government of one spiritual Father, or one spiritual Mother, armed with the sword of the spirit, did exercise the combats of Chastity, against the Powers of darkness, enemies thereof. The Institute and practice of these was imitated by *S. Ebba*, who for the love she bore to the Son of *God*, even in the flower of her youth concerned whatsoever was great or desirable in the world.

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A. D. 683.

Reader in
Doubt

Aggravate
in
S. Ebba.

Sup. let. 6.

Aggravate
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sp. Angl.

Under the Saxon Heptarchy. XVIII. Book. 455

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A. D. 683.

A. D. 683.

XV. CHAP.

1. 2. &c. The burning of the Monastery of Coldingham: and the cause of it foretold by an Angell.

1. IT will not be impertinent in this place to adioyn to the *Gifts* of the *Holy Abbess Ebba* the relation of a wonderfull calamity which through *Gods* just judgment befell her *Monastery* a few years after her death, and a warning whereof she herself had in her life-time. The cause of which calamity was the relaxation of Discipline in the said *Monastery*, proceeding from the vicious disposition of human Nature, not retrained by the vigilance and severity of *Superiours*. The whole matter is at large set down by *S. Beda* in the tenour following:

2. In those dayes, saith he, the *Monastery* of *Virgins* in the *City* of *Cold*, (or *Coldingham*) through a faulty negligence was consumed with flames. Which misfortune notwithstanding was indeed to be ascribed to the malice and wickednes of those which inhabited there, especially *Superiours*, as all that knew it did observe. The *divine Piety* was not wanting to admonish before-hand those upon whom this judgment was to come, to the end that correcting their faults, they might, like the *Nimivites*, by fasting, tears & prayers avert from them the wrath of *God*. For there lived in the same *Monastery* a man of the *Scottish Nation* whose name was *Adamannus*, who lead a very devout life in continence and prayers, inasmuch as he never used to take any sustenance but on *Sundays* and *Thursdays*, and oftentimes spent whole nights in *Prayer*.

3. This so rigorous a mortification was first practised by him out of necessity, for the correction of his former wickednes and licentiousnes: but in proccesse of time necessity was turned into custom. For in his youth he had committed some very great crime: for which, afterwards soberly considering, he had a most horrible remorse, and fearfull expectation of divine judgment. Therefore going to a *Priest* who, he hoped, might shew him the way of salvation, he simply confessed his guilt, beseeching him to advise him how he might escape the *Divine Vengeance*. The *Priest* having heard his Confession said thus to him: A great wound requires a great cure. Therefore according to thy utmost ability persist constantly in fasting, reciting of *Psalms* and *Prayer*, that thou prevent the face of our *Lord* in Confession, thou mayst find mercy from him. The young man, overwhelmed with sorrow and infinitely desirous to be freed from the bonds of his sins, thus replied, I am young in years, and vigorous of body, so that whatsoever you shall impose upon

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me so I may in the end be saved, I will cheer-
fully suffer and perform, though you should com-
mand me to spend every night wholly in prayers,
standing all the while, and pass the whole week
entirely in fasting. The Priest told him, it is too
much to endure a whole week without sustenance:
it will be sufficient therefore if you continue your
Fast for two or three days together. Doe thou there-
fore for some time, till I see you next, and then I
will tell you more particularly what you are to
doe, and how long your penance is to last. Having
said this, and prescribed him the measure of
his Penance, the Priest went away: And
awhile after upon some pressing occasion
passed over into Ireland his Native coun-
trei. Neither did he ever after return accord-
ing to his promise.

4. However the Penitent mindfull of his
injunction and promise, gave himself wholly
to teares of Penance, to devout watchings
and continence, inasmuch as he took his
recreation only two dayes in the week, as
hath been said, and tasted all the rest. And
afterwards when he heard that the Priest was
gone into Ireland, and that there he was
dead, notwithstanding according to his in-
junction he persevered in the observance of
the same measure of fasting. So that what at
first he undertook out of compunction and
tear of Gods judgment, afterward he con-
tinued the same out of Love to God and hope
of eternal rewards.

5. After he had with great diligence and
care for a long time observed this rigorous
course of mortification, it hapned on a certain
day that he in the company of one of his Bre-
thren went out of the Monastery, to a place at
a good distance, and returned at night. Being
come near to the Monastery, and observing
the lofty buildings of it, the good man fell
prettily a weeping, shewing withall great
sorrow in his countenance. Which his com-
panion observing, asked him the cause. He
answered, All these goodly buildings both pub-
lick and private, which thou seest shall within a
very short time by fire be consumed to ashes. Af-
soon then as they entred into the Monastery,
he to whom this was told, went presently to
the Mother of the Congregation, whose name
was Ebba, and to her discovered the holy
mans speeches.

6. She being extremely troubled with so
ominous a preface, as there was reason, sent
for the good man, and diligently enquired
of him the matter, and how he came to the
knowledge of it. He answered thus, While
since as I was employed one night in watching
and reciting Psalms, I saw standing by mee a per-
son whose face I had never before seen, the sight of
whom put me into a great feare. But he bad
me I should not feare: and in a familiar manner
said to mee, Thou dost well in passing the night
in watching and prayers, and that thou dost not
indulge to sleep. I replied, Alas Sir, I have great
need to persist in devout watching, and incessant-
ly to pray our Lord to pardon my sins. He replied:

Thou sayst well, both thou and many others have
need to redeem their sins by good works, and when
they cease from bodily labours, then to labour
more diligently for spiritual goods: but few there
are who doe thus. For but even now I have taken
a view of this whole Monastery, I have beheld
every chamber and bed one after another, and be-
sides thy self I have not found one person employ-
ed in the care of his soules health: But every one,
men and women, are either benumbed in a
sluggish drowsines, or if they are awake, they are
doing some what that is naught. For the lodgings
here which were intended for places of prayer or
reading, are now turned into chambers of god-
fellowship, drinking and other wantonness. Yea
moreover the Virgins consecrated to God, concern-
ing the sanctity of their profession, whensoever
they are at leisure they employ their time in
wearing delicate garments, with which they
adorn themselves like Brides, or endeavour to
win the affection of men who come to visit them.
Therefore a terrible judgment from heaven by
fire is deservedly prepared against this place and
those which inhabit it.

7. When he had said this, the Abbess re-
plied: Why would you not sooner discover to mee
this revelation? He answered, I was silent out of
respect to you, and for fear of troubling your mind
too much. Notwithstanding this comfort you may
have: this judgment shall not happen in your
dayes.

8. This vision being afterward divulged,
the people of that place for a while concei-
ved some fear, and began to intermit their
exorbitances. But after the death of the Ab-
bess they returned to their former corrup-
tions, yea they committed far greater wick-
edness, and when they said, Peace and security,
on a sudden the foresaid vengeance came upon
them.

9. A true & perfect relation of these things
(saith s. Beda) I received from my reverend
fellow-Priest Edgil: who then lived in the said
Monastery, and after the desolation of it, he
came into ours, where he lived many years,
and afterward dyed.

10. When this hapned, s. Cuthbert being as
yet a Monk, though, as hath been said, he bore
great respect to s. Ebba for her Sanctity, yet
perceiving how dangerous any commerce
between Religious men & women was, what-
soever pretext of Charity might be made for
it, he utterly forbade it to his Monks. Concer-
ning which prohibition and the occasion of
it, thus writes Twogothm Priour of Durham
quoted by Bishop Fisher, Not long after, saith he,
the man of God Cuthbert, being exalted to the
Episcopall throne, entirely separated from his
Monks all society with women, for fear any then
alive or their Successors might after the fore-
mentioned example, provoke the wrath of God
against them. By the generall consens therefore of
all of both sexes he both for present and future
times interdicted to his Monks any commerce with
women, wholly forbidding them entrance into his
Church. And therefore in the Isle of his Episcopall
Church. And therefore in the Isle of his Episcopall

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See he built a Church, which in the Sax-
on tongue is called Granceyric (or, Green
Church) because seated in a green plain,
and ordained that women should come thi-
ther to hear Masse or Sermons, but that they
should never approach nearer to the Church
in which himself and his Monks served our
Lord, which custom is diligently observed to
this day, inasmuch as, unless an invasion
of enemies, or burning of the place compell
them, it is not permitted that women should
set their feet no not within the Church-yard,
where for a time the body of saint Cuthbert
reposed. But quitting this not unusefull di-
gression, we will return to the course of
our generall History.

1. 2. *Ch. King Egfrid cruelly to the truth:
his imprecations against him: and his
punishment foretold.*

IN the year of our Lords Incarnation fix
hundred eighty four, saith s. Beda, Egfrid
King of the Northumbrians (upon what provo-
cation it is uncertain) sent an army under
the command of Berne into Ireland, who
miserably wasted that innocent Nation, a
Nation which had always been affec-
tionate to the English. Yet for all that, so
furious was the rage of this army against
them, that neither Churches nor Monasteries
were spared by them. As for the truth, ac-
cording to their ability they repelled force
with force, and withall by earnest prayers
solicited the divine help, using many im-
precations against their enemies. And al-
though those who use bitter language and
cursing shall be excluded the Kingdom of
God, yet the generall belief was, that the En-
glish who by their impieties deserved such
curses, by the just judgment of God shortly
after received their due punishment. For
the very next year the same King leading
forth his army to waste the Province of the
Picts, was slain by them.

2. Among others who fearfully apprehen-
ded Gods revenge upon this unjust cruelty
of King Egfrid, was his devout Sister Edelfleda,
who lately succeeded the Holy Abbess Saint
Hilda in the government of the Monastery of
Strethbale. Therefore in great solicitude she
consulted with s. Cuthbert, then a Monk and
famous for the gift of Prophecy, concerning
her Brother, and whether the imprecations
of the truth nation against him would not
prove too successful. And from him she
understood that the King her Brother should
not out-live the following year. The
particular narration of these things is thus

compiled by Saint Beda.

3. On a certain time, saith he, the most ve-
nerable Virgin and Mother of our Lords Vir-
gin Edelfleda (or Edilsfleda) sent to the man of
God Cuthbert, adjuring him in the name of
God that she might have the happiness to see
him and to speak with him about matters
of necessary importance. He therefore ac-
companied with some of his Brethren took
ship, and came to an Island which receives its
name from a River called Coquet, before
whose entrance into the Sea it was situated:
For the foresaid Abbess had desired him to
meet her there. When they were come to-
gether, she proposed many questions to him
whereto he gave her satisfactory answers:
And upon a sudden in the midst of their dis-
course, she cast her self prostrate at his feet,
and adjured him by the terrible name of the
Almighty and of his Angels to tell her
plainly how long a time the life and reign
of her Brother was to last: For, said she, I am
assured that if you will you can tell mee this
by the Spirit of Prophecy which God has given
you. But he, astonished at this adjuration,
yet unwilling to give her a plain discovery
of the secret, thus answered her, It is a strange
thing that you being a prudent woman and skill-
full in the Scriptures will call the time of mans
life long, whereas the Psalmist says, Our years are
like a shadow which passeth away, and as a flower
which is cut down. If a man live many years, and has spent in mirth
all his life, he ought to be mindful of the time
of darkness and the many dayes following, which
when they shall come, all that is passed will appear
to be vanity: How much more truly may this be
applied to him who has but one year more to
live?

4. When the devout Abbess heard this
answer, she fell a weeping bitterly, & beway-
led this ominous preface: But at last wiping
her eyes, she again with a woman-like bold-
nes adured him by the Majesty of God to tell
her who should succeed him in the King-
dom, for said she, you know he has no chil-
dren, and I have never a brother besides him.
The Holy man continuing silent awhile, at
last said, Doe not say that you want Brethren, for
you shall see one to succeed him whom you will
afflict with as tender and sisterly a love, as you
now doe Egfrid himself. She replied: I beseech
you tell mee in what countrey he now lives. He
answered, Doe you see this vast Sea, abounding
with Islands? It is an easy thing for God out of
some one of them to provide a man whom he may
set over this Kingdom. By this she understood
that he spoke of Alfrid, who was reputed to
be her Father (naturally) Son, and at that time
lived as a banished man in one of those
scarcely Islands, where he added himself to
the study of learning. After many discourses,
he said to her, I command you in the name of
our Lord and Saviour that you reveale to none
before my death what you have heard from mee.
After this he returned to his solitary Island
and Monastery.

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Before this year was ended King Egfrid, whose distaffion to S. Wilfrid still continued, was so far from any intention to recall him to his see of York, that when there was a vacancy in any of his Bishopricks by the death of any who possessed his place, he would take care that some other should be substituted in their room: as he did this year, in which S. Theodore Arch-bishop of Canterbury at the said Kings request assembled a Synod of Bishops at a place called Twisford in Northumberland, in which the famous Sane Cuthbert was, notwithstanding his earnest resistance, elected, and the year following consecrated Bishop of Lindesfarne. But of this we will treat more largely when we come to the Gifts of the said glorious Bishop. We will now declare the successe of his Prophecy touching the approaching death of King Egfrid.

XVII. CH.

XVII. CHAP.

1. 2. 3. King Egfrid slain by the Picts.
4. 5. Different censures of him.
6. Bishop Trumwin driven out of Pict-lands.

A. D. 685.
Bed. l. 4. c. 6.

THE year after the forementioned invasion of Ireland, faith S. Beda, King Egfrid would himself conduct an army to spyle and wast the Province of the Picts, though his friends and especially S. Cuthbert, lately ordained a Bishop, earnestly dissuaded him. Being entered the Province with his army, the enemies contesting fear fled from him: whom he pursuing, was lead into streits of inaccessible mountains, and there with the greatest part of his forces slain on the thirtieth day before the Calends of Iune, on the fortieth year of his age, and fiftieth of his reign. Now, as I said, his friends earnestly opposed him undertaking this war: but as the year before he would not hearken to the most Reverend Father Egbert who dissuaded him from invading Ireland (Scotiam) from whence he had received no injury: So now by Gods just iudgement for punishment of that crime, he was hindered from hearkning to those who desired to wish-hold him from his destruction.

Bed. in vita
Cuthberti cap.
27.

Whilst King Egfrid was fighting against the Picts, S. Cuthbert anxious about the successe went to Lugubalia (or Carlisle) to comfort his Queen Ermenburga: and there God revealed to him the death of the King, and defeat of his army. The particulars are thus related by S. Beda: Whilst King Egfrid (faith he) rashly adventured the invasion of the Picts, and with horrible cruelty wasted their country: the man of God Cuthbert, knowing that the time drew near which he had foretold his Sister, that the King should live but one year longer, he went to the City Lugubalia, corruptly named by the

inhabitants Luel, to speak with the Queen, who there expected the event of this war in a Monastery of her Sister. The day after as the Citizens were honourably leading him to see the walls of the City, and a fountain in the same of a wonderful structure according to the Roman manner, the Holy Bishop on a sudden as he was leaning on his staff, became troubled in mind, and with a sad countenance cast his eyes on the ground: and presently raising himself up again, and looking to heaven, he said not very loud, Now is the combat decided. A Priest standing by who understood his meaning, suddenly and indiscreetly said to him, How dost thou know this? But he unwilling to publish that which he had received by revelation, said, Dost thou not see how suddenly and strangely the weather is changed, and grown tempestuous? But who can find out the judgments of God?

After this he immediately went to the Queen, and speaking with her secretly (it was then Saturday) he said, I saw this on Sunday morning betimes you take coach (for on Sunday you must not travel): and make hast into the Royal City, for fear the King be killed. And because to morrow I am entreated to consecrate a Church in a Monastery near at hand, I will make all hast after you. Thus writes S. Beda: and a little after he adds: The day following one who had fled out of the battell arrived, who plainly enough declared the secret predictions of the man of God and by comparison was found that the same moment the King was killed, in which it had been revealed to the Holy Bishop whilst he stood by the forementioned fountain.

Thus unhappily dyed this famous King Egfrid, and has left to posterity an argument of much dispute whether he be to be numbered among good or evil Kings. William of Malmshury after a curious debate and examination of his particular acts, abstains notwithstanding from a resolute Sentence: whom we will imitate. Certain it is that he had a great zeal in defending and propagating the Catholick Faith that he was wonderfully munificent towards Churches and Monasteries: that he bore great reverence to holy men, as to S. Cuthbert, &c. But on the other side what excuse can we find for his obstinate and irreconcilable hatred to S. Wilfrid, or his cruelty against the innocent Irish, &c. We will therefore leave him to the judgement of him who cannot iudge unjustly.

Some Writers affirme that he was slain by Birds or Bids his cousin german, King of the Picts: However certain it is that by his death the Kingdom of the Northumbrians suffered an irreparable losse: for by the testimony of saint Beda, from that time the hopes and strength of the English began to decay: for both the Picts recovered all their lands of which the English had been possessed: and the Scots likewise living in Brittain, and some part of the Brittain regained their liberty, which they enjoy to this time, forty six years after that battell. By which last clause and computation it appears

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that S. Beda wrote his History in the year of Grace heaven hundred thirty and one.

6. The Picts, puffed up with Victory, drove all the English out of their country: and among others their worthy Bishop Trumwin who, as hath been said, betook himself to Streonshalch, the Monastery of Saint Elfeda, where he lived a great comfort and assistant to her in the government of her Monastery.

XVIII. C.

XVIII. CHAP.

1. 2. To Lothere King of Kent succeeds Edric.
3. 4. Kentuin King of the West-Saxons dying Cedwalla succeeds him.
5. Cadwallader last King of the Brittain.

THIS year was fatal to severall of our Saxon Kings in Brittain, for besides Egfrid King of the Northumbrians slain by the Picts, Lothere King of Kent was also slain by his Nephew Edric. This Lothere was brother to the former King Egbert, after whom he seized upon the Kingdom, to the prejudice of his Nephews, as hath been declared: of which he kept the possession twelve years, though with much trouble and danger. For Edric the elder of his Nephews, and lawfull heir of the Crown, after he was come to years fought to gain his right by force, inasmuch as many battells were fought between them with various successe. At last Edric assisted with an army of the South-Saxons, fought with his Nephew Edric, in which battell Lothere was sore wounded, of which wounds he shortly after dyed. He is said to have left behind him a son named Richard, eminent for sanctity: of whom we shall treat hereafter.

Wid. 9. c. 23.

Malmsh. de
Reg. l. 4. c. 1.

2. Concerning these two Brothers Egbert and Lothere successively Kings of Kent, our ancient Ecclesiastical Writers doe observe, faith William of Malmshury, that for their cruelty they both came to an untimely end, in as much

as Egbert slew, or at least connived at the murder of his uncles children Ethelred and Ethelbert, who were Canonized Martyrs: and Lothere, derided the honour done to their memory. True it is Egbert afterward bewaile the fact, as in testimony of his sorrow gave part of the Isle of Thanet to their Mother, for the endowment of a Monastery.

3. Besides these, this year also dyed Kentuin King of the West-Saxons after a reign of nine years. His memory is celebrated for his great victories against the Brittain, whom he invaded with great forces, and without much difficulty drove them to the Sea, wasting their country and inhabitants with fire and sword.

4. His piety and munificence to the famous and ancient Monastery of Glastonbury is recorded in the Antiquities of the same, where we read that Kentuin granted to the said Monastery a liberty from all service, six hides of land, and a privilege that the Monks of the same place might have the power of electing and confirming to themselves an Abbot, according to the Rule of S. Beneditt. He gave moreover near the wood called Cantadun, the Mannor of West-munketon, three and twenty hides, and in Caric twenty hides of land for a supplement of Regular Observance in the same Monastery. And when he had reigned nine years, he departed to our Lord. His Body reposes in the Church-yard under a Pyramid of an ancient and noble structure. Some Writers are of opinion that before his death he layd aside his Crown in the said Monastery, spending his last days, as his Successors did, in solitude and devotion.

5. To Kentuin succeeded Cedwalla in the Kingdom of the West-Saxons: to Lothere, Edric in Kent: and to Egfrid, Alfrid among the Northumbrians, according to the Prophecy of S. Cuthbert to his Sister the Holy Abbess and Virgin Saint Elfeda. Of which severall Princes more hereafter.

6. To this same year likewise is assigned the beginning of the reign of Cadwallader, Son of Cadwallon, and last King of the Brittain in Wales. For after his death, hapning twelve years from this time, the Brittain lost all shew of Monarchy.

C. KEN-
TIN.
A. D. 685.

Wid. 9. c. 23.

Malmsh. de
Reg. l. 4. c. 1.

Antiq. Glast.
F. 43.



III. Part.

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THE
NINETEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. Of *Boysil* the Holy Priour of *Mailros*.
3. 4. &c. The Gifts and vertues of *S. Cuthbert* before he was Bishop.

1. **T**HE same year that the fore-
said *Kings* dyed, the famous
and glorious *S. Cuthbert*, ha-
ving the year before with
great repugnance been drawn out of his
beloved *Solitude*, was consecrated Bishop of
Lindisfarne. The admirable way by which
Almighty God drew him from keeping
sheep to a spirituall life of contemplation, by
representing to him in a Vision the Assum-
ption into heaven of *S. Marys* soule Bishop
of *Lindisfarne*, and how thereupon he be-
took himself to the Monastery of *Mailros*
seated beyond the River of *Tweed* in the Pro-
vince of *Tyfdale*, then part of the dominion
of the *Northumbers*, of which *Eata* was then
Abbot, and *Boysil*, Priour, by whom he re-
ceived the Monasticall rule and was ad-
mitted into the Society of the Monks there:
all this we have particularly related among
the Acts of the year of Grace six hundred
fifty one.

2. Nineteen years after that, when the
holy man *Boysil* dyed, *S. Cuthbert* succeeded
him in the Government of the said Monastery,

in the year of our Lords Incarnation six hun-
dred and seaventy. Concerning the said
Holy Abbot *Boysil*, *S. Cuthbert*, as *S. Beda* re-
lates, was wont to give this Character, I have
known very many who have much excelled mee
both in purity of mind, and the eminent grace
of Prophecy. Among whom was the Vene-
rable servant of Christ, never without honour
to be mentioned by mee, the Abbot *Boysil*, who
many years since being then an old man admitted
and educated mee in the Monastery of *Mailros*,
being then very young. He during the time that
I was under his discipline foretold mee all things
that should befall mee, and the event confirmed
the truth of all his predictions. There remains of
all the particulars foretold by him onely one thing
unaccomplished, which I wish may never come
to passe. This, saith *S. Beda*, he spake, because
the said Holy servant of God had signified to him,
that he should be called to the charge and dignity
of a Bishop; from which he had a great aversion,
out of the love he bore to a retired (contempla-
tive) life, and humility.

3. During the fifteen years of his govern-
ment of the said Monastery, the odour of *S.*
Cuthberts vertues and graces dispersed it self
far beyond the bounds of his *Solitude*, inso-
much as many resorted to him to receive
comfort in their afflictions, or light in their
doubts and apprehensions: An example
whereof we have already given in the Holy
Abbesse *Elfeda* to whom he foretold the

death

Beda. vit. S.
Cuthbert. c. 22.

death of her Brother Egfrid King of the Northumbers. If we would be informed of the manner of his life, we shall only need to read the most perfect precepts of a monastical conversation and conceive them to be exemplified in his. His whole employment was to perfectionate his own soule and the soules of those committed to his charge, by Solitude both externall and internall; by continuall silence, except when *Deuotion* to God or *Charity* to his neighbour opened his lips; by zeale and authority of a *Gouernour* ioynd with the humility of a *Monk*; by an uninterrupted attendance to God in spirit, even in the midst of externall busineses; by an *Angelical* purity of heart; by rigorous mortifications of the flesh, fastings, Watchings, &c. And as for the wonderfull Graces communicated by Almighty God unto him, by which he was enabled to penetrate into the thoughts of such as conversed with him, to foretell future events, miraculously to cure the diseased, yea and to raise the dead; with these things, though testified by great authority, I doe unwillingly enlarge this History; the Reader may have recourse to the compilers of his Life (among whom the principall is S. Bede) to be informed.

4. Omitting therefore a particular account of his priuile life, it will be sufficient to relate his Gifts during his last three years, two of which he spent in administering the *Episcopall Office*, and in the last returned to his *solitude*. That he might have been exalted to the dignity of a *biſhop* long before, appears by a passage in the forementioned conversation between him and the *Holy royall Abbeſſe S. Elſſeda*: in which after he had signified to her the death of King Egfrid to succeed the year following, she sayd to him according to the relation of S. Bede, *O how variously are the hearts of mortall men di- uided in their intentions and desires! Some doe much reioyce having obtained riches for which they sought: Others who love riches, are yet always in want. As for you, you reiect the pomp and honour of the world, though it be offered you. Though you may arrive to the dignity of a Biſhop, which is the highest degree in Gods Church, yet you preferre the enclisure of this wilderness before it.* Hereto the holy man answered, *I doe know my self to be unworthy of that sublime degree. Yet I cannot auoid the judgment of God our Supreme Gouernour. Whose pleasure it is be that I must undergoe so burdensome a charge, yet I beleive he will free mee from it in a short time: at which within the space of no more then two years will reſtate mee to my accustomed solitude and rest.*

5. Now how his resistance against that honour was combatted & at last vanquished: and how his prophety concerning the short time of his administering that charge, and how he was permitted to prepare himself for heaven by retiring to a conversation with God only, we will from the same *Author* consequently declare.

II. CHAP.

1. 2. *Ecce. In a Synod Saint Cuthbert is elected, and with great difficulty persuaded to be consecrated Bishop.*

6. 7. *Ecce. The great munificence of King Egfrid to him.*

1. WE have already declared how Egfrid King of the Northumbers the year before his death being constant in his dedication to S. Wilfrid, obtained of S. Theodore Archbishop of Canterbury to make a supply of vacant sees in his kingdom, by ordaining new Bishops, without any regard to S. Wilfrid, to whom the administration of the whole Province belonged. For this purpose S. Theodore assembled a Synod, faith S. Bede, near the River Aine (Alaunum) at which the said King was present, in a place called Telford, which signifies a double ford: Which Synod was no small one, (for besides S. Theodore who was President, Seaven other Bishops are said to have met there, only four of whose names we can reckon, to wit, Trumwin Bishop lately of the *Picts*, Bafa, Eata and Tumbert, who was deposed, in whose place succeeded S. Cuthbert. For as to himing Saint Ceadda and S. Ced, whose presence by some Writers is affirmed, the general content of History contradicts it, since S. Ced Bishop of London was dead twenty years before this, and S. Ceadda of Lichfield twelve.)

2. In this Synod, which we may wonder how it came to be omitted by Sir Henry Spelman, Tumbert Bishop of Hagulfad (or Hexham) for what demerit is not exprest in any ancient *Author*, was deprived of his see: and by an unanimous consent S. Cuthbert was elected in his place. But it was no easy matter to obtain his own consent to this Election: For faith S. Bede, though many letters were sent, and severall Messengers directed to him from the Synod, he could not be removed out of his solitude. At length the foresaid King Egfrid, attended by the holy Bishop Trumwin and very many other Religious persons, sailed to the Island where he was retired: Whither being come, they kneeled before him, they aduised him in the name of our Lord, they besought him with tears, and persecuted so long in their humble request, till at last they vanquished his resistance, and drew him, full of tears likewise, out of his most sweet retirement to the Synod, where being arrived, though he again renewed his resistance, yet at last he was overcome by the united will of all the Bishops, and compelled to submerge his neck to the burden of the *Episcopall Office*.

4. But though he was then elected, and had consented to his Election, yet he was not

consecrated

consecrated till the year following, at the great solemnity of Easter. The see to which he was ordained, was not that of Hagulfad, now vacant by the deposition of Tumbert: but Lindesfarn, administered by Eata. For Eata who at first had been consecrated Bishop both of Lindesfarn and Hagulfad, in the year of Grace six hundred seaventy eight, when that Province was shortly after divided, he surrendered the See of Hagulfad to Tumbert, reserving Lindesfarn to himself: and now perceiving that S. Cuthbert rather desired Lindesfarn, in which Diocese his beloved deſart was seated, the humbly devout Bishop Eata willingly surrendered it to him, and again resumed Hagulfad. Thus writes the *Author* of S. Cuthbert's life in *Cappgrave*.

5. This Synod, in which S. Cuthbert was Elected Bishop, continued a part of two years, for he was elected towards Winter, and not ordained till the Easter following, at whose ordination all the Bishops were present. And before the dissolution of the Synod King Egfrid gave many munificent gifts to his new Prelat, which were confirmed by the subscription of the King and all the Bishops.

6. In his life preserved by *Cappgrave* we read, That King Egfrid gave to him in *Tork* all the land from the Wall of S. Peter to the great *Weggate*, and from thence to the City-wall toward the South. He gave him likewise a village called *Crike*, three miles in circuit, that it might be a mansion for him in his journey to and from *Tork*. There Saint Cuthbert founded a Monastery, constituting an Abbot named *Gave*. The said place called *Crike* is seated in the forest of *Gaurres* (in *Calatario nemore*) in some parts abounding with wood, and elsewhere a morish plain: It stands a little Northward from *Tork* in the way towards *Durham*: thus writes *Camden*.

7. Besides this the King added another and greater Gift: for he bestowed on him the City *Luel*, or *Coer-leil*: and fifteen miles about it: where the holy Bishop founded a Monastery for consecrated Virgins, ordaining an Abbeſſe over them. He appointed a school for learning also in the same City. Concerning this Donation the same *Camden* thus writes in his Description of *Cumberland*, Egfrid gave to S. Cuthbert the City *Lugubalia* in this form, I have given the City which is called *Lugubalia*, and the land about it for the space of fifteen miles. This name of *Lugubalia* or *Luguballia* was given to that City by reason of its proximity to the famous rampire (or *Vallum*) raised by the Romans to exclude the barbarous Nations beyond it, commonly called, *The Picts Wall*.

8. Neither did King Egfrid's munificence rest here, for thus it follows in *Cappgrave*, After that S. Cuthbert had raised a child from death in a village called *Esenford*, King Egfrid gave to him the land called *Carthmel*, and all the Britains inhabiting there &c. Afterward Egfrid gave to the man of God, *Mailros*, that is to

say, *Meures and Curram*, and all the *Appurtenances*. It is said that in that rich Treasury of *British Antiquities*, the Library of Sir John Cotton, there is extant a Charter of these Donations of King Egfrid, subscribed by Trumwin Bishop of the *Picts*, and other English Bishops, out of which Bishop Fisher quotes certain passages. And the Munificence of King Egfrid was imitated by severall Princes his Successors, who wonderfully enlarged their liberality to his Church and See, afterward transferred to *Durham*, called the *Patrimony* of S. Cuthbert. Of which more hereafter.

9. But as for S. Cuthbert himself, he was nothing the richer for these possessions, he practised the poverty of a Monk in the sublime state of a Bishop, and, as S. Bede reports in his life, he adorned with works of piety the *Episcopall* degree undertaken by him, therein imitating the Apostles of our Lord, and with his wholeſom admonitions invited to eternal happiness the flock committed to his charge. And the thing which gave the greatest efficacy to his exhortations was, that himself in his own practice afforded an example for others to imitate. For he was in a supreme degree fervent in divine Charity, modest in the vertue of patience, studiously intent to Prayer, and affable to all who came to him for comfort. Tea he esteemed the contributing his charitable assistance to his infirm brethren equivalent to Prayer, because he who said, *Thou shalt love the Lord thy God, said also, Thou shalt love thy neighbour as thy self.* His abstinence was admirable: he through the grace of compunction had his mind always elevated to heavenly things. To conclude, whenſever he offered to God the most holy sacrifice, he addressed his prayers to him, not with a loud voice, but with tears flowing from the depth of his heart. This may suffice touching S. Cuthbert for the present: we shall add more when we come to treat of his death.

III. CHAP.

1. 2. *Ecce. The Gifts of Saint Eata Bishop of Hagulfad: with his death.*
6. *S. John of Beverley succeeds him.*

1. IN the year of Grace six hundred eighty six, the holy Bishop Eata after administering the sees of Lindesfarn, and afterward of Hagulfad the space of seaven years, dyed with such opinion of Sanctity, that in our English Martyrologe his memory is celebrated among the Saints on the twenty sixth of October.

2. Concerning his education from his infancy we read thus in the *Author* of his Life, who follows S. Bede: The Holy Bishop Aidan, faith he, undertook to instruct in the Religion of Christ twelve young children of the

English

A. D. 686.

English Nation. Of these Eata was one, being a child of a very good disposition and a meek humble heart. By the admissions and good examples of his pious Teacher, to whom he gave diligent attendance, he became notable in all virtues: so that finding grace both with God and man, he became a Monk, and according to the Profession of that State he sedulously gave himself to Watchings, fasting and other good Exercises day and night. For he was a man eminent for the virtue of patience, brightly adorned with chastity, affable and pleasing to all, and as Venerable Beda testifies of him, he was beyond all others adorned with the Grace of Meekness and holy simplicity.

Afterward he was made Abbot of the Monastery of Mailros, or Meurus, in the execution of which charge he exhibited in his Brethren yet greater examples of humility and charity than formerly, inasmuch as they tenderly loved him, not as an awful Master, but as an indulgent Father. He was held in such veneration among the rich and powerful men of that age, that even Kings themselves revered him as a Father, and with devout minds conferred on him large possessions for the building of Monasteries. Whose intentions he diligently executed, erecting several Churches and Monasteries in commodious places, and assembling many Disciples studious of piety and learning, among whom the most eminent were Bayfil, Prior of the Monastery of Mailros, and S. Cuthbert afterward Bishop of Lindesfarne, who were men of admirable sanctity, and withall eminently endued with the Spirit of Prophecy.

4. After the disputation and conflict touching the Observation of Easter, which was held in the Monastery of the Holy Abbess S. Hilda, Bishop Calman by descent a Scott, obtained of King Egfrid that the Venerable Monk Eata should as Abbot govern the Church of Lindesfarne. For the Scots bore great affection to Eata, inasmuch as he was one of the twelve English children which had received their education from Bishop Aidan. Eata therefore having undertaken the care of the Church of Lindesfarne brought with him thither S. Cuthbert, whom after the death of Bayfil he had made Prior of the Monastery of Mailros, and constituted him Prior of the Convent in Lindesfarne. And when afterward the contention grew hot between King Egfrid and the holy Bishop Wilfrid, by means of which he was expelled his Bishoprick, Bayfil was in his place substituted Bishop of York in the Kingdom of the Deiri, and the Holy Abbot Eata was ordained Bishop in the Province of the Bernicians, having his Episcopal See partly at Hagulfstad, that is, Exeteldesbam (now Hexham) where at that time there are Canons Regular, and partly in the Church of Lindesfarne, or Holy Island. They were consecrated Bishops by Theodore Arch-bishop of Canterbury.

5. Thus writes the Author of the Life of S. Eata, whereto he adjoyns the Narration how the Province of Lindesfarne being divided, S. Eata was confined to that of Lindesfarne, and another placed at Hagulfstad: and after the Election of S. Cuthbert, he resigned to him the See of Lindesfarne, and removed to

Hagulfstad, then vacant by the deposition of Tumbert. And in conclusion he relates the manner of his death, after he had with great zeal and piety administered his Episcopal Office, saying: When our mercifull Lord thought good to crown the labours of this holy Bishop with an eternall reward, he was struck with a grievous distaste of the bowells, called a Dyssentery, the torments wherof encreasing daily, he was purged thereby like gold in a fiery furnace, and at last all the dross of sinfull imperfections being spent and consumed, he dyed most happily, so entering the gates of heaven there to abide for ever. He was buried toward the South end of the Church of Hagulfstad, and a little Chappell of Stone was built over his Tomb. From which place his body was afterward translated, but by whom is uncertain, and with due honour placed in a Shrine within the Church.

6. His Successor in the said Bishoprick of Hagulfstad was the famous Bishop John (de Beverlaco) of Beverley, so called from a well-known Town of that name in Yorkshire, where he, or his family lived. This holy man, as we learn from the Authour of his Life in Capgrave, was born in England, and being very young, was for his instruction committed to Saint Theodore Arch-bishop of Canterbury, who educated him in all innocence of manners and verne, and taught him the knowledge and prudence of Holy Scriptures. And after he had been well imbued with other learning, he went, his custom was to travel through several provinces, sowing among the ignorant people the word of God. But after that the Venerable Bishop Eata by Gods disposition had ended the course of human life, he with the consent of King Alfrid, received the Episcopal honour. Concerning this Holy Bishop more will be said in the Sequelle of this History.

VI. CHAP.

1. The Tyranny and death of Edric King of Kent.
2. Of Cedwalla King of the West Saxons: at first a Pagan. His Brother Moll is burnt.
3. He conquers the Isle of Wight: which receives the Christian Faith.
4. Cedwalla's munificence to S. Wilfrid.

WE must awhile surcease this Narration touching the Ecclesiastical affairs among the Northumbrians, that we may attend to the great combustions and changes in the Southern parts of this Island. This was the first year of the Reign of Edric King of Kent after the death of his usurping Uncle Lothere. His government was Tyrannous, and therefore unquiet: For as William of Malmesbury observeth he did but a short time in

A. D. 686.

Idem.

Ap. Capgrave
in l. lxx.
Brev.

VI. CHA.

Malmesbury
de Reg. l. i. c. i.

A. D. 686.

Idem.

Wigorn.
A. D. 686.

Idem.

Idem.

Malmesbury
de Reg. l. i. c. i.

under the Saxon Heptarchy. XIX. Book. 465

A. D. 686.

the Success of his Tyranny, for within two years he was deprived both of his Kingdom and life: leaving his Country exposed to be torn in pieces by its enemies.

But Cedwalla the Successor of Kentwin in the Kingdom of the West-Saxons, though at the first no Christian, reigned far more gloriously, and concluded both his reign and life more happily. He was, saith the same Author, a Noble branch of a Royal Stock, being the great grandchild of Ceaulin by his brother Cuda. He was a young man of immoderate ambition, who would let passe no occasion of exercising his courage. His restless disposition had procured against him the anger of the greatest part of the Nobility of that Kingdom, by a faction and conspiracy of whom he was driven into banishment. In resentment of this injury, he drew out of the Kingdom in a manner the whole strength of it: for the warlike youth there either out of pity of his misfortune or affection to his courage, resorted to him in his exile. Edilwalch King of the South-Saxons was the first against whom he vented his fury: inasmuch as coming to a battell, his whole army was defeated, and himself slain. But after that Victory obtained, Cedwalla was driven out of that Province by Britton and Ethelhun two South-Saxon Generalls, who after that possessed themselves of the Kingdom.

3. About this time, Kentwin dying, Cedwalla by consent of the inhabitants was made King of the West-Saxons: Who immediately with new forces invaded once more the Kingdom of the South-Saxons, which he subdued and held in great slavery: moreover killing Beorhtun, the Prince or Generall of the forces of that Nation.

4. And not content with this conquest, he and his Brother Moll wasted also the Kingdom of Kent: but in the end was driven out with loss. This happened indeed the year following: but since the whole Reign of Cedwalla contained only two years, or little more, in which short time the hand of God wrought wonderfull changes upon him, converting him from a furious Pagan to an humble devout Christian, from a Lyon to a Lamb: We will here make no breaches in his story, but deliver it all at once.

5. Concerning his Invasion of Kent, William of Malmesbury thus describes it: Presently after Cedwalla accompanied by his Brother Moll breathing forth a furious hatred against the inhabitants of Kent, with all the forces he could make made an invasion into that province, which he thought might easily be subdued, by reason of a long peace it had enjoyed, and at this time was also divided by an intestine warr. But he did not, as he hoped, find them unprepared, nor destitute of courage to resist him. For after many losses sustained in several parts of the country, they at last took courage, and uniting their forces together came to a battell, wherein they had the upper hand, and constrained Cedwalla to fly. As

for his Brother Moll (or Mull) he in his flight being compelled to retire into a certain Cottage, the enemies set it on fire, so that he not daring to issue out, was consumed by the flames. Yet did not Cedwalla for all this desist from repaying his losses by frequent mischiefs done to the inhabitants of Kent: and a more full revenge he bequeathed to his Successor King Ina, as in due place shall be declared.

6. B. Parker in his Antiquities assigns a strange cause why this Moll was burnt by the Kentish soldiery, saying, Some affirm that the cause of the death of Moll was, because the Kentishmen perceived that he was very obstinate in defending Images, concerning which a Controversy in that age was solemnly debated. But it does not where appear that Moll was a Christian. Certain it is his Brother Cedwalla was not baptised till after this, when he had made a journey to Rome in devotion for that purpose. It was therefore in probability his obstinacy not to relinquish his Idols or Pagan worship that might because of his death. And as for the pretended Question about Sacred Images, it was not raised in the Church till about a hundred years after this, and then it began in the East by certain factious Christians, half-Jews. Neither doe we find any signs in our ancient Records that Britanny was disturbed with that debate. If this Moll therefore was a Christian, it is well known what doctrine Saint Augustine and his Successors taught in Kent touching the Veneration of Images, and that Saint Brinnus, Agilbert, Hilda, and Wilfrid taught the same among the West-Saxons.

7. Cedwalla after he had for some time vented his fury against Kent, turned his arms to the subduing the Isle of Wight, adjoining to the Province of the South-Saxons already conquered by him. And how great a blessing that Island obtained by his cruelty wee find thus related by Saint Beda: After that Cedwalla (saith he) had the possession of the Kingdom of the Gewiss (or West-Saxons,) he subdued the Isle of Wight, the inhabitants wherof were to that time wholly addicted to Pagan Idolatry, whom he endeavoured wholly to exterminate, and to place in their rooms his own Subjects: yet, as the report is, he obliged himself by vow, though as yet he was no professed Christian, nor baptised, that if he got the possession of the Island, he would consecrate to our Lord the fourth part both of the Land and Spoyle. And thus Vow he effectually performed, inasmuch as he gave to Saint Wilfrid, who not long before was arrived there out of the Northern parts, the use of the said Land and prey. Now the measure of that Island according to the English estimation is so much as may maintain twelve hundred families, so that the possession of three hundred families was given to the Bishop. But he recommended the portion given him to one of his

Parker in An-
tiquities
Britanniae

Beda l. 4. c. 18.

A. D. 687.

Selden in
Analeth. f. 72.

Clark, named Berwin, who was his Sister's Son: And withall gave him a Vest called Eildila, so the end he might administer the Word of life and Baptism to all that would be saved.

It is also probable that about this time the same Cedwalla gave to s. Wilfrid the Town called Paganham, concerning which Selden makes mention of a certain clause in the said Kings Charter, importing that a threefold freedom was granted to that place now given to the Church, to wit, a freedom from having a Castle built there, and from contribution to mending the bridge, and lastly from payments to the army (if this be the right interpretation of the rude Latin phrase, *Abique trinita necessitate totum Christiani populi, id est, arce munitione, pontis emendatione, exercitus congestione liberari perfrinxi.*) Another Charter to the same holy Bishop is likewise extant, to which is annexed this clause, For a further confirmation hereof, I Cedwalla have put a twofold of the said ground upon the holy Altar of our Saviour, and by reason of my ignorance in writing my name, I have expressed and subscribed the sign of the holy Crosse. Now from hence is manifest that at the time of the invasion of the Isle of Wight, Cedwalla was a Christian Catholome, though he deferred his Baptism out of a desire to receive it at Rome.

V. CHA.

V. CHAP.

1. 2. Two young Princes Martyrs in the Isle of Wight.
3. King Cedwalla his reverence to Saint Wilfrid.

THE Isle of Wight was the last Province of Britanny which received the Christian Faith: and that New Church was consecrated with the blood of two young Princes, the Brethren of Arwald, or Arvand King of that Island. The manner hereof is thus described by s. Bede:

We must not pass over in silence, saith he, how two Royal children, brethren to Arwald King of the Island were by a special Grace of God crowned with Martyrdom, being made an Oblation of first fruits of such inhabitants of the said Island as were to be saved by Faith. For when the Enemies army approached, they fled privately out of the Island into the adjoining Province of the Jute (or Hampshire.) Where being come to a place called (Ad lapidem) Steneham, they hoped to conceal themselves from the sight of the conquering King Cedwalla: but they were betrayed, and by his command appointed to be slain. The report of this command being come to the hearing of a certain Abbot and Priest, named Cymbert, who governed a Monastery not far distant from thence, called Redford, or the Ford of Reeds (it is now called Redbridge,) he came to the King, who then lay

privately in these parts: so he cured of his wound received in the late battle in the Isle of Wight, and humbly requested of him, that of those children must needs be killed, he would at least permit them to be instructed in the Christian Faith, and baptized before their death. The King yielded to this request: whereupon the good Abbot taught them the Mysteries of Christian Religion, which they embracing, he washed them from all their sins in the Laver of saving Baptism, and thereby gave them an assurance that they should enter into an eternal kingdom. Thus the Executioner being come, they joyfully underwent a corporal death, not doubting but that thereby their souls should be translated to a life of happiness everlasting.

Thus writes s. Bede: the summe whereof is repeated by Camden in his description of Hampshire: therto adding this observation, from the same Author, That after all other Provinces of Britanny had received the Faith of Christ, the Isle of Wight in the last place of all embraced the same. Notwithstanding by reason of the miserable Subjection thereof to a foreign Prince, not any one accepted the Episcopall ministry and charge there, till the time that s. Bede wrote his History, when a certain Prelat called Daniel was ordained Bishop of the West-Saxons and Gewiss. Notwithstanding true it is that at this time, presently after the conquest of the Island, s. Wilfrid discharged that Office there, being one (saith William of Malmshury) whom King Cedwalla sent over the whole Province as Master and Governor, neither without his assent would he himself doe any weighty matter in his kingdom.

VI. CHAP.

1. 2. Of King Cedwalla having made Inas his Successour, in devotion goes to Rome to receive Baptism.
3. 6. Of the occurrences of his journey: his Companions.
9. Of As soon as he was baptized, he dyed at Rome: His Epitaph, &c.

THE year following, which was the year of Grace six hundred eighty eight, Cedwalla who had hitherto acted the Lions part, now devoted himself of his natural fierceness, entertaining thoughts and designs of peace, meekness and humility, and though he was a victorious King, and withall young, full of spirits and vigour, yet he made choice rather to shew himself an humble servant of Christ, then to continue his reign full of temporal glory. This was a wonderful change of the right hand of the Almighty, of which we may confidently acknowledge s. Wilfrid to have been the principal instrument. And therein admire the

A. D. 688.

Id. ib.
Camden in
Hampshire.Malmsh. de
Pont. l. 3.

VI. CHA.

A. D. 688.

good

A. D. 686.

under the Saxon Heptarchy. XIX Book. 467

good Providence of God in the disposal of that his faithfull servant.

2. We can scarce find in Ecclesiastical story any example, except s. Athanasius, of an innocent holy Prelate which suffered persecutions and banishments so frequent and tedious: for we shall see s. Wilfrid once more restored, and again banished, and after that restored again: all which vicissitudes of sufferings did not onely cooperate to the perfectionating his own soule in patience, but were occasions of procuring eternall happiness to thousands of soules. Whole nations were converted to Christ by this wandering Prelate, as the Frisians, South-Saxons and inhabitants of the Isle of Wight, so that he had the fate of the ancient Prophets, to be loved and honoured every where, but in his own native country.

2. But to return to Cedwalla: This year in a voluntary and heroicall devotion he devoted himself of his Royal Purple, and assumed the Habit of a Pilgrim, to visit the Monuments of the Holy Apostles at Rome, and there to receive the humble badge of Christianity. There wanted not in Britanny many holy and Venerable Bishops and Prelats, who might have conferred that blessing on him, as s. Theodore at Canterbury, s. Eusebius at London, s. Hedda in his own country, and s. Wilfrid also then present with him: to whom we may adde the holy and learned Abbot s. Aldelm, the Abbot Cymbert, and many others. But it seems Cedwalla calling to mind that his Noble Predecessour King Lucius, the Emperor Constantine, and King Ethelbert had received their Faith and Baptism from Rome, he desired to repair to the fountain of Ecclesiastical Hierarchy, and to pay his humble respects to the Princes of the Apostles, then in a flourishing and governing in their Successour Sergius at that time Pope.

To this effect s. Bede has left us an account of this matter: In the third year of the reign of Alfrid King of the Northumbers, saith he, Cedwalla King of the West-Saxons after he had for two years peace valiantly governed his Kingdom, voluntarily quitted the same for our Lord, and for the gaining an eternall Kingdom, and went to Rome. For his desire was to obtain this singular privilege and glory, to be washed from his sins by Baptism at the Sepulchers of the Blessed Chief Apostles: for he had been taught that by Baptism only the entrance into eternall life was opened to mankind. Withall he had a hope that as soon as he was baptized he should be freed from his mortall flesh, and passe to everlasting joy. Neither did he sayle of his hope in either of these regards, so great was the mercy of God to him.

4. Before he departed out of Britanny, he took care to compose and settle his Kingdom under the government of a worthy Successour. For which purpose with the advice and consent of his Nobles choice was made of Inas, a Prince of the Blood Royal, being great grand-child of Cuthwald brother to King Knecht, or as Florentinus writes, the son of Ken, son

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of Cuthwald brother of Kinevald sons of Cuthwin who was son of Cresslin. Others affirm him to have been the son of Cissa founder of the Monastery of Abindon. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as William of Malmshury well observes, he was advanced to the Principality, rather for his courage and industry, then proximity of blood, being a Prince of admirable valour, prudence and piety: by which qualities he obtained great affection at home, and reverence abroad. Inasmuch as he exercised supreme authority the space of forty years wanting two, without any apprehension of treachery.

5. King Cedwalla having provided for worthy a Successour, delayed not his journey to Rome: In which his Companions were Saint Aldelm Abbot of the Monastery of Malmshury (who had also another motive, to obtain from the See Apostolick certain Privileges and liberties to this Monastery) and as some writers affirm, Saint Leuphard a Bishop and Martyr, who returning from Rome, and passing through a forest called Treaculism near Arras, was by certain impious persons lewdly slain. But of this supposed companion of King Cedwalla no mention is made among our Ecclesiastical Writers.

6. Having taken ship they landed in the Province of the Morini (or Terovanne) in France, the nearest to Britanny, where faith Swin and Miram, King Cedwalla then a Catechumen, having heard of the Sanctity of an Abbot called wulmar, and of his admirable Zeale and prudence in instructing soules, repaired to him to receive his spirittual counsell and a more perfect knowledge in Christian Mysteries. The holy Abbot at that time had finished the building a Church to the honour of the Blessed Virgin and of s. Peter the Apostle.

7. From thence travelling through France, and having passed the Alpes, King Cedwalla (called by Paul Warnefridus, Theodwald) a Prince who in his own country had fought many battles, after which having been converted to the Faith of Christ, he hastned to Rome there to receive Baptism, and by the way passing through Chaupin Gaule or Lombardy he visited the King of that Nation, called Cumbert, by whom he was entertained with wonderful humanity and magnificence.

8. From thence arriving at Rome very opportunely near the ancient custom of the Church the Sacrament of Baptism was solemnly administered to such as had been converted from Infidelity, he addressed himself to Pope Sergius in the second year of his Pontificate, by whom he was gladly received, and admitted to Baptism, in which also according to the usuall manner his Name was changed from Cedwalla to Peter: the cause of which change is thus related by s. Bede: At the time of his Baptism the foresaid Pope imposed on him the name of Peter, to the end he might bear the Name of the Prince of Apostles, out of a pious

A. D. 686.

Malmsh. de
Pont. l. 3. cap.
25.Miram in
all a. Febr.
Successor id
Martyrolog.
Gall. 14 Febr.Sw. 10. Julij.
Miram in
Febr. 16.Warnefrid
de Gest. Lon
bapt. l. 6.
cap. 15.

Bed. l. 3. c.

A. D. 687.

Selden in
Anales 573.

Clark, named Berwin, who was his Sister Son: And withall gave him a Vest called Eildila, so the end he might administer the Word of life and Baptism to all that would be saved.

8. It is also probable that about this time the same Cedwalla gave to s. Wilfrid the Town called Paganham, concerning which Selden makes mention of a certain clause in the said Kings Charter, importing that a threefold freedom was granted to that place now given to the Church, to wit, a freedom from having a Castle built there, and lastly from payments to the army (if this be the right interpretation of the rude Latin phrase, *Abque rimoda necessitate totum Christiani populi, id est, aron munitione, pontis emendatione, exercitij congestione liberam perfrinxi.*) Another Charter to the same holy Bishop is likewise extant, to which is annexed this clause, For a further confirmation hereof, I Cedwalla have putt a turf of the said ground upon the holy Altar of our Saviour, and by reason of my ignorance in writing my name, I have expressed and subscribed the sign of the holy Crosse. Now from hence is manifest that at the time of the invasion of the Isle of Wight, Cedwalla was a Christian Catholome, though he deferred his Baptism out of a desire to receive it at Rome.

V. CHA.

V. CHAP.

1. 2. Two young Princes Martyrs in the Isle of Wight.
3. King Cedwalla his reverence to Saint Wilfrid.

Bed. l. 4. c. 36.

1. THE Isle of Wight was the last Province of Britanny which received the Christian Faith: and that New Church was consecrated with the blood of two young Princes: the Brethren of Arwald, or Arvand King of that Island. The manner hereof is thus described by s. Bede:

2. We must not passe over in silence, saith he, how two Royall children, brethren to Arwald King of the Island were by a speciall Grace of God crowned with Martyrdom, being made an Oblation of first fruits of such inhabitants of the said Island as were to be saved by Faith. For when the Enemies army approached, they fled privately out of the Island into the adjoining Province of the Jute (or Hampshire.) Where being come to a place called (Ad lapidem) Stoneham, they hoped to conceal themselves from the sight of the conquering King Cedwalla: but they were betrayed, and by his command appointed to be slain. The report of this command being come to the hearing of a certain Abbot and Priest, named Cymbert, who governed a Monastery not far distant from thence, called Red-ford, or the Ford of Reeds: (it is now called Redbridge,) he came to the King, who then lay

privately in these parts to be cured of his wound received in the late battell in the Isle of Wight, and humbly requested of him, that of these children must needs be killed, he would at least permit them to be instructed in the Christian Faith, and baptiz'd before their death. The King yielded to this request: whereupon the good Abbot taught them the Mysteries of Christian Religion, which they embracing, he washed them from all their sins in the Laver of saving Baptism, and thereby gave them an assurance that they should enter into an eternall kingdom. Thus the Executioner being come, they joyfully underwent a corporall death, not doubting but that thereby their souls should be translated to a life of happiness everlasting.

3. Thus writes s. Bede: the summe whereof is repeated by Camden in his description of Hampshire: thereto adding this observation, from the same Author, That after all other Provinces of Britanny had received the Faith of Christ, the Isle of Wight in the last place of all embraced the same. Notwithstanding by reason of the miserable Subjection thereof to a forraign Prince, not any one accepted the Episcopall ministry and charge there, till the time that s. Bede wrote his History, when a certain Prelat called Daniel was ordained Bishop of the West-Saxons and Gewiss. Notwithstanding true it is that at this time, presently after the conquest of the Island, s. Wilfrid discharged that Office there, being one (saith William of Malmsbury) whom King Cedwalla sett over the whole Province as Master and Governour, neither without his assent would he himself doe any weighty matter in his kingdom.

VI. CHAP.

1. 2. Of King Cedwalla having made Inas his Successour, in devotion goes to Rome to receive Baptism.
3. 6. Of the occurrences of his journey: his Companions.
9. Of Assoon as he was baptized, he dyed at Rome: His Epitaph, &c.

1. THE year following, which was the year of Grace six hundred eighty eight, Cedwalla who had hitherto acted the Lions part, now devoted himself of his naturall fierceness, entertaining thoughts and designs of peace, meekness and humility: and though he was a victorious King, and withall young, full of spirits and vigour, yet he made choice rather to shew himself an humble servant of Christ, then to continue his reign full of temporal glory. This was a wonderfull change of the right hand of the Almighty, of which we may confidently acknowledge s. Wilfrid to have been the principal Instruments. And therein admire the

A. D. 688.

M. B.
Camden in
Hampshire.Malm. de
Pon. l. 1.

VI. CHAP.

A. D. 688.

good

A. D. 688.

A. D. 686.

good Providence of God in the disposal of that his faithfull servant.

2. Wee can scarce find in Ecclesiasticall story any example, except s. Athanasius, of an innocent holy Prelate which suffered persecutions and banishments so frequent and tedious: for we shall see s. Wilfrid once more restored, and again banished, and after that restored again: all which vicissitudes of sufferings did not only cooperate to the perfectionation of his own soule in patience, but were occasions of procuring eternall happiness to thousands of soules. Whole nations were converted to Christ by this wandering Prelate, as the Frisians, South-Saxons and inhabitants of the Isle of Wight, so that he had the fate of the ancient Prophets, to be loved and honoured every where, but in his own native country.

2. But to return to Cedwalla. This year in a voluntary and heroicall devotion he devoted himself of his Royall Purple, and assumed the Habit of a Pilgrim, to visit the Monuments of the Holy Apostles at Rome, and there to receive the humble badge of Christianity. Thence wanted not in Britanny many holy and Venerable Bishops and Prelates, who might have conferred that blessing on him, as s. Theodore at Canterbury, s. Ercenwald at London, s. Hedda in his own country, and s. Wilfrid also then present with him: to whom wee may adde the holy and learned Abbot s. Aldelm, the Abbot Cymbert, and many others. But it seems Cedwalla calling to mind that his Noble Predecessours King Lucius, the Emperour Constantine, and King Ethelbert had received their Faith and Baptism from Rome, he desired to repair to the fountain of Ecclesiasticall Hierarchy, and to pay his humble respects to the Princes of the Apostles, then in a flourishing and governing in their Successour Sergius at that time Pope.

Bed. l. 5. c. 7.

2. To this effect s. Bede has left us an account of this matter: In the third year of the reign of Alfrid King of the Northumbers, saith he, Cedwalla King of the West-Saxons after he had for two years space valiantly governed his Kingdom, voluntarily quitted the same for our Lord, and for the gaining an eternall Kingdom, and went to Rome. For his desire was to obtain this singular privilege and glory, to be washed from his sins by Baptism at the Sepulchers of the Blessed Chief Apostles: for he had been taught that by Baptism only the entrance into eternall life was opened to mankind. Withall he had a hope that as soon as he was baptized he should be freed from his mortall flesh, and passe to everlasting joyes. Neither did he faile of his hope in either of these regards, so great was the Mercy of God to him.

4. Before he departed out of Britanny, he took care to compose and settle his Kingdom under the government of a worthy Successour. For which purpose with the advice and consent of his Nobles choice was made of Inas, a Prince of the Blood Royall, being great grandchild of Cuthwald brother to King Kenegis, or as Florentius writes, the son of Ken, son

of Cuthwald brother of Kenwald sons of Cuthwin who was son of Ceaulin. Others affirm him to have been the son of Cissa founder of the Monastery of Abindon. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as William of Malmsbury well observes, he was advanced to the Principality, rather for his courage and industry, then proximity of blood, being a Prince of admirable valour, prudence and piety: by which qualities he obtained great affection at home, and reverence abroad. Inasmuch as he exercised supreme authority the space of forty years winning two, without any apprehension of treachery.

5. King Cedwalla having provided for worthy a Successour, delayed not his journey to Rome: In which his Companions were Saint Aldelm Abbot of the Monastery of Malmsbury (who had also another motive, to obtain from the See Apostolick certain Privileges and liberties to this Monastery) and as some writers affirm, Saint Leuphard a Bishop and Martyr, who returning from Rome, and passing through a forest called Treaculium near Arad, was by certain impious persons levell'd slain. But of this supposed companion of King Cedwalla no mention is made among our Ecclesiasticall Writers.

6. Having taken ship they landed in the Province of the Marins (or Terouanne) in France, the nearest to Britanny, where faith Surin and Miraeu, King Cedwalla then a Catholome, having heard of the Sanctity of an Abbot called wulmar, and of his admirable Zeale and prudence in instructing soules, repaired to him to receive his spirituall counsell and a more perfect knowledge in Christian Mysteries. The holy Abbot at that time had finished the building of a Church to the honour of the Blessed Virgin and of s. Peter the Apostle.

7. From thence travelling through France, and having passed the Alpes, King Cedwalla (called by Paul Warnefridus, Theodwald) a Prince who in his own country had fought many battells, after which having been converted to the Faith of Christ, he hastned to Rome there to receive Baptism, and by the way passing through Chaipin (a vale of Lombardy) he visited the King of that Nation, called Cumbert, by whom he was entertained with wonderfull humanity and magnificence.

8. From thence arriving at Rome very opportunely near the Solemnity of Easter, at which time by the ancient custom of the Church the Sacrament of Baptism was solemnly administered to such as had been converted from Infidelity, he addressed himself to Pope Sergius in the second year of his Pontificate, by whom he was gladly received, and admitted to Baptism, in which also according to the usual manner his Name was changed from Cedwalla to Peter: the cause of which change is thus related by s. Bede: At the time of his Baptism the foresaid Pope imposed on him the name of Peter, to the end he might bear the Name of the Prince of Apostles, one of a pious

Malm. de
ant. l. 2. cap.
25.Miraeu in
all. 2. Febr.
N. 1. 1. d.
Martyrolog.
Gall. 16. Febr.Miraeu in
Febr. 16.Warnefrid
de G. 3. l. 1.
cap. 16.

Bed. l. 5. c.

III. Part.

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love

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love to whom he had undertaken so long a journey to visit the Monument of his most sacred Body.

9. After the celebration of his Baptism he was, according to the most ancient Ecclesiastical custom, clothed with a White Vestment or stole, signifying the immaculate purity of those who had duly received that holy Sacrament. The stole was to be worn eight days: but before those days were ended he was seized on by a mortall infirmity, of which he dyed most happily, to the great grief of the whole City.

10. Pope Sergius bewailing the loss of so glorious and pious a Son, to testify his affection and esteem of him celebrated his funeral with great solemnity: and moreover by his order his body was entombed in the Church of S. Peter, and an Epitaph both in verse and prose inscribed on his monument, saith S. Bede, to the end the memory of his devotion might remain to future ages, and that those who either did read or hear it, might by his example be inflamed to the love and Zeale of Religion. The Epitaph in verse is at large copied out by the same Author, containing a Summary of what hath been already related touching this glorious King. To which was adjoyned this Inscription in prose, Here lyes buried Cedwalla, otherwise named Peter, King of the Saxons, the twelfth day before the Calends of May, in the second Indiction: who lived about the space of thirty years: and dyed in the fourth year of the Pontificate of Pope Sergius.

11. It deserves not our care to disprove the assertion of the fabulous Writer, Geoffrey of Monmouth, who contounds this Cedwalla a Saxon King with Cadwallader the last King of the Britanni, to whom he ascribes the heroical Gest of Cedwalla, to burying that Kingdom with honour. Whereas it is evident from S. Bede, William of Malmesbury, Henry of Huntingdon, Florentius of Worcester, and the expresse tenour of the forementioned Epitaph, that Cedwalla who dyed at Rome was King of the West-Saxons, or Gewissi: Which Nation was so called from the name of the Grandfather of the first King Cordut, Gewiss, the father of Elesa, the Father of Cordut, saith After. Neither are there three Kings called Cedwalla mentioned by S. Bede, as Baronius by mistake affirms, but only two: one who was a British Prince, who in the year of Grace six hundred thirty three slew the pious King of the Northumbers Edwin: and this Saxon King Cedwalla, of whom we now treat.

12. A place is assigned to him in our Martyrologe among the Saints, where on the twentieth of April his deposition is commemorated, with this Elegy, that he was baptised at Rome by Pope Sergius, and dyed in his white baptismal robe in the year of Christ six hundred eighty nine. His whole reign not having continued full three years, we have here to the relation of his Gest added that also of

his happy death, because we would not interrupt our narration concerning him: though in the progress of our story we are not yet arrived to the year in which he dyed. We will therefore return to relate occurrences happening in the Saxon Churches in the mean time between King Cedwalla's reign and death. Among which the most memorable are those which concern the last actions of our glorious S. Cuthbert.

VII. CHAP.

1. S. Cuthbert gives the Religious Vow to Queen Ermenburga.

2. He obtains for a Holy Hermite Herebert, that they should dye at the same time.

3. He cures miraculously a sick Lady with Holy Water.

WITH what unwillingnes S. Cuthbert was drawn out of his solitude to be exalted to the Episcopall Throne, and with what perfection he afterward discharged his Episcopall function, hath been already declared. It remains that we relate how the conclusion of his Life was suitable to the beginning and progress of it.

1. Yet one action of piety more, performed by him whilst he was Bishop, we will not omit, which was the consecrating to almighty God the Queen Ermenburga, whose heart it seems Gods holy Spirit had touched with compunction for all the mischiefs done by her to the Holy Arch-bishop Wilfrid. This particula is thus related by S. Bede: Not long after the death of King Egfrid the Servant of God S. Cuthbert, being thereto requested, came to the Citty Luguballia (or Carlile) there to ordain Priests, and also to give his benediction to the Queen Ermenburga, by conferring on her the Religious habit of Holy conversation.

2. At the same time he was admonished from heaven concerning his approaching death, which he discovered to a devout Hermite, to whom he bore a particular affection, and who had been accustomed once a year to repair to him for spirituall comfort and instruction. The circumstances of their last conversation the same devout Author sets down in the manner following:

3. There was (saith he) a certain Venerable Priest named Herebert, who for many years before had been ioynd in spirituall freindship to the Holy Bishop. This man lead a solitary life in a little Island situated in the vast lake out of which the River Derwent flows: and his custome was every year to visit the man of God, & to receive from him documents of piety and salvation. He being

informed

A. D. 686.

VII. CHA

Sep. 4.

Bed. in vit.
S. Cuthbert. c. 13.Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

Idem ibid.
Ch. 14. H. 11.

Cuthbert. c. 13.

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informed that S. Cuthbert was to make some stay in the fore-said City, came to him, as his manner had been, with a desire to be more inflamed in heavenly desires by his wholesome exhortations.

5. They being thus met together, and interchangeably communicating to one another draughts of celestiall wisdom, among other discourses S. Cuthbert said to him, Be mindfull, Brother Herebert, to propose now to mee whatsoever doubts you desire to be resolved in, for after we are parted, we shall never see one the other in this life. For I am assured that the time of my dissolution approaches, and that I shall very shortly put off this my mortall Tabernacle. The devout Hermite, having heard these words, cast himself at his feet, and with many tears and groines said, I beseech you by our Lord, that you will not forsake nor forget your old companion, but make your petition to the Divine mercy that as we have joyntly served our Lord together on earth, we may likewise together passe out of this world to see his Glory. For you know that I have always been diligent to conform my life to your admonitions, and likewise according to your will to correct what sever faults I have any time committed through ignorance or frailty.

6. Hereupon the Holy Bishop betook himself to prayer, and being inwardly taught in Spirit that his petitions were granted by our Lord, he said to him, Arise, dear Brother, weep no longer, but rather rejoyce, for the Divine Clemency has mercifully granted our desires.

7. The truth of this Prophetical promise was really confirmed by the event: for after they were parted they never saw one the other corporally: and in the same moment of time their Spirits were delivered from their mortall bodies, and by the ministry of Angels translated to the beatificall vision of God. But the devout Hermite before his death was purified by a tedious and painfull infirmity, which probably happened to him by a mercifull divine dispensation, to the end that the torments of a long sickness might instrumentally supply the defect in which he came short of the holy Bishops merits, that so being made equall in Grace with his pious Intercessour, he might not only in the same moment of time, but with an equal participation, enjoy eternall Glory together with him.

8. Among the many miraculous proofes of his Sanctity and favour with God we will here recount one only, which he performed during his last Visitation of his Diocese, which is recorded by the same Writer, as followeth: On a certain day when in Visiting his Province he preached the word of life to the poore country people, and likewise by imposition of hands conferred the Grace of Confirmation on such as had been baptized, he came to the Village of a certain

Cowen, whose wife at that time lay sick at the point of death. The Cowen himself met him in the way, and with bended knees gave thanks to our Lord for his coming, and to conducted him into his house. And when the Venerable Bishop after he had according to the use of strangers, washed his hands and feet, and was sett down, the Cowen began to acquaint him with the desperate state of his wife, beseeching him that he would give his benediction to water for sprinkling her: For, (said he) I firmly believe that either she will thereby by Gods blessing presently recover, or if she dye, she will passe from her miserable and tedious paines to eternall rest. The Holy Bishop alighted to the mans request, and water being brought, he bleisedit, and gave it to a Priest, commanding him to sprinkle the sick Lady with it. Who thereupon entred into her chamber, where she lay like one deprived of sense & life, and both sprinkled her face and her bed, yea withall opening her mouth distilled a few dropps into it. The holy water had no sooner touched her, but, O Wonderfull! though she was utterly ignorant of what had been done, she presently recovered a perfect health of body and mind, and devoutly blessed our Lord who had sent such holy guests to visit, and restore her to health. And without delay rising up, she herself, like the Mother of S. Peters wife, came to doe service to the Bishop, being the first of the whole family which presented to him a Cup of refection.]

VIII. CHAP.

VIII. CH.

1. S. C. Saints Cuthberts preparation to death.

2. S. C. The admirable occurrences at his death.

THIS was the last time that S. Cuthbert visited his Diocese: after which he again retired himself into his solitude of Lindisfern, there to prepare himself without distraction for his last account, which he was shortly to make, as Gods holy spirit had signified to him. Onely three months space was allowed him for this preparation, for as Saint Bede declares, he retired himself when the Feast of our Lords Nativity was ended in the year six hundred eighty six, and dyed on the twentieth of March following.

What his employment was during this his last retirement, S. Bede who either was, or might have been present, will inform us: Having passed (saith he) two years in performing his Episcopall charge, the Holy man of God knew in spirit that the day of his departure

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Bed. ib. c. 16.

out of this world approached, whereupon he discharged himself of his Episcopall felicitude, and made hast to return to his beloved exercises of an Eremiticall conversation, to the end that by the flame of his accustomed compunction he might purge away and consume all the dross of worldly affections. In which time he oftentimes would goe out of his solitary mansion to exhort and comfort his Religious brethren who came to visit him.

3. The same Authour a little after declares the particular occurrents hapning to the Holy Bishop a little before his death which he relates in the words of a devout Monk, whose abode was near to the place, and also was scrupulously inquisitive into all matters concerning the Holy Bishop. The account given by him is as followeth:

4. [The holy man of God S. Caribbert returned into his Mansion in the Island as soon as the Solemnity of our Lords Nativity was ended. He was attended to the boat by a troop of his Religious Brethren, and being ready to enter into it, one of the ancient Monks venerable for his piety, strong in Faith, but weak in body by reason of a Dysentery which afflicted him, sayd thus to him, Tell us, my Lord Bishop, when wee may expect your return. To this simple and plain question the holy Bishop answered as plainly: for he certainly knew what should befall him, My return shall be when you shall bring back my dead body.

5. Thus he passed into the Island, where for two months space he spent the time in great ioy for the recovering his beloved tranquillity and solitude, yet not admitting any sensuall refreshment, but on the contrary mortifying himself both externally in body, and internally in mind according to his ancient accustomed rigour. After which he was suddenly assaulted with a sharp sickness, by the bitter pains whereof he was purified and prepared for eternall rest and ioy.]

6. As for the manner of his death, I will relate it (saith Saint Beda) in the very words of him from whose mouth I received it, which was a Preist venerable for his Piety, named Herefrid, who at that time was Abbot of the Monastery of Lindesfarne. viz. [Three whole weekes was he continually tormented and purified with his disease of which he dyed: for upon a Wednesday he began to be sick, and upon a Wednesday death ended his sickness and sent him to our Lord.

7. Now the first day in which his last infirmity had seized on him, I went early in the morning to him (for three days before I arrived in the Island attended by severall of my Brethren:) for I had a desire to partake the comfort of his benediction and pious exhortation. As soon as I had given the accustomed sign of my being there, he came to the window of his Mansion, and when I had saluted him, all the answer he gave mee was

a sigh. My Lord Bishop said I, how doe you? Perhaps your usual languishing infirmity has this last night grown upon you. It is true, (said he) I have been very weak this night. Now I thought he had meant it of his old infirmity which seldom left him, and not of anew unusuall sickness: Therefore I questioned him no further but sayd, Give me your benediction, for it is time for me to return. Dye so, answered he, take boat, and goe home in safety. But when God shall have received my soule, bury mee in this mansion near my Oratory toward the South, which lyes Eastward from the holy Crosse which I have erected. Now toward the Northern part of the said Oratory there is a Coffer covered with green tuff, which the Venerable Abbot Cudda gave mee long since: In that Coffer lay my body, having first enwrapped it in a sheet which you will find in the same place, which I would never make use of in my life time, having had a care, out of my affection to the devout Abbess Verca who sent mee, to reserve it for my winding-sheet.

8. When I had heard him speak thus, I said to him: since you speak of your sickness and that you shall dye shortly, I beseech your Paternity to permit some of our Brethren to remain here to attend you. But his answer was, For the present goe away and in convenient time return hither again. Notwithstanding I earnestly entreated him to accept of one to serve him, which he utterly refusing, at last I asked him when he would have us return to him: He answered, when it shall be Gods pleasure to direct you.

9. Wee therefore according to his command went back to our Monastery where assembling all the Monks together, I ordained Prayers to be said without intermission for him: for, said I, I perceive by some speeches of his, his departure is at hand. Now I was very solicitous to hasten my return to him by reason of his sickness: But for five days together there was such a tempest that we could not possibly take boat. And the event shewed that this impediment was caused by a speciall dispensation of Divine Providence. For Almighty God having a purpose by his Fatherly chastisements to purify his servant from all stains of humane frailty, and to shew how weak were all attempts of his Spirituall Adversaries against the firmnes of his Faith, he was therefore pleased that he should remain so long a time separated from all society of men, that he might be examined and tried to the uttermost both by bodily paines, and a most sharp comb and assault of his Old Enemy the Devil.

10. At last when the weather grew calm we returned to the Island: where being arrived wee found that he was gone out of his own mansion, and was sitting in the house, where wee ordinarily made our abode when wee visited him. Now because a

particular

particular necessity required it, I took order that the Brethren who came with mee, should sayle back to the next shore, and my self remained alone in the Island to assist & minister help and comfort to him. Therefore warming some water, I washed one of his feet, which having been long swollen was broke then into an ulcer, out of which corrupt matter issued, so that it stood in need of dressing: I likewise brought him a little wine which I had warmed also, and desired him to drink of it: For I perceived by his look that his spirits were even spent with fasting and feeblenes caused by his infirmity.

11. After I had administered these refreshments to him, he fate up upon his couch, saying nothing: and I also fate by him. And when he remained still silent, I sayd to him, I perceive my Lord Bishop, that since we left you you have been much tormented with your sickness: and indeed I wonder why you would not permit us to leave with you any to assist you. He answered, Thou was done by the Divine Will and Providence, to the end that being destitute of all human society and help, I might be exposed to sufferings. For as soon as you were departed from mee, immediately my sickness encreased: and therefore I went out of mine own mansion to this place, that if any of you came to attend mee, they might find mee here, and not be obliged to goe into my mansion. And from the time that I entered into this room and seated my self here, I have never stirred from hence, but remained these five dayes and five nights quiet in the same place. I replied, But how was it possible you should continue so? Have you remained so long a time destitute of all sustenance? Then he lifting up a skirt of the Coverlet on which he fate, shewd mee five onyons hid there, and sayd, This has been all my food these five dayes. For whensoever my palate was dried and burnt with thirst, by tasting of these I received some refreshment. Now I perceived that one of those onyons had had a lesse half of it diminished.

12. Moreover he added saying, My Spirituall Enemies have these five last days assaulted mee with more frequent and bitter persecutions then they have done all the time that I have abode in this Island. I durst not presume to ask him concerning the nature and quality of those tentations: Therefore I only besought him that he would admit of some to assist him. To this request he yeilded, and retained with him certain of our Brethren: among whom one was the Elder Beda a Preist, who anciently had been his familiar assistant, and particularly had taken an account of whatsoever he had given or received: Him he made choice of to the end he might acquaint him whether any thing had been received, for which no recompence had been made, and which before his death he would needs have restored. He designed likewise among his attendants another Monk especially, who a long time had been sick of a Fluxe,

and could receive no help from Physicians: but for his piety, prudence and gravity became worthy to be a witnes of the last words of the holy Bishop and of the manner of his happy death and departure to our Lord.

13. In the mean time I returned home, and acquainted my Brethren that it was our Venerable Fathers will to be buried in his own Island: But in my opinion it would be more just and fitting that we should solicit him to permit his Body to be translated hither, and buried with honour in our Church. The motion made by mee was pleasing to them all: therefore going to the Bishop we petitioned him saying, We dare not presume contempruously to disobey your Order that your Body should be buried in this place. Notwithstanding we humbly request you to honour us so far as to permit us to translate it to our Monastery, that we may enjoy the blessing of its presence among us. He answered, Truly my desire was to repose in my body here where I have combated so long time against my Spirituall Enemies, and at last according to the Grace given mee consummated my course: and my hope was that from hence I should be called by my mercifull Iudge to receive a crown of glory. Moreover my opinion is that it would be more commendable for you also that it should repose here, considering that notwithstanding my many imperfections, I am a faithfull servant of Christ, by which many facinorous or persecuted men will probably have recourse to my Tombe for protection and safety, upon which account you will be obliged to intercede in their behalf: such Princes and Great men, to your great distraction and inconvenience. For this reason it is that I am unwilling that my Body should repose among you.

14. But notwithstanding all these allegations we persisted in our Petition, protesting that the incommodity and trouble alleged by him would seem light and even gratefull to us. Whereupon the Holy Bishop seeing our constancy, at last with great gravity sayd, Since you are resolved to conquer my will, and will needs have my Body among you, it seems to mee your best course to bury it within your enclosure, for so you may whensoever you have a mind visit my Sepulcher, and it will be in your power to admit or exclude strangers. When he had given us this permission and advice, we upon our knees gave him most humble thanks, and returned home. Yet after this we frequently went to visit him.

15. But when by the encrease of his disease and weaknes he perceived his death to be at hand, he commanded us to carry him into his own little mansion and Oratory: It was then about nine a clock in the morning. We carried him therefore, forthwith extremity of weaknes and pain he was not able himself to walk. When we were come to the entrance of it, we desired him to permit some one of us to enter with him for

his

his assistance: For during the space of many years not any one but himself had entered thither. He therefore taking a view of us all, fixed his eyes on the Monk who, as I said, was troubled with a fluxe, & said, *Let Walch- fud* (that was his name) *enter in with mee.* He therefore went in, and remaining with him till three a clock in the afternoon, came then out and called mee, telling mee that it was the *Holy Bishops* pleasure I should enter also to him: He added withall, *I can tell you a strange thing. As soon as ever I touched the Bishop to conduct him into his Oratory, immediately I perceived my self perfectly freed from all my pain and infirmity.*

16. I went in therefore to him about the howler forenamed, and I found him sitting in a corner of his Oratory over against the Altar. I fate also by him. He spoke very little, because the extremity of his pain and weakness made speaking difficult to him. But when I earnestly asked him what good advice he would leave to his poore Brethren for a last legacy, he then began to make a short, but efficacious discourse concerning peace and humility, and the avoyding of such as were enemies to these virtues. *Be careful,* (said he,) *to conserve Peace and Divine Charity among you: and whensoever any necessity shall oblige you to confide in common about your affairs, be unanimous in your counsells. Maintain likewise a good correspondence and concord with other servants of Christ who profess also a Religious life, and whensoever they come to you for hospitality doe not neglect them but entertain them with familiarity and kindness, and so dis- miss them, not preferring your selves before others of the like Profession. But as for such as have broken Ecclesiasticall Unity either by their perverse living, or celebrating Easter out of its due time, have no Communion at all with them. Know this therefore, and be sure not to forgett, that in case you be compelled to make choice of one among two opposite commodities, I had much rather that you should dig my body out of the tombe, and carry it with you to what other place so ever God shall provide for you, then that you should in the least measure consent or submit your necks to the yoke of schismaticks. Be diligent to learn and observe the Catholick Institutes of our Fathers, as likewise those which by Gods mercy I have ordained for regulating your Religious conversation. For I am assured, that though to some I appear contemptible, yet after my death it will appear what an one I was both for my life and Doctrine.*

17. When the Holy Bishop had concluded these and the like discourses, with many intermissions, because, as I said, the extremity of his weakness would not permit him to continue his speaking, he spent the rest of the day till evening in silence and repose. The following Night likewise he passed in watching and still prayers. But when the usual time of Midnight Prayer was come, perceiving his end to be at hand, he re-

ceived at my hands the last Sacraments, and armed himself against his *Spiritual Enemies* with the Communion of our *Lords Body and blood.* After which lifting up his eyes to heaven, and stretching likewise his hands on high he breathed forth his soule, then fixedly intent on the Divine Praises, to continue the same Praises for ever in celestiall joyes.

18. As soon as he was dead I presently went out and signified it to my Brethren, who likewise had passed the whole night in watching and Prayer, and, as it hapned, in the same moment, according to the order of the Nightall Office were singing the fifty ninth Psalm, which begins, *Deus repulisti nos & destruxisti nos: etiam es miserum es nobis.* At the same time one of them likewise in hast ran out of the Quire, and taking in each hand a candle lighted, and went with them to a place more elevated, and there waved them that the Brethren remaining in the Monastery of Lindesfarne might see them, for that was a sign agreed on between them to signify the Holy Bishops death. This being observed by a Brother who for that purpose stood on a Watchtower in Lindesfarne, he presently ran to the Church, where the Monks likewise were then employed in the Nightall Psalmody: and at his entrance thither they also were repeating the same Psalm. And the following Events shewed, that this was ordered prophetically by Divine dispensation. For as soon as the Holy Bishop was buried, so great a Tem- tation and storm of persecution shook that Church and Congregation, that severall of the Monks chose rather to depart from thence, then to expose themselves to the dangers threatening them.

19. But after a year was passed, and Ead- bert, a man of great piety and knowledge in the Scriptures, and withall much given to Almes, was ordained Bishop, these tempests of persecution were dissipated, and to use the phrase of Scripture, *our Lord againe built up Hierusalem, that is the Vision of peace:* He gathered together the dispersed of Israel: He healed the broken in heart, and bound up their ruptures: By which it was plainly discovered what was signified by the foresaid Psalm sung at the Holy Bishops death, to wit, that immediately after his departure his children should be persecuted and oppressed, but after men had for a while made shew of their fury, Divine pity would again com- fort and refresh them.

20. We layd the venerable Body of our Holy Father in a boat, and so brought it back to the Isle of Lindesfarne, where it was recei- ved by a great Troop of devout people who met it, together with severall Quire of Monks singing Psalms: and it was with great reverence layd in a Stone-Coffin and buried in the Church of the Blessed Apostle S. Peter, on the right side of the Altar. This is the

Narration

Narrative which the Venerable Abbot He- reford, who was an eye-witness of all things, gave to Saint Beda touching the circumstan- ces of the happy death of the glorious Saint Cuthbert.

1. &c. The incorruption of Saint Cuth- berts Body: testified in all ages. The great liberality of our Kings to his Church: Its Priviledges, &c.

SO precious in the Sight of God was the death of this most admirably holy Bishop, that to shew the incorruption of his Faith God was pleased to conferre an incor- ruption on his Body likewise. A miracu- lous Priviledge not only conspicuous to the age immediately following, but even to these our times. Saint Beda who wrote his life, and might have been an eye- witness of what he wrote, testifies as much for that age.

2. The Divine disposition, saith he, being pleased to demonstrate in how great glory the man of God Saint Cuthbert lived after his death, the Sanctity of whose life had before been attested by many miracu- lous signs, gave this illustrious testimony: Eleven years after his buriall God inspi- red into the minds of his Brethren the Monks to take up his bones, which they conceived according to the course of Nature to be dry, and the flesh dissolved into dust. Those bones they intended to lay in a new Coffin, and place them more honourably in a Tombe raised above the pavement. This intention of theirs they signified to their Venerable Bishop Eadbert, who approving it, commanded them to put it in execution on the next Anniversary day of his Deposition. They did so, and opening the Sepulcher found his body per- fectly entire, with a lively freshness, and all his limbs as flexible as if he had been alive, so that he appeared like a person rather sleep then dead. Moreover all his Vestments were not only undecayed, but appeared in their primitive freshness and al- so with the addition of a wonderfull lustre. The Monks seeing this were much asto- nished, and with great haist signified these wonders to their Bishop, who then had retired himself to a place a good way distant from the Church, which every tide was en- compassed by the Sea: (For his custom was every year both during the time of Lent and forty dayes likewise before our Lords Na- tivity to confine himself to that solitude, there passing the time in great abstinence, compunction and prayer. And to the same place his Venerable Predecessour S. Cuthbert

had been accustomed severall times to retire himself for devotion and mortification, before he went to the Isle Farnie.

4. Hither came the Monks, bringing with them some shreds of the vestments wherwith the Sacred Body had been cloathed, which they presented to the Bishop. He ac- cepted their gift very-thankfully, and with much content heard their relation of this miracle, with an affectionate devotion kiss- ing those garments, as it the body which they had covered, had been there present. Withall he commanded them to provide new vestments to enwrapp the body, and to lay it reverently in the New Coffin which they had provided: For I am assured, saith he, that the place consecrated by God with so celestially a miracle will shortly be frequen- ted with great devotion. And how hap- py shall that man be in whom God, the Author of all Blessings, shall conferre the Grace and Priviledge to repose there. Many other like speeches did the Venerable Bishop adde with a trembling tongue and great compunction. After which the Monks ac- cording to his command inwrappd the Sa- cred Body in new vestments, and layd it in a New Coffin which they putt into a Tombe raised above the pavement of the Sanctuary.

5. Presently after this the devout Bishop Ead- bert was assaulted by a very sharp disease, the violence of which encreasing more & more, an within a few dayes, that is, the day be- fore the Nones of May, he also departed to our Lord. Whose body likewise the Monks layd in the Tombe of their Blessed Father S. Cuthbert over the Coffin in which his incorrupted Body reposed. After which many miraculous cures there done have given an assured testimo- ny of the Sanctity of them both: a particu- lar relation of severall of which I have sett down in the Book of the life of the same glo- rious S. Cuthbert (to which I refer the Reader.)

6. Occasion will frequently be given in the pursuit of this History to renew the memory of this glorious Saint, for severall times have his Sacred Relicks been translated, and never without a renewing of miraculous testimo- nies of his sanctity and glory.

7. So wonderfull was the veneration in which his memory was held by all succee- ding ages, that Kings & Princes put no bounds to their magnificence toward him, that is, toward the Church for his honour, heaping Gifts, lands, Priviledges and immunities on it. Alfid, who at this time was King of the Northumbers, out-passing the liberality of his Father Egfrid, gave the whole country between the Rivers Were and Tine for a perpetuall posses- sion to S. Cuthbert, and those who administered divine Mysteries in his Church. Which likewise suc- ceeding Kings made a Sanctuary and Refuge to all that on any occasion whatsoever repair- ed to it, granting them an entire securi- ty for the space of thirty seven dayes, upon a

reason to be infringed. Thus writes Camden in his Description of the Bishoprick of Durham, to which place, & Cuthbert's Relics were last of all translated.

8. And for that reason, saith the same Author, that whole Region with others confining it by Banks in their writings called, The land or patrimony of Saint Cuthbert. For that title was given to all the land belonging to the Church of Durham of which Saint Cuthbert was Patron. This Cuthbert in the first infancy of the Saxon Church was Bishop of Lindisfarne, a man of such sanctity and integrity of life, that he was canonized among the Saints. And our Kings and Nobles, believing him to be a Tutelary S. against the Scots, did not only very oft visit his Body with great devotion (which our Writers have persuaded us to have continued hitherto entire and uncorrupted) but likewise bestowed upon it very large possessions; and many immunities.

9. Among which immunities this was one not the least signall, that all the inhabitants of that countrey, as being the Watchmen and Guards of Saint Cuthbert's Body, were exempted from all servitudes and obligations of attending even the King himself in his wars: for as we read in the ancient Book of Durham, They sayd that they were Halyswerke folks, and that they held their land for the defence of the Body of Saint Cuthbert: and they ought not either for King or Bishop to goe out of the limits of the Bishoprick, that is, beyond the Rivers Tyne and Tees.

10. It was no doubt not so much by persuasion of our Writers, as by evidence of wonderfull Miracles wrought by the intercession of this illustrious Saint that our Kings honoured his Monument with such extraordinary Privileges: Such esteem our greatest among the Saxons and Danish Princes before the times of the Normans had of Saint Cuthbert: And particularly of the last of these, King Canutus, it is related that going in devotion to visit his body, he approached his monument with bare feet, a signe of his excellency and incorruption of his Body.

11. Four hundred and eighteen years after his death his Sacred Body was again raised out of his Monument, and shewed openly to all who had a mind to see it: at which time it was found still uncorrupted. This Translation was made by Radulph afterward Arch-bishop of Canterbury, saith William of Malmesbury. And four hundred twenty three years after that, when by command of King Henry the eight the Reliques of all our Saints through England were broken and robbed, his body was again found entire. only a small part of the extremity of his nose was wanting: and on his finger was found a gold ring in which a Sapphire was enchafed, which Harpsfeld boasts that he had seen and touched; and the late learned Bishop of Chalesdon with greater reason gloried in the possession of

it, having received it in gift from the late Lord Antony Pymont Montagu. who had it from Robert Hare a Noble Catholick Gentleman, and he, from Thomas Walsin Bishop of Lincoln, who in Queen Elizabeth's time suffered much for the Catholick Faith.

12. So unquestionably illustrious was his sanctity, that even Protestant Writers deny him not their testimony. B. Godwin affirms that he discharged the Episcopall Office committed to him with great praise of Sanctity and industry. And if any one be desirous to read the miracles performed by him, he may find them at the end of the fourth Book of Saint Beda's Ecclesiastick History. He adds, That he was a diligent preacher of Gods word. And Faxe in his Acts writes thus, Cuthbert, Jaruman, Cedda and Wilfrid lived in the same age: all whom I esteem to have been Bishops of holy Conversation. As touching their miracles, since they are not written in the Gospell or Creed, but in certain ancient Chronicles of that age, they are no part of my Faith. But as for their lives, this I read and believe, that the British and English Clergy of that time had no worldly designs, but gave themselves wholly to preaching and teaching the word of our Saviour, and in their loves and duties they performed what they taught, so giving good examples to others. &c.

13. Both the Scots and Irish would attribute him to their own countreys. The Scots because he was in his childhood bred at Mailros, a place now belonging to Scotland. But they forget that in this age the Province of London in which Mailros is seated, was under the dominion of the English: and was afterward in the year of Greece nine hundred seaventy five given to Kened King of the Scots by Edgar King of England, as Matthew of Westminster witnesseth.

14. As for the Irish, some of their writers affirm that Saint Cuthbert was born in Ireland of a certain Kings daughter despoiled by force, and left in England at Mailros, whilst his Mother performed a pilgrimage to Rome. But Saint Beda a witness beyond all exception, in the beginning of his Poem of Saint Cuthberts life expressly says that he was born in Britanny: and likewise affirms that he oft visited a devout woman in England, who had nourished him in the very beginning of his childhood, whom therefore he oft called Mother. And moreover, that being a child he had the care of guarding Castell committed to him. And being come to mans age, he entered the Monastery of Mailros. Yea his Name alone, compounded of English-Saxon words, Cuth, that is, knowledge, and Bert, or bright, manifestly declares his Original to have been English.

15. The Anniversary celebration of his Memory is in our English Martyrologe assigned to the twentieth day of March: And with him is joynd S. Herebert the holy Hermit before mentioned, who in the same day & moment in which S. Cuthbert dyed in the Isle of Earn,

departed

Gedro, in
Epist. Do-
nini.

Faxe in Act.
p. 110.

William of
Malmesbury.
A. D. 1175.

As Ffleur in
Relig. Anst.
Hibern.

Beda in Com-
de vit. S. Cuth-
berti. lib. i. c. 4.
p. 6.

Harpsfeld
Angl. p. 10.
Mart.

departed likewise this life in an Island seated in a very great lake (in Cumberland) out of which St. Asaph the River Derwent: Which was obtained by the merits and prayers of S. Cuthbert.

X. CHAP.

1. 2. &c. Saint Theodore repents his persecuting Saint Wilfrid: and is reconciled to him, recommending him to the Kings of the Mercians and North-umbrians: By whom he is restored to his rights.

THE same year in which by the death of S. Cuthbert the Northern Provinces were deprived of so eminent a Light, a compensation was made by the return of Saint Wilfrid from his long, but not unprofitable five years exile. For Saint Theodore Arch-bishop of Canterbury, who had so earnestly opposed him, was at last, a little before his death, mollified by the good whop, patience, and fructue with admiration of his sanctity and successful labours in the Conversion or so many nations from idolatry to the obedience of Christ. Inasmuch as he was desirous, instead of restoring him to his Northern Province, to make him his Successor in the See of Canterbury. Almighty God likewise touched the heart of Alfrid King of the Northumbrians to desire and endeavour to procure the Holy Bishops return. This, together with the circumstance of time is thus briefly related by Saint Beda: Wilfrid, saith he, in the second year of the reign of Alfrid who succeeded Egfrid, by the invitation of the said King received again his See and Bishoprick. In the quiet possession whereof he remained the space of five years, after which by a New tempest he was driven out of the haven, as in due place shall be declared.

2. As touching Saint Theodores repentance and reconciliation with Saint Wilfrid, the particular circumstances thereof are thus lett down by William of Malmesbury: At this time Egfrid King of the Northumbrians had been slain in his war against the Picts, and Theodore Arch-bishop of Canterbury declined toward his end: when being wounded in conscience for his injustice committed against Saint Wilfrid, he summoned him and Bishop Ercenwald to meet him at London. There being met together, he confessed to them all his sins, acknowledging withall that the thing which caused in his mind the sharpest remorse was his injustice against the said Holy Bishop, in that he had partly by open endeavours procured, or by secret connivance permitted him to be despoiled of his Bishoprick against the Ecclesiastick Canons. And because, said he, I am by a warning from heaven and my frequent infirmities admonished that my death will not be delayed beyond the next year, I beseech

you, O holy Bishop Wilfrid, mildly to forgive me my fault, and moreover to take upon you the charge of my Arch-bishoprick for I do not know any one of the English Nation so capable of it, considering the eminence of your learning and skill in the Ecclesiastick Lawes of Rome. As for my self, I will by Gods grace for the future be very diligent to wipe out all old offences by my care to perform all good offices, and among the rest I will endeavour by my intercession and all the authority I have to reconcile to you all the Princes who have hitherto been your persecutors.

3. Saint Wilfrid answered the Arch-bishop with all meeknes, as became so holy a person: but to accept of the Arch-bishoprick without the order and decree of a Nationall Council, he would by no means consent. Saint Theodore notwithstanding used his utmost endeavours to obtain his compliance in this point, but in vain. Therefore he sent Messengers with letters to Alfrid King of the Northumbrians who succeeded Egfrid, and to his Sister Elfleda Abbess of Strenehalch, earnestly requiring them to lay aside all displeasure, and without delay to receive into their affection and favour the Holy Bishop. These Letters are not now extant: but others which he wrote to the same effect to Ercheled King of the Mercians have been preserved by William of Malmesbury in this forme:

4. Your admirable sanctity, My beloved son may hereby take notice that a perfect reconciliation is made between my self and the Venerable Bishop Wilfrid. Therefore I doe admonish you, and in the Love of Christ require that you will still continue, as you have hitherto done, your protection of him, who these many years has been despoiled of his revenues, and forced to live among Pagans, in the Conversion of whom he has served our Lord with great effect. Therefore I Theodore humble Bishop doe now in my deceptible age make this request unto you, desiring the same which the Apostles authority recommends, touching a Holy Bishop who has so long a time possessed his soule in patience, and in imitation of Christ our Head with all humility and meeknes expects an end of so many injuries done him. Moreover if I have found favour in your eyes, let me enjoy the comfort of seeing your face most desirable to mee, and let not a journey for that purpose seem burdensome to you, that my soule may blesse you before I dye. Beloved Son, perform the request I have made you in behalf of the said holy Bishop, and be assured that if you obey your Father who am shortly to depart out of this world, you will reap great profit to your soule by it. Farewell.

5. Wilfrid armed with these Letters and recommendations, took his journey to the Kingdom of the Northumbrians: and before he entered it he received a kind invitation from King Alfrid, who at his coming, with the content of a Synod assembled, restored to him all the revenues of which he had been deprived. The Church of Lindisfarne was now vacant by the voluntary cession and ensuing death of Saint Cuthbert. And as for Bala

Id. ibid.

Bishop

A. D. 687.

Id. ib.

Bishop of York, and John lately ordained Bishop of Hagulfad (or Hexham.) they shewed a greater inclination to preserve peace and declare their obedience to the ordinance of the Pope, then to retain their dignities or revenues. To this effect the foresaid Archbishop thus writes, *When Saint Wilfrid came with the Arch-bishop Letter to the forementioned Kings, he was entertained with very kind speeches and all expressions of favour. And particularly King Alfrid, who had familiarly known him before, of his own accord invited him to come to him: And being arrived, he first of all referred to him the Monastery of Hengfeldem: and afterward by decree of a Synod, the Bishoprick of York, together with the Monastery of Rippon. We will now leave him in quiet possession of his Bishoprick: which lasted the space of five years: after which shall be related fresh troubles and persecutions renewed against him.*

XI. CHA.

XI. CHAP.

1. The Martyrdom of Saint Leuina a Virgin.
2. 3. Her Relicks removed into Flanders: and venerated there.

Martyr-log.
Angl. 22. 12.
15j.

TO this year of Grace six hundred eighty seven is assigned in our ancient Records the death and Martyrdom of a certain Brittain Virgin called Leuina, whose memory is celebrated in our Martyrologe on the two & twentieth day of July, and she is said to have been slain in this outland by a certain Saxon out of his hatred to the Christian Faith. She suffered in the Province of the South-Saxons, whom S. Wilfrid had lately converted to the Faith. And she was buried in Suffex at a place called Seaford, not far from the Town of Lewes, which probably took its name from this Virgin.

Miracul. in
Fol. Belgic.
an. 15j.

2. When the Danes in after ages cruelly vexed this Island, and with a furious zeale, imitated since by Calvinistes, raged against the Monuments of saints, the Holy Virgins Body was taken up, and translated beyond Sea, where it was reposed at a place called Berge, or Monte in Brabant, or rather Flanders, where now is seated the Town of S. Winoc. Thus writes Miracul. in his Belgick Calender, on the two and twentieth of July: *Then is celebrated the memory of Leuina, or Leuina an English Virgin, who flourished under Eubert (or rather Egbert the Father of Alfrid) King of the English Nation, and suffered Martyrdom in the time of Theobald the seventh Arch-Bishop of Canterbury. Her sacred Body was taken out of her Moniment by Edelin a Bishop, and translated at last to Berge of S. Winoc, together with the Relicks of S. Oswald King and Martyr, and of S. Trilberga (or Idalberga) a Virgin. Concerning the Miracles*

of Saint Leuina there is extant a Book written by Drogo Bishop of the Morins (or Terrouanne.)

3. Consonantly hereto wee read in the Gallican Martyrologe, on the fifth of August, At Berge in the Province of the Morins is thus celebrated the Memory of the reception of Saint Leuina Virgin and Martyr, whose most sacred Body was by Balger a Monk of Berge brought to his Monastery from the Monastery of S. Andrew at Zeuved (or Seaford) a Sea port in England. The said sacred Body being carried through several villages and Towns in Flanders before it came to Berge, became illustrious by many Miracles, affording comfort and health to anyone who implored her intercession, as Drogo Bishop of the Morins manifestly declares in his Book of the said holy Virgin and Martyr's Miracles.

XII. CHAP.

1. Ina King of the West-Saxons.
2. 3. Gra. Saint Aldelm at Rome obtains Priviledges for his Monastery of Malmesbury. A fabulous report concerning Pope Sergius.

IN the year of Grace six hundred eighty eight began the reign of the glorious King Ina, King of the West-Saxons, as we have already declared when we treated of the cession of King Cedwalla after his conversion, who left his throne to undertake a pilgrimage to Rome, there to receive Baptism, where he happily dyed in his Baptismal innocence.

2. The same year Saint Wilfrid, contenting himself with the Churches of York and Hagulfad, which he administered with great perfection, voluntarily surrendered the Church of Lindesfarn, which he committed to the governance of Eadbert (mentioned before upon occasion of the death of S. Cuthbert) who was ordained Bishop of that Diocese. At this time the English-Saxon Churches flourished wonderfully, when the Princes and others following their example, sought not their own interests, but those of Iesus Christ. This wee shall shortly make good, by relating the actions of several of our Kings and Apostolical men, who filled France, Germany and even Italy itself with the seeds of Gods Word, and the fame of their sanctity.

3. The year following in which King Cedwalla dyed at Rome, S. Aldelm, who, as hath been said, was his companion in that journey, became a Penitencer to Pope Sergius, and obtained of him in the behalf of his Monastery of Malmesbury a Priviledge of exemption from Episcopall jurisdiction, and a power to the Monks of electing their own Abbot, according to the Rule of S. Benedict. Of this Priviledge,

faith

A. D. 688.

Martyr.
Gall. 5. Aug.

XII. CHA.

A. D. 688.

A. D. 689.

A. D. 690.

Martyr.
Gall. 5. Aug.

Id. ib.

Id. ib.

Id. ib.

XIII. CH.

XIII. CHAP.

1. 2. The death of Saint Theodore Arch-bishop of Canterbury: His Disciples.
3. The death of S. Eanfleda.
4. 5. Likewise of S. Herswitha.

THE next year after the death of King Cedwalla at Rome, that is, the six hundred and ninetyeth after our Lords Incarnation, faith S. Beda, Arch-bishop Theodore of blessed memory, being an old man and full of dayes, for he was then in the eighty eighth year of his age, happily dyed. That his life should be continued to this number of years, he had been advertised by Revelation in a dream, as he oft told his friends. He administered the See of Canterbury the space of two and twenty years: and was buried in the Church of S. Peter, where the Bodies of all the Arch-bishops were entred. Concerning him, and all his Predecessors in this See likewise it may be truly and properly said, Their Bodies do rest in peace, and their names live from generation to generation. For to sum up all in a word, the English Churches received more spiritual advancement during his government, then they had done in any age before.

2. A great ornament to S. Theodore were his Disciples, whom he left behind him for the perpetuating his name. Among which the most eminent were those who are named by Bishop Parker in his Antiquities, where speaking of S. Theodore, he saith, Besides his other virtues he was in great perfection learned, and after his death he did, as we were, live in his Disciples, which were many and illustrious. Among which the more notable were these, Saint

Antiqu.
Dov. in
Theodora.

A. D. 690

Beda, John of Beverley, Albin the Venerable Abbot of the Monastery of S. Augustin in Canterbury, and Thobias Bishop of Rochester, who was a skillfull and ready in the Latin and Greek as his own native language. S. Beda ingeniously acknowledges that Albin assisted him much in the collecting his History, and for the tongues makes him equal to Thobias. Of all these Disciples of S. Theodore, wee shall speak particularly hereafter.

3. The same year dyed also S. Eanfleda the daughter of Edwin King of the Northumbers. She was the first person baptized in that Province. After her Fathers death she returned with her mother into Kent, and in procelle of time was married to Oswi King of the Northumbers: who by her admonition built the Monastery of Gerblin, now called Gilling, not far from Richmond in expiation for the death of Oswi slain by Oswi. After the death of her husband, she retired into the Monastery of Strreneshalch (or Whitby) in which her daughter S. Elfreda had spent many years in great devotion, and after the death of S. Hilda, was made Abbess of it. There S. Eanfleda received the Religious habit and veyle, and submitted herself to the instructions and command of her own daughter. She was buried in the Church of Saint Peter belonging to the said Monastery, where formerly her husband King Oswi, and afterward her daughter S. Elfreda were also entred. Her name is commemorated in our Martyrologe among the Saints on the fifth of December.

Martyrolog.
Angl. 5. Dec.
cemb.

4. To the same year is likewise assigned the happy death of S. Herswitha the daughter of Hereric Nephew to the glorious King S. Edwin. She was married to Eitelbert King of the East-Angles, to whom she bore three Sons, all which were consequently Kings, Aldulph, Esvold and Berna. After her husbands death, she retired from Court, and being desirous to passe to a more strict and private life, she left her country, and in the famous Monastery of Cala (or Chelles) in France, she undertook the Profession of a Religious life. So great was her devotion and piety, that both in France and Brittain many were inflamed to imitate her example. And among the rest her sister S. Hilda had an intention to follow her into France, but was perfwaded not to deprive her own country, the Kingdom of the Northumbers, of the luster of her virtues. In the mean time S. Herswitha having spent many years in the delicious exercises of Contemplation, this year received the Crown so long expected by her.

5. In the Gallican Martyrologe we read this testimony of her, *In the Monastery of Cale seated in the territory of Paris, this day, being the twentieth of September, is celebrated the memory of S. Herswitha: She being a Queen in England out of love to Christ forsook her scepter and kingdom, and betook her self to the said famous Monastery.*

Martyrolog.
Gallic. 20.
Septemb.

where,

A.D. 691. where after she had afforded admirable examples of piety, humility and regular observance professed by her, she was consummated with a blessed end, and obtained the reward of a heavenly crown. Her glorious gift Saint Beda, who was a great admirer of her, hath celebrated with con-digne praises.

XIV. CH. XIV. CHAP.

- 1. 2. 3. Saint Wilfrid again expelled his Dio-cese.
- 4. 5. He retires among the Mercians: where he succeeds to Sexulf in admin-istring the See of Leicester: and ordains Bishops.
- 7. 8. Bofil Bishop of Worcester dying: Offor succeeds.

A. D. 691. **S**ince Wilfrid had now five years enjoy'd with quietness, and with great piety ad-ministrated his Province of the Northumbers, when this calm was disturbed with new storms. S. Beda dispatches this Tragedy in a few words, saying, After five years he was accus'd once more, and by the said King Alfrid and very many Bishops expelled from his See, not mentioning the heads of his accusation.

2. But William of Malmibury insinuates that the ground of their charge against him was the same with the former, to wit, that he had united the Jurisdiction and revenues of two Bishopricks, which S. Theodore had formerly separated, namely York and Hagul-fad. Adding, that considering the vast ex-ent of the Province, it was fit to erect a third at Rippon.

3. The friendship, saith he, between King Alfrid and S. Wilfrid stood a good while unshaken, till about five years after his return the poison-ous counsells harboured in the breasts of certain malignant persons at last broke forth. By these men's suggestions King Alfrid's mind being pre-vented, withdrew some of the possessions belonging to the Monastery of Rippon, having a design to con-stitute a new Bishoprick there: For he alledged that the Decrees of the late Arch-Bishop Theodore which he made, not in the beginning or end of the controversy, but in the time intervening, were continue in force.

4. S. Wilfrid resenting this iniuice and vio-lence, left the Province of the Northumbers, and retired to his friend Ethelred King of the Mer-cians, with whom he continued along time. After whose departure King Alfrid retokred the See of York to Bofil, who formerly had the possession of it and John, surnamed of Bever-ley, he continued Bishop of Hagulfad (or Hexham), who this same year at the request of the Abbot Celfrid promoted to the Order of Deacon S. Beda now entered into the twen-

tieth year of his age.

5. Before S. Wilfrid entered into the King-dome of the Mercians, Paete, who ten years before had been ordained Bishop of Hereford, dying, there succeeded him in the same See, Tiyetellus this year, according to the Calendar published by Sir Henry Savill. So that not-arily Church being vacant in that Kingdom, S. Wilfrid lived a private retired life, but in high esteem and favour with King Ethelred, who had a great desire to fix him in the go-vernment and Episcopall administration of some Province there.

6. Which good design of his was effected the year following, by the death of Sexulf, Bishop of Lichfield, who in the year of Grace six hundred seventy eight, as hath been de-clared, was constituted Bishop of that Dio-cese upon the deposition of Wilfrid. This Sex-ulf was a very holy man, and highly ho-noured and beloved through his whole Pro-vince, in so much as after his death he was numbred among the Saints.

7. To him by Kings Ethelreds appoint-ment succeeded S. Wilfrid. Notwithstanding some Writers affirm that after the death of Sexulf his Diocese was divided into two Sees, the one at Lichfield and the other at Leicester: and that S. Wilfrid was constituted Bishop of Leicester, and that Hadda Bishop of Worcester adioyned the other to his Diocese. However these matters were ordered, certain it is that S. Wilfrid exercised the Office not only of a Bi-shop, but a Metropolitain also, ordaining Bi-shops there. Thus this very year in the Dio-cese of Worcester (Wicciornium) Bofil who two years before was there consecrated Bishop, being now broken with age and labours, at the request of King Ethelred, S. Wilfrid or-dained Bishop there a man of eminent piety and worth named Offor.

8. Concerning this Offor, S. Beda gives this account: Offor, saith he, after that in both the Monasteries of the Holy Abbess Hilda he had employ'd his time diligently in the study of the Divine Scriptures, at length aspiring to greater perfection, he went into Kent to the Arch-bishop Theodore of blessed memory: where having spent some time in sacred Lectures, he resolved to goe further, as far as to Rome: for in that age it was an argument of great vertue and piety to under-take that journey. In proceit of time returning from thence into Britanny, he was diverted into the Province of the Mercians (or Worcester shire) the Governour whereof was a person call'd Offin. There he remained a long time, preaching the Word of God, and in his conversation affording an example of all vertues and piety to those that saw or heard him. At this time the Bishop of the Province, named Baselm, was so oppress'd with infirmity of body, that he could not himself discharge his Episcopall Office. Therefore by the judgments and consens of all, the foresaid holy man Offin was elected Bishop in his place, and by command of King Ethelred, Wilfrid of happy memory, who then administr'd Episcopall jurisdiction among

A.D. 692. the Midland-English (or Mercians) ordained him Bishop, because the Arch-bishop Theodore was then dead, and not any as yet ordained to succeed him.

XV. CH. XV. CHAP.

- 1. 2. Of King Inas's Lawes: especially such as regard the Church.
- 4. 5. The Welsh, whence so called, &c.
- 6. 7. Priests, whether then married.
- 8. The Saxons, &c. tender of shedding blood.

THE same year Inas King of the West-Saxons being desirous to compose and settle his Kingdom in good order, by rooting out such ill customs as had crepp'd in among the people, called an Assembly of his Bishops and Nobility, (at which great numbers of other inferior Ecclesiasticall and secular persons were present also,) and by common advice enacted those famous Lawes, called King Inas's Lawes, which continu'd in force many ages, even till the coming and Conquest of the Normans, and of which William of Malmibury faith, a mirror of their purity remained to his time. These were seventy five in number, and are ex-tant in Sir Henry Spelmans collection of Councils, to which the curious Reader may have recourse. I will only select a few of them, such as regard Ecclesiasticall affaires, and therefore are pertinent to this History.

1. In the first place (saith King Inas) wee command that Gods Ministers be careful to ob-serve the Canonickall order of living: And our Will is, that these Lawes and Ordinances be ob-served by the people. 2. Let each infant be baptiz'd within thirty dayes after he is born. If thou be not done let the person in fault be fined in thirty shillings (solidis.) But if it happen that the in-fant dye before he is baptiz'd, let the faulty per-son forfeit their whole estate. 3. If a servant (a slave) shall doe any servile work on our Lords day by his Masters command, let him be free, and his Master fined in thirty shillings. But if the ser-vant without command of his Master doe any such work, let him be whipped, or redeem that penalty with money. If a free man work on that day, not commanded by his Master, let him either be made a slave, or pay sixty shillings. And if a Priest offend in this kind, let his penalty be doubled.

4. Let the first-fruits of seeds be payed on the so-lemnity of S. Martin. And whosoever shall not then pay them, let him be fined in forty shil-lings, and moreover pay the said first-fruits twelve-fold. 5. If any one guilty of a Capitall Of-fence shall flye to the Church, let him enjoy his life, and make compensation according to iustice

and Law. And if any one who has committed a fault punishable only with stripes, and shall im-plore the privilege and favour of the Church, let those stripes be remitted.

3. Then after severall Ordinances tou-ching Civill matters follows the eleaventh Law. If any one shall buy one of his own coun-try, servant or free, or guilty of any crime, and shall send him away to be sold beyond sea, let his penalty be the full price of such a person, and moreover let him make full satisfaction both to God and his Master. (That this was the an-cient custom among the Saxons to sell their children, hath been formerly declared in the relation how S. Gregory having been in the Roman market-place certain children brought to sale out of the Province of the Northumbers, was by that spectacle moved to procure the conversion of our country.) The twelfth Law is, if any one shall bring a false testimony or pledge before a Bishop, let his pen-alty be one hundred and twenty shillings (120 lidos.)

4. We will hereto add the two and twen-tieth Law, though not regarding the Church, because therein is the first mention that can any where be found of the Welsh (Walli.) Let a Wallus (or stranger) who payes an annual tax, be rated at one hundred and twenty shil-ling, and his son at one hundred. From whence we may observe that the German-Saxons among us called the Britains, Walli or Welch-men. (a Name which they never gave to themselves) and the utmost Western Province, Cornwall, not from a certain Queen called Walla, nor as descended from the Gaules, but because they were strangers, and spake a language not understood by them, for such the Germans call Welsh: and hence it is that the lower Germans called their neighbours towards France, Wallons, as Camden has lea-nerly observed.

5. There remain only three Lawes which regard Bishops, and the Font of Baptism. One is the forty sixth Law, in which by the piety and fence of that age a King and a Bishop are in a sort esteemed equall. Let one hundred and twenty shillings be the penalty of one breaking peace in a town of the Kings Bishop: and four-score shillings, in the town of a Senator (who is called in the Saxon tongue Ealdorman, and Eorle) &c. Another Law is this, Let every one pay the first fruits of his Seeds out of that house in which he abode at the Solemnity of our Lords Na-tivity.

6. The last, being the seventy fifth in or-der is this, If any one shall kill the God-father or God-son of any one, let him pay to the kined of the person slain as much as is due to a Lord for compensation of the slaughter of his servant. And let this payment be encreased or diminished ac-cording to the rate of the slain persons estimation, in like manner as the payment to a Lord for his servants slain is to be rated. But if the person slain was the Kings God-son, let satisfaction be made to him according to that made to the kined of the slain.

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flain. But if such a mans life was taken away by one of his kindred, let some abatement be made of the money to be payed to the God-father, accordingly as it is to be done when money is to be payed to the Lord for the slaughter of his servants. And if he who is slain be the son of a Bishop, let the amercement be diminished by the halfe.

7. As touching this last clause Sir Henry Spelman well observeth, That whereas some Writers would thence contend that Bishops in this age were married, because there is mention made of a Bishops son, they are mistaken. For this is not to be understood of the Naturall or carnall son of a Bishop, but of his spirituall son, for whom he was undertaker at the Sacred font. This is manifest from the Rubrick of this Law, which is inscribed, Of the slaughter of a God-father or God-son, or use the ancient term, of him that shall kill Patrimum or filium of any one. For in old time was called Patrimum, and a God-son, filium: (as now in France, Perrain and Filzuel.)

8. In general, from these Lawes of King Ina we may observe, That among the Saxons, man slaughter was never punished with death, but only with a fine of money: nor any other crime except robbery, and that committed not by a single person, but by at least seven in a troop: So tender they were of blood. Whereas in later times the life of a man is become of so low an estimation, that the losse of it is made the satisfaction for a trifle, as the private pilfering of any thing beyond the value of a shilling. And the like tendernes of mens lives we may observe in the Lawes of all the Northern Nations of old, as the Visigoths, Vandals, Lombards, &c.

XVI. CHAP.

1. 2. &c. S. Aldelm appointed to write to the Brittain King of Cornwall, to invite his Bishops to Catholick Unity.

4. His Book of Virginitie, written to certain devout Virgins.

1. A Stouching the foresaid Assembly in which these Lawes were enacted, whether it may properly be called a Synod, is doubtfull. But since in the Title of these Lawes the only persons, as Authors of the same named, are King Ina himself, by the persuasion and appointment of his Father Kened, and Hedda and Erkenwald his Bishops, together with his Aldermen, it is not probable that this was that Synod concerning which S. Bede writes thus, Aldelm being only a Priest and Abbot, by command of a Synod of his Nation wrote an excellent Book against the errors of the Brittaines, because they celebrated Easter not in its due season, and did many things contrary to Ecclesiasticall chastity and peace. (So the printed Copies read, whereas in ancient Manuscripts we read, Ecclesiasticall Chastity and peace.) and concerning which Synod S. Aldelm himself thus writes, When I was lately in a Synod of Bishops assembled out of all Brittain almost, an innumerable company of Gods Priests met there, &c.

2. However, certain it is that such a Nationall synod of the English-Saxons was convened and held about this time, in which after wholesome Constitutions made for the regulating and composing their own Churches, the charity of those Bishops extended itself to their uncharitable neighbours the Brittaines, especially such as inhabited in Cornwall under the government of their King then called Geruntius, who was Tributary to Ina King of the West-Saxons. Which Brittaines hitherto retained their old aversion and hatred of the Saxons, and perhaps for that reason were obdurate in persisting in their old Errors, particularly about Ecclesiasticall Tensure, and which was most considerable, an undue celebration of Easter: inasmuch as this their perversenes rendered them schismatics from the Catholick Church. To restore them therefore to Ecclesiasticall Unity and charity, the Saxon Bishops enjoyed S. Aldelm, present in the same Synod, to write effectually in their names to Geruntius King of the layd Brittaines in Dommonia, or Cornwall, and to demonstrate to them their dangerous errors and schism, earnestly inviting them to depose their passions and avernes from their brethren, and unanimously to promote the true Faith. This charge was imposed on S. Aldelm, as being a person the most eminent for learning and piety in that age, and this he discharged with the sufficiency expected from him, as may appear by the said Treatise or Epistle yet extant, the tenour whereof in English we will hereto adioyn.

3. And whereas from those words of Saint Bede, saying that Saint Aldelm wrote against the Brittaines because they offended much against Ecclesiasticall Chastity, certain of our late more learned Protestant Writers doe pretend to derive and confirm the lawfulness of marriage in Bishops and other Ecclesiasticall persons. But besides that this collection is disproved by ancient Manuscripts, in which we read, not Esstareem, but Chastareem, the following Epistle it self will be an evident confutation, in which not one word can be found which gives any suspicion that the Brittaines were guilty of incontinence or impurity, but extreme uncharitableness is imputed to them. Which clearly evinces that the printed Copies ought to be corrected.

4. But before we sett down the said Epistle of Saint Aldelm, it will be fit to premise how in the way as he was going to this Synod, he was presented with a Letter from certain Religion Virgins, to witt, Hilaclida, whom he rules the Mistresse of Regular and Monasticall conversation, together with Juliana, Cariburga, and Osmurga, who had some relation of kindred to him. Also Alfgna, Scholastica, Hildurga, Berniga, Eudelsa and Tecla. Which Letter he highly commended, as arguing not only a great zeal and love of chastity vowed by them, but an exquisite skill in Holy Scriptures, with the flowers whereof they gracefully adorned their Letter. In answer whereto he compiled a whole Book, which he inscribed Of Virginitie, and which the Reader may find in the Bibliotheca Patrum.

XVII. CHAP.

1. 2. &c. The tenour of Saint Aldelms Letter in the name of the English Saxon Synod, to Geruntius King of the Brittaines in Cornwall.

1. THE Letter of Saint Aldelm reproving the errors of the Brittaines now followeth: which though it be some what long, will deserve a place in our History, though it were only to shew, that excepting two or three points of Discipline, there was a perfect agreement between the Saxons and Brittaines in all things touching the Catholick Faith: otherwise the Saxon Bishops would not have railed, in case they had erred, to rectify their judgment. The inscription of the said Letter is as followeth.

2. To my glorious Lord Geruntius King of the Western Kingdom, whom I, as God the teacher of hearts is my witness, doe embrace with brotherly charity: And likewise to all Gods priests inhabiting Dommonia (or Cornwall.) I Althelm, unworthy Abbot, doe wish health and salvation in our Lord.

3. Being lately in a Synod of Bishops assembled out of the whole nation in a manner, a wonderfull multitude of Gods Priests came thither, being moved thereto out of a solicitude for the good of the Churches, and care of the peoples salvation, to the end that advising in common about the Ecclesiasticall Canons and Ordinances of the Fathers, they should through Christs assistance be put in practise.

4. After these things were duly perform'd, the whole Assembly unanimously imposed upon mee, though unworthy, a command to frame Letters directed to your Unity, in which I might acquaint you with their faithfully suggestion & request that you would be careful not to break the Unity of the Catholick Church, nor admit opinions not suiting with the Christian Faith, since to doing you would deprive your selves of future rewards in heaven. For what profit can any one receive from good works done out of the Catholick Church, although a man should be never so strict in Regular Observances, or retire himself into a desert to practise an Anachoreticall life of Contemplation?

5. Now that you may better understand for what especial causes this Letter is directed to you, I will here briefly discover them to you. Wee have heard, and by severall relations been assured that your Priests doe very much twerve from the Rule of Catholick Faith enioynd in the scriptures, and that by their quarrells and verball contentions there is arisen in the Church of Christ a grievous schism & scandal, whereas the Psalmist faith, Great peace is to those who love thy name, and among them there is no scandall. For the Peace of Religion is preserved by a charitable concord of mens minds, as on the other side contention violates Charity. Hence the same Psalmist exhorts all those who embrace the true Faith to a fraternall unity saying, It is God who makes brethren to live in one mind in a house. Now by this House is understood the whole Church of God spread through the world. For Hereticks and Schismatics being estranged from the Communion of the Church, and by contending about severall new opinions encreasing in their numbers, doe like unprofitable tares sown in a rich soyle, corrupt and denie our Lords harvest. But the Apostles trumpet doth reprove this shamefull humour of contention, saying, If any one will be contentious we have no such custom, nor the Church of God, which is without spot or wrinkle. For that peace is the Mother of Catholicks, is declared by the Evangelicall Oracles, Blessed are the peaceable, for they shall be called the children of God. And hence it is that when our Lord and saviour descended from heaven that he might wipe away the hand-writing of our first parents which was against us, and that by Peace intervening he might reconcile the world, an Angelicall Quire melodiously sung, Glory to God on high, and on earth peace to men of good will: and the Psalmist faith, Let Peace be made by thy power, and abundance in all thy Towers.

6. Moreover a rumour is spread abroad, that in your Province there are certain Priests and other Ecclesiastics, who contrary to the teaching of the Church doe oblatinarily refuse to admit the Tensure of S. Peter Prince of the Apostles: and doe pertinaciously defend themselves with this excuse, that they doe imitate the Tensure of their Predecessours whom with pompous phrases they exalt, as men eminently illustrated with Divine Grace. Whereas if we presse them to tell us who was the first Author of this their rature and Tensure, either out of ignorance of the Truth, or dissembling a lye, they have not a word to say. But wee, and many others with us can assure them that Simon the Inventour of Magick art, was the Author of this Tensure. The fraudulent and diabolick skill of Necromancy contrived by whom against S. Peters

under the Saxon Heptarchy. XIX. Book. 481

A.D. 69.

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6. Moreover a rumour is spread abroad, that in your Province there are certain Priests and other Ecclesiastics, who contrary to the teaching of the Church doe oblatinarily refuse to admit the Tensure of S. Peter Prince of the Apostles: and doe pertinaciously defend themselves with this excuse, that they doe imitate the Tensure of their Predecessours whom with pompous phrases they exalt, as men eminently illustrated with Divine Grace. Whereas if we presse them to tell us who was the first Author of this their rature and Tensure, either out of ignorance of the Truth, or dissembling a lye, they have not a word to say. But wee, and many others with us can assure them that Simon the Inventour of Magick art, was the Author of this Tensure. The fraudulent and diabolick skill of Necromancy contrived by whom against S. Peters

A.D. 692.

is testified by the ancient *Book* called *The Combas of the Apostles*, and by the ten books of *S. Clement*.

7. But as for us, we are able according to the authority of *Holy Scriptures* to give a true and sufficient testimony of our *Tenure*, and doe affirm that *S. Peter* ordained this *Rite* of *Tenure* for severall causes: First that thereby he might on his head bear a representation of our *Lords*, who ascending the *Crosse* for our *Redemption* was Crowned by the execrable *thorns*. Next that the *Priests* of the *Old* and *New Testament* might be distinguished by their habit and *Tenure*. And lastly, that the same *Apostle* and his followers might carry the ridiculous expression of scorn used by the *Romans*, who when they sold their slaves taken in war, they were wont to crown them. But in the *Old Testament* this *signe* of *Tenure* took its *Originall*, if I be not mistaken, from the *Nazarites*, who were persons consecrated to *God*: for it is a mark of a *Royal* and *Sacerdotal* descent. For a *Tiara* was anciently set on the heads of the *Priests*, which being enwrapped in fine linnen was round, like the *Middle Sphere*: and this is represented by that part of the head which is shorn. Now a *Crown* or *Diademe* was a golden circle of some breadth, which encompassed the heads of *Kings*. And both these *signs* are expressed on the heads of *Clergy-men*, concerning whom *S. Peter* saith, *You are an elect nation, a Royal Priest-hood*. And moreover by this *Rite* of shaving and polling is signified our duty to cutt off all our vices, and that we should devote our selves of our sins as we doe of our haire.

8. But there is among you another practice, far more pernicious to soules, which is, that in the observation of the *Solemnity* of *Three* you neglect to follow the *Rule* of the three hundred and eighteen *Fathers* who in the *Nicene Council*, with great sagacity established the *Cycle* of *Nineteen* years to last to the end of the world, by the numbers of *Eight* and *Eleven*: and also ordained the *Paschall* Supputation from the fourteenth day of the *Month* to the one and twentieth, making these the terms of the *Paschall Circle*, which it is unlawfull for any one to transgress. Whereas the *Priests* among you according to the *Account* and *Cycle* of *Anastasis*, or rather according to the *Rule* of *Sulpitius Severinus* who described a *Course* of eighty four years, doe some-times observe the *Paschall Solemnity* on the fourteenth *Month* with the *Jews*, whereas the *Bishops* of the *Roman Church* doe observe neither of these ways of calculation: Neither have they decreed that posterity should follow the *Paschall Table* of *Viterbius*, which contains a course of five hundred thirty two years. For there was a sort of *Heretick* in the *East* called *Tessera-decatis*, because they celebrated the *Paschall Solemnity* on the fourteenth *Month* with

the *Jews* who blasphemed our *Lord*, and trode under foot the pearls of the *Gospel*. And for this they were excluded from the *Communion* of the *Church*, and ranked among the unhappy conventicles of *Schismatics*. Of these, as I remember, *S. Augustine* makes mention in his *Treatise* of *Ninety Heresies*.

9. But besides these enormities, there is another thing wherein they doe notoriously swerve from the *Catholicall Faith* and *Evangelicall Tradition*, which is, that the *Priests* of the *Demetria* (or South-west Wales) inhabiting beyond the bay of *Severn* puffed up with a conceit of their own purity, doe exceedingly abhorst communion with us, in so much as they will neither royn in prayers with us in the *Church*, nor enter into locution with us at the *Table*: yea moreover their arguments which we leave after reflection they will not touch, but cast them to be devoured by dogs and unclean swine. The *Copp* also in which we have drunk, they will not make use of, till they have rubbed and cleaned them with sand or ashes. They repute all civil salutations, or to give us the kisse of pious fraternity, contrary to the *Apostles* precept: *Salute one another with a holy kisse*. They will not afford us water and a towel for our hands, nor a vessel to wash our feet. Where as our *Saviour* having girt himself with a towel, washed his *Disciples* feet, and left us a pattern to imitate, saying, *As I have done to you, so doe you to others*. Moreover if any of us, who are *Catholicke*, doe goe amongst them to make an abode, they will not vouchsafe to admit us to their fellowship till we be compelled to spend forty dayes in *Penance*. And herein they unhappily imitate those *Hereticks*, who will needs be called *Cathars* (or *Puritans*.)

10. Such enormous errors and malignities as these are to be mournfully bewayld with sighes and teares: since such their behaviour is contrary to the precepts of the *Gospel*, and suiting with the Traditions of *Jewish Pharisees*, concerning whom our *Saviour* saith, *We unto you Scribes and Pharisees who cleanse the outside of Cupps and dishes*. On the contrary our *Lord* diddaine not to be present at feasts with *Publicans* and sinners, thereby shewing himself a good Physician, who was carefull to provide wholeleome cataplasms and medicines to heale the corrupt wounds of those that conversed with him. Therefore he did not, like the *Pharisees*, despise the conversation of sinners, but on the contrary, according to his accustomed clemency, he mercifully comforted the poor sinfull woman who bewayld the former pollutions of her life, and casting herself at our *Lords* feet, washed them with the curled locks of her haire, concerning whom he said, *Her many sins are forgiven her, because she hath loved much*.

11. Since therefore the truth of these

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things cannot be denied, we doe with earnest humble prayers and bended knees beseech and adore you, as you hope to attain to the fellowship of *Angels* in *Gods* heavenly kingdom, that you will no longer with pride and stubbornness abhorst the doctrines and Decrees of the blessed *Apostle S. Peter*, nor pertinaciously and arrogantly despise the Tradition of the *Roman Church*, preferring before it the Decrees and ancient *Rites* of your *Predecessors*. For it was *S. Peter*, who having devoutly confessed the Son of *God*, was honoured by him with these Words, *Thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it: And to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven*. If therefore the *Keys* of the kingdom of heaven were given to *S. Peter*, who is he, who, having despised the principall *Status* and ordinances of his *Church*, can presumingly expect to enter with joy through the gate of the heavenly *Paradise*? And if he by a peculiar *Privilege* and happiness received the power of binding and the Monarchy of loosing in heaven and earth, who is he, who, having received the *Rule* of the *Paschall Solemnity*, and the *Rule* of the *Roman Tenure*, will not rather apprehend to be indissolubly bound, then mercifully absolved from his sins?

But it may be some nice *Disputer* presuming on his skill in *Scripture* and other learning, will fancy that he can excuse and defend himself under the shield of such an *Apology* as this, saying, *I doe sincerely venerate the Precepts of both the Old and New Testament, and with my heart and tongue I doe confess in God an Unity of Essence and Trinity of Persons: I doe freely preach to the people the Mystery of our Lords Incarnation, the Crosse of his Passion, and the Victorious Trophy of his Resurrection: I doe diligently denounce to my hearers the last Judgment of the living and dead, in which with a most equal balance every one according to their different merits, shall receive a different retribution of happiness or misery. This I believe and profess, and by the privilege of this Faith I doe not doubt but I shall be reckoned and rewarded with the rest of true Orthodox Catholics*.

12. But alas, this seeming *Fortresse* under which they hope to lurk securely, I will endeavour to batter to the ground with the Engin of the *Apostles* reproof; For *S. James* who is called the Brother of our *Lord*, saith, *Thou beleevest that there is one God: and immediately he adjoyns, directing his speech by an Irony to the twelve Tribes in the dispersion, Thou dost well. But take notice of this, The Devils likewise beleeve this, and tremble: For Faith without Works is dead*. His meaning is, that *Catholicall* and *Brotherly Charity* must inseparably walk together in the same path,

as that glorious Preacher and Vessel of Election *S. Paul* testifies, saying, *If I knew all Prophecy and all Mysteries, if I had Faith so that I could remove mountains, and if I should give my body to be burnt, and had not Charity, all this would profit me nothing at all. I will sum up all in one short sentence: That man does in vain boast of the Catholicall Faith, who does not follow the Dogme and Rule of S. Peter*. For the foundation of the *Church* and stability of *Faith* which can be shaken by no winds or tempests, rests principally on *Christ*, and after him consequently on *S. Peter*. Hence the *Apostle* saith, *Other foundation can no man lay, besides that which is laid, which is Jesus Christ*. And *Divine Truth* it self hath thus established the Privilege of the *Church* to *S. Peter*: *Thou art Peter, and on this Rock I will build my Church*.

13. This is the tenour of *Saint Aldelm's* Epistle to *Geruntius* King of *Cornwall*, and to the *British* *Priests* his Subjects, in which may be observed what extreme bitterness and malice still possessed their minds against the *Saxons*, in so much as they chose rather to be separated from the *Communion* of the *Catholicall Church*, then to conform to them by relinquishing any of their old irregular *Rites*. And here likewise may be observed, how vainly our *Pious* *Writers* endeavour to fly to the *Brittains* for defence of their deserting *Catholicall* *Doctrines*. Hence the *Cenotaur* of *Magdeburg*, (and others imitating them) taking advantage from an error in the printed Copy of *S. Bede's* history, where *Cassidatem* is read for *Caritatem*, doe affirm, *That there was a sharp debate between Aldelm and the Britains, against whom he earnestly inveighs, because they would not approve Celibacy of Priests, and other new invented Rites, as Bede testifies in the fifth Book of his History and nineteenth Chapter. The same likewise is manifest out of Aldelm's Epistle to Geruntius King of the English. Whereas it is manifest that not a word is spoken in this Epistle touching Celibacy*.

14. This Epistle was not written in vain, for as *S. Bede* testifies, by the reading of it many *Brittains* subject to the *West-Saxons* were brought to the *Catholicall Rite* of celebrating our *Lords Paschall Solemnity*. Whence we may likewise observe that these *Brittains*, though they were immediately governed by a King of their own nation, yet both he and they were subordinately dependent on *Ina* King of the *West-Saxons*: Notwithstanding which dependence and subjection, the *Saxons* did not seek by violence and terror to force their consciences, but with all meekness and tenderness to invite them to *Catholicall* *Purity*.



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XVIII. CH.

XVIII. CHAP.

1. 2. *Withred, after six years interregnum, is made King of Kent.*
 3. 4. *He redeems with money an invasion of his Country by King Inas: And builds S. Martins Church in Dover.*

A.D. 693.

IN the year of *Grace* six hundred ninety three the Kingdom of *Kent* began to take breath after six years agitation both by civil and extern commotions. For after *Edrick* had deposed his usurping Uncle *Lothric*, and obtained the throne by right of *there*, and by his Tyranny and injustice he incurred the hatred of his subjects, and after two years reign lost both his government and life. His death notwithstanding rather encreased then ended the troubles of that *Province*, for whether it was that many pretending to the succession, factions and civil debates divided the nation, or whatsoever was the cause (for *Historians* afford us little Light to discover those affairs distinctly) during the space of six years there was not any King there.

2. To these civil broyles was added an invasion of that Kingdom by *Cedwalla* King of the *West-Saxons*, as hath been declared. Which invasion notwithstanding for the time united their dissensions, so that after much hurt received, the inhabitants of *Kent* repulsed *Cedwalla*, and driving his Brother *Mul* (or *Mollo*) into a Cottage, sett it on fire and consumed him in it. *Cedwalla* after this being converted to *Christianity*, and relinquishing his kingdom to perform a pilgrimage to *Rome*, where he desired to receive *Baptism*, recommended the revenge of the death of his Brother *Mul* to his Successour *Inas*. Who having prudently employed the five first years of his reign in settling his own kingdom & the Churches in it by wholesome *Laws* and constitutions, at last this year he made a terrible impression into *Kent*.

3. At this time the principall Pretender to that Kingdom was *Withred* the Son of *Egbert*, who by his courage and industry had repressed the envy of his opponents, and gained the generall affection of the people, so that he was unanimously chosen and acknowledged King. When *King Inas* therefore in revenge of the death of *Mul*, brought a formidable army into *Kent* for a while a vigorous resistance was made. But *King Inas* having great advantage by his martiall skill and courage assisted with a far greater power, *King Withred* was at last forced to redeem the safety and peace of his country with money. So that a Treaty was begun, and *King Inas* being mollified by the sum of thirty thousand marks of gold, pardoned them the death of *Mul*, and drew back his army into his own country.

4. *Bishop Parker* from *S. Beda* gives to *Withred* an associate in the throne, *his Brother swinford*, who jointly administered the Kingdom with great justice and piety. They built, saith he, the Church of *S. Martin* in the Town of *Dover*, and enriched the Monks living there with large possessions.

XIX. CHAP.

1. *Brithwald consecrated Arch-bishop of Canterbury.*
 2. 3. *Pope Sergius his Letters to the Saxon Kings: and Bishops.*
 4. *Brithwald ordains Bishops.*

PEACE and tranquillity being thus restored to the Kingdom of *Kent*, the Consecration of a New *Arch-bishop* in the place of *S. Theodore*, dead two years since, was very seasonable and necessary. His Successour name was *Brithwald*, who, saith *S. Beda*, was an Abbot in a certain Monastery seated near the place called *Regulf*, where the River *Grilade* discharges it self into the Sea. He was a man well versed both in holy Scriptures, and likewise in Ecclesiasticall and Monasteriall Disciplines: Yet much inferior to his Predecessour. He was chosen Bishop in the year of our Lords Incarnation six hundred ninety two, on the first of July: *Withred* and *Suehhard* being then Kings of *Kent*. But his Ordination was deferred to the year following for the attaining of which he was forced to passe over the Sea to *Rome*, & thence returned into *France*, where he was consecrated by *Godwin* a Metropolitan there on the third day before the Calends of January: and took possession of his own See on the day before the Calends of September, being a Sunday.

2. The same year there came Letters from *Pope Sergius*, directed to *Ethelred*, *Alfred* and *Adulf* English Kings, to whose protection and favour he earnestly recommended the New *Arch-bishop*. The Motive of writing this Letter seems to have been the divisions and turnoyles of *Kent*, or the composing of which it seems the *Pope* was ignorant and therefore did not address it to *Withred* King of *Kent*.

3. Other Letters also came then from the same *Pope* to all the Bishops of *Brittany*, in which he acquaints them with how much gladness he entertained the said *Elett Arch-bishop* newly arrived at *Rome*, as likewise the tidings of the *Orthodox Party* which was among them. Consequently he signified to them that according to the ancient Priviledge of that Church of *Canterbury* from the days of his Holy Predecessour *S. Gregory* to the present time, he had invested him with the Primacy of all the Churches of *Brittany*, & conferred on him the Sacred use of the *Pall* and *Dalmaticke Vestment*. Whereupon he required and commanded them to yield to him all due honour and obedience as their Supreme Prelate and

Primas.

A.D. 693.

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XIX. CH.

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XIX. CH.

Beld. 5. 9.

XX. CHA.

XX. CHAP.

1. 2. *King Sebbe becomes a Monk: His sickness: and Blessed death.*
 3. *Impious folly of the Cenitarians of Magdeburg.*
 4. *Ec. A miracle at the enterrement of the Holy King Sebbe.*
 5. *The Holy Bishop Egin succeeds to Othfer in the See of Worcester.*

THE same year afforded to the world an illustrious example of the contempt of perishing honours and pleasures in the person of a Prince, who had many years enjoyed them and by experience knew the iust valew, or rather the reall baseness of them, and unsatisfaction to be found in them. This was an example as ordinary in that age, as to be esteemed miraculous in this.

2. The person who afforded this example was *Sebbe* King of the *East-Saxons*, concerning whose piety, and desire to relinquish his purple for a poor Religion habit we have spoken already. This desire at last he this year executed. The order and manner whereof is thus related by *S. Beda*.

[3. When *Sebbe* had spent thirty years in the government of the *East-Saxons*, all which time by his piety and devotion he shewed himself a soldier contending for a heavenly kingdom, he was at last assaulted by a grievous sickness, which left him not till it brought him to his grave. Being in this condition he admonished his wife that she should no longer oppose his retirement from the world, but rather ioy with him in dedicating the remainder of their lives in

the service of *God*, since neither of them could any longer enjoy any content in the pleasures, or rather slavery of the present world. It was with much ado that he obtained her liking hereto: But having at last with much importunity wrested her consent, he went to *Waldhere* then Bishop of *London*, and successour to *S. Erconwald*, and with his approbation and benediction he received the Habit of Religion so long and so earnestly desired by him. He brought to the said Bishop a great sum of money to be distributed among the poore, reserving nothing at all to himself, so great was his desire to become truly poor in spirit for the kingdom of heaven.

4. When his sickness encreased on him so far that he perceived his death to approach, being a person of a truly royall mind, and therefore apprehending least the pains of his end night enforce him either by words, gestures or actions to behave himself otherwise then became a person of his quality and condition, he being then at *London*, sent for the foresaid Bishop, and desired him that besides himself and two of his own servants, no other should be present at his death.

5. This request the venerable Prelate willingly granted: And not long after the devout King in his sleep by a comfortable Vision was freed from all the anxiety of his former solicitude, and moreover had notice given him of the precise day in which he was to end his life. For, as himself afterward related, he saw three men in shining vestments coming to him: of which one fate down before his bed, whilst the other two his companions stood by, and asked him how he did. Then he that was sett down, said to him, *Be of good cheer, for your soule shall without any pain at all, and with great splendour forsake your body: and on the third day following you shall dye.* And the event really made good both these promises which he received in the vision. For on the third day immediately after Noon, without any fence of pain he breathed forth his soule as if he had quietly rested in sleep.]

6. Thus happily dyed this Religion King, whose death no doubt was precious in the eyes of *God*, and is with devotion celebrated by his Church, being commemorated both in our English and also the Roman Martyrologe on the twentieth day of *August*. But the Cenitarians of *Magdeburg* reading all these things, are moved to choler both against *S. Beda*, *Sebbe* and all Monks in general, which choler suggested this profane censure to their pens, *A Monasticall course of life, not having any ground in Gods word, stand in need to be recommended by vain dreams and visions.* And again: *In this seventh age, say they, Kings began to relinquish their authority, and to addit themselves to a Monasticall life which impiety must be adorned with lying miracles.* Hence *Beda* writes concerning *King Sebbe*, that in a Vision three men appeared to him as

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he lay sick in his bed, and foretold to him both the day of his death, and that it should be without pain. So that to forsake all worldly pleasures and contentments purely for the Love of God is not only not warranted by Gods word, but is an impiety, excluding men from the enjoying of God, in the judgment of these new sensual Evangelists.

7. But how after this holy Kings death God was pleased to declare how far different a judgment he gave of his servant, the same learned and devout Historian thus further relates: A Coffin of stone, saith he, was prepared for entombing the Body of this holy King. But when they endeavoured to put the Body into it, they found that it was a hand's breadth too long for the Coffin. Whereupon paring away as much of the stone at each end as they could, they thereby lengthened it about the measure of two fingers breadth. Yet after all it would not receive the body. Whereupon finding so great a difficulty to entomb him, they intended either to seek out a new Coffin, or to endeavour by hewing the body to shorten it so much as to make it enter into the Coffin. But by a wonderfull accident, which could proceed from no less than a heavenly power, both these designs of theirs were prevented: for presently in the sight of the Bishop, and Sigward (son to the said King and Monk, who together with his Brother Seefrid raised after him, a great multitude likewise of others being present, the Coffin was found of a convenient length, inasmuch as

there was room enough to place a cushion under his head, and yet at the feet there remained four fingers breadth beyond the body. He was buried in the Church of Saint Paul, the Patron of the Gentiles, by whose teaching he had learnt to aspire to heavenly things onely.

8. To this day his Sepulcher is seen in the same Church adjoining to the Wall on the North side, and encompassed with rails. But the present Monument being of marble, and not ordinary stone, as at first, shews that in ages following through some mens devotion it was changed, and more honourably entombed. So that a late malignant Historians scoffe does little prejudice S. Bedas narration, saying, that the Coffin which in the beginning was miraculously lengthened, hath been since by a new Miracle again contracted.

9. The Holy Bishop of Worcester Offor, consecrated the year before by Saint Wilfrid, this year dyed, in whose place succeeded a Religious person named Egwin, born of Princely blood, but one who aspiring to a higher kingdom, for Christs sake became poor. Concerning whom we shall treat more largely hereafter, for great examples of patience and equanimity in sufferings he will afford us, inasmuch as being tried in the furnace of many tribulations his sanctity became illustrious not in Brittany onely, but forrain regions also.



THE
TWENTIETH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

1. 2. Of English Missioners sent to convert the Germans.

3. 4. Of S. Egbert the First Mover in that work: He is desirous to goe himsel: but is hindered by God: and employed to bring the Scots to the Unity of the Church.

5. 9. Wibert preaches without Successe to the Frisians.

10. 15. S. Willibrord with eleaven others undertake the Mission.



1. HE same year of Grace six hundred ninety three was made illustrious by the death and Martyrdom of two Apostolical Brethren of the English Nation, both of them called by the same name, Ewald, whose zeale for the enlarging of Christs kingdom compelled them to become strangers to their own country, and in the company of severall other devout Preests, to passe over into Germany, exposing themselves to all incommodities and dangers, yea death it selfe for the rescuing of a world of soules from ignorance and Idolatry, in which hitherto the Devil had held them captive.

2. But before we apply our selves to the

relating of the particular Gifts of these two Apostolical Martyrs, it will be requisite that we return three years back to the year six hundred and ninety in which the Mission for the conversion of severall German nations began. We defer it to this year, because now are seen the first fruits of the labours of those Apostolical Missioners. It will now therefore be seasonable to relate the occasion and first execution of this Mission, the names of the devout persons who undertook it, their first attempt and succeeding progresse hitherto: Which having done, we will in due place declare the wonderfull and happy successe of it.

3. The First Mover in this holy Work, and chief Architect of so glorious a design was S. Egbert, of the rudiments of whose sanctity this our History has from S. Beda treated in the year six hundred sixty four: where we declared how he together with his companion Edethum, in the time when Finan and Coleman were Bishops, went out of this their native country into Ireland together with many other associates both of Noble and meane condition. Not long after, the great plague, which had almost wasted Brittany, passed over into Ireland; and among many others cited on this S. Egbert then living in an Irish Monastery called Rathmelfage: Who expecting death, with great compunction examined his former life, and with many

A. D. 693. ceares beought almighty God not to take him out of the world till he had performed due penance for his sins: He adioyned to his native Prayers a Pen never to returne his native country: to recite the whole Psalter daily: to fast every seventh day, &c. After which God restored him to his health, and he lived many years in great perfection of humility, meeknes, continence and simplicity: and both by his example and teaching was very beneficiall to the Irish.

Bed. l. 5. 14. After he had spent twenty six yeeres thus devoutly in Ireland, in the year of Grace six hundred & ninety (saith S. Bede, and out of him Baronius) he took a resolution to extend his charity to forraign Nations, and for that purpose to undertake the Apostolick Office of preaching the Gospell to such as had yet never heard of it. Particularly he knew that in Germany there were many Nations as yet in darkness: from whom the English and Saxons now inhabiting Britanny drew their Originall, such were the Frisians, Rugians, Danes, Huns, Old Saxons, Berchthariaps & severall other. To these the foresaid soldier of Christ intended to direct his voyage round about Britanny by Sea, to the end he might endeavour to snatch some soules out of the tines of Satan, and bring them to the obedience of Christ: Or in case his endeavours proved fruitles, to continue his voyage to Rome, and there devoutly visit the Monuments of the blessed Apostles and Martyrs. But this his good design could not take effect: and by what impediments it was obstructed, the same Writer from Saint Bede thus further relates:

Baron. ib. 5. Saint Egbert pursuing this good resolution, was notwithstanding forbidden by Divine Oracles and wonders to put it in execution. For having made choice of companions in the said work, men of learning & courage, when he had prepared all things necessary for the voyage, on a certain day early in the morning there came to him a Monk who had formerly in Britanny been a Disciple and attendant on the Venerable Priest Bysil, then Priour of the Monastery of Mailrose under Bata: Which Monk related to him a Vision which had appeared to him the night before.

6. When I had finished the Midnight Psalmody (saith he) I laid my self down to sleep, in which there appeared to mee my ancient Master and benefactor Bysil: who addressing his speech to mee said, I am come hither to bring an answer and commission of our Lord and Saviour to Egbert, with which thou must acquaint him. Tell him therefore that as Gods will that he pursue not this voyage, but betake himself to the Monasteries instituted by Columba, and there teach the Monks their duty. Now this Columba was the first who preached the Faith to the Northern Picts inhabiting beyond the Mountains: he was also the first founder of the famous Monastery seated in the Isle called Hy:

which Columba is now by some called Columelli, by a name compounded of Columba and a (Monastick) Cell. When Egbert had heard the words of this Vision, he charged the Monk to tell no man of it, having a suspicion that it might be an illusion. Yet considering better of it, he had an apprehension that it was a truth: Notwithstanding he ceased not for all that to make preparation for his journey.

7. But a few dayes after, the same Monk came again to him and told him that the night before presently after Matins Bysil appeared once more to him saying: Why dost thou so negligently and coldly relate the commission I gave thee, to Egbert: But now goe and tell him, that whether he will or no he shall be forced to goe to the Monasteries of Columba, because their ploughs doe not goe right: and it must be his charge to rectify those disorders. Egbert hearing this, again commanded the Monk not to discover these things to any. And for himself, though he had no doubt of the Vision, yet he adventured to begin the designed journey with his Brethren.

8. Alloon therefore as all things necessary for their voyage were put into the ship, after they had for some dayes expected a favourable wind, there happened one night so furious a tempest, that the ship was calt on one side in the water, which entring in spoiled most of the provisions layd therein: yet whatsoever belonged to Egbert and his companions was saved. Egbert seeing this and laying in the words of the Prophet, *My sake a tempest is shaped*, retired himself, not daring to pursue the journey, and so was compelled to stay at home. But one of his companions named Wilbert, being eminent for his contempt of the world, and his knowledge in spiritual matters (for he had spent many years in Ireland leading an Anachoreticall life in great perfection) took ship, and coming into Friseland, preached the word of life to the inhabitants there, and to their King Radbode, yet with small fruit among them. After two years therefore unprofitably spent there, he returned to his beloved solitude, where he attended to Gods only, and since his endeavours had been unsuccessful in converting strangers to the Faith, he was careful to promit his own countrymen by the good example of his piety.

9. Baronius having recited these things out of Saint Bede, adioyns this observation, That since all things which proceed from God are orderly and free from confusion, it is no wonder that these zealous devout men had no successe, since they had not received their Mission from the Pope to whom belongs the power to conferre the Apostolick Office.

10. Saint Bede proceeds in his Narration thus, Alloon as the man of God Egbert perceived that himself was not permitted to

A. D. 693. goe and preach to the Infidell Nations, being detained for another benefit of the Church revealed to him by a Divine Oracle: and moreover that Wilbert, who had made a voyage thither, had small successe in his preachings: His zeale rested not here: but he attempted the same design once more, and sent other holy men, and withall very industrious, among whom the most eminent was Willibrord a Priest of great desert. Those new Missioners, twelve in number, alsoon as they had passed the Sea, turned aside out of their way to visit Pipin Duke of the French nation, by whom they were favourably received. And whereas he had a little before subdued the Southern Friseland, out of which he had driven the foresaid King Radbode, he sent them thither to preach: and moreover assisted them with the royall authority, forbidding any one to molest them in their preaching, and promising his favour to all who should receive the Faith. Hence it came to passe through the divine Grace that in a short time many were converted by them to the Faith of Christ.

11. The place where these holy men abode was Willemburg, or Traiectum (now called Vtrecht) seated on the ancient Rhin, in lower Germany, mistaken by some Writers for another City called likewise Traiectum, or Maestricht in Rubens, seated upon the River Meuse. Of the former Traiectum S. Willibrord was afterward Arch-bishop, as shall be shewed in due place.

II. CHAP. II. CHAP.

1. 2. &c. The Names of the twelve Apostolick Missioners, &c.

1. I will not be curiosity, but duty to propagate to posterity the names of these twelve Apostolick Missioners, as likewise to declare by what authority they willingly undertook the charge of preaching the Gospell to Pagans. A perfect information hereof we have received from one of that number, S. Marcellanus, who has committed to writing an account of their progresse, as likewise the particular Gests of S. Willibrord and Swibert who were most eminent among them.

[2. The illustrious Prelat S. Egbert, (saith he) thirsting after the salvation of all, and particularly of the Pagan Frisians and Saxons, in as much as the English were descended from them, & persevering in this charitable design, endeavoured to send to the discharge of that holy employment of converting foules certain holy and industrious persons, fitted thereto both in point of learning, courage and diligence. He selected therefore and assembled out of diverse Monasteries twelve Apostolick men, firmly established in

the Faith to preach Catholick Doctrine to the Germans.

3. Now the names of those zealous Missioners were these, Willibrord, Swibert, Acca, Egbert, Willibald, Winnibald, Lebbin, two Brethren called Ewald, Werenfrid, and my self the meanest of all called Marcellin, who am the Writer of this History as likewise of the Gests of S. Willibrord. All these were named were Priests: and to them was adioyned the holy Deacon Adelbert Son of the King of the Deirs (or Yorkshires,) who for the love of Christ quitted his Royall Patrimony, and refused not a voluntary banishment in the company of the foresaid holy Priests, having been elected thereto by S. Egbert.

4. And because these Holy Doctors born in England were descended from Progenitors who were Frisians and Saxons, by that means they were enabled to preach the Gospell of Christ in the German tongue. Some of these were afterward crown'd with Martyrdom, others persisted to their death in laborious preaching among Barbarous Nations, and some were substituted Bishops in Episcopall Sees when they were vacant.

5. When all necessities therefore were prepared, the foresaid Twelve Apostolick Missioners, after they had taken leave of their friends and kintred, and received the holy Prelats benediction, took ship, and by Gods blessing having a prosperous wind they made a quick voyage and landed safely at Willemburg or Vtrecht (Traiectum) in the year six hundred and ninety after our Lords Incarnation, which was the third year of the Pontificate of Pope Sergius, Justinian then being Emperour, and the most glorious King Alfid then reigning over the Northumbers, a Prince zealously affectionat in observing the Laws of Holy Church.]

6. Cornelius Kempis in his Treatise concerning the Writers of Friseland affirms that those Twelve Apostles were elected out of the whole English-Saxon Nation, being the most eminent for learning and piety that could be found. But most of them, were furnished out of the Kingdom of the Northumbers, which certainly was the Native Soyle of S. Egbert, as likewise of Saint Willibrord, S. Swibert and S. Adelbert.

III. CHAP. III. CHA.

1. 2. &c. The rudiments of S. Swibert.

1. These were the names of the Twelve English Missioners and glorious Apostles of the German Nation, whose memories remain in benediction in many Provinces of that vast Continent, and are moreover celebrated in most of the Martyrologes of the Western Church. It would be a blameable ingratitude to neglect the recording whatsoever particular actions or occurrences

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pertaining to any of them have hitherto escaped the injury of time: Since therefore our Ecclesiastical Monuments have delivered to us very little concerning any of them before they laboured in this Mission, except of *Saint Willibrord* and *Saint Swibert*, wee must of force content our selves with an account of the birth, descent and Gifts of these two glorious Prelates.

Hart. Mart.

2. Of these *S. Swibert* was the elder, whose Life and actions have been recorded by his companion in the Mission, *S. Marcellin*, as likewise by *Saint Ludger* Bishop of Munster. From both whose relations and wonderfull birth, In the year of *Grace* six hundred forty seven the blessed child *Swibert* was born in the Kingdom of the *Northumbers*: His parents were *Sigbert Count* of *Nottingham* and the pious *Countesse Bertha*, who before she brought him forth was favoured with a *Divine Vision* and heavenly light.

3. As soon as he was come to the fifteenth year of his age pretering a Religion before a secular life, he was graciously received into the Monastery of *Bordeney*, in which having spent nine years in great continence and mortification, having by the grace of compunction his mind elevated to celestiall things, employing himself withall in *Sacred Letters* and *Monastick Disciplines*, and thereto adjoining rigorous *Fasts*, *Prayers* and unwearyed watchings, he was advanced to the dignity of *Presby Order*. Thus briefly writes the said *Author*.

Marcellin.
ap. S. v.
Martij.

4. But as touching the wonderfull prodigy attending his birth, by which was portended his future *Apollinick* employment, it is thus more particularly related by *S. Marcellinum* & *S. Ludger*. The pious and Noble *Countesse Bertha* frequently meditating with inward joy how that the children of severall *Princes* adorned with the lustre of many vertues, had made the people partakers of the fruits of their piety, to the great happiness and peace of the whole kingdom, she became inflamed with an incredible desire of enjoying the like favour: and thereupon with dayly prayers she solicited our Lord to bestow upon her a Son, whom she promised to consecrate to his service.

5. Not long after it hapned on a certain night when she was fallen into a quiet sleep, she seemed to behold in the firmament a star of a wonderfull magnitude and lustre, from he came forth proceeded two beams of admirable brightness, one of which regarded *Germany*, and the other *France*. At last after she had with great wonder contemplated this sight, seemed to her that it tell from heaven into her bed. At which being extremely affrighted, she shrieked out aloud, & with the noyse awaked her husband *sigbert*, who trembling all over at this unuall clamour of his wife, with great solicitude demanded of her the cause of her fear, which

she plainly declared to him. The next morning they sent for *Aidan Bishop* of *Lindisfarne*, to whom they discovered the manner and order of the *Vision*. At the relating of which, he by a celestiall Light illustrating his mind, gave them a confident hope of a child, which by the lustre of his learning and piety should enlighten the foules of many with the beams of *Divine Truth*.

6. The event proved him to be a true interpreter of the *Vision*: for the child whose coming into the world was attended with so prodigious a sign, from his very infancy gave proofs of most sublime vertues. And being arrived at the fifteenth year of his age, out of a care lest worldly temptations and allurements should draw him among the dangerous rocks of vice and error, he took refuge in the secure port of Religion. And after he had spent nine years in the dayly contemplation of divine things, he attained the Degree of *Presb. hood*. Which he administered the space of seven years with so great sanctity, that he drew severall *Kings* and *Princes* into a great admiration of him. Such were the rudiments of *S. Swibert's* sanctity concerning whose admirable actions and miracles we shall frequently be obliged to treat hereafter.

VI. CHAP.

1. 2. Of *S. wilgu* the Father of *S. Willibrord*
3. 4. Of the Nativty and rudiments of *S. Willibrord*.

1. Eleven years after the birth of *S. Swibert*, *S. Willibrord*, by divine Providence designed his companion in the *Apollinick Office*, was born, whose Nativty likewise was attended by the like celestiall prodigies. His life has been written by *S. Marcellin* and also by our learned *Alcuin* in the preface where of he thus describes the quality and piety of his Parents.

2. [In the Isle of *Britanny* and Province of the *Northumbers*, saith he, there lived a certain *Saxon* named *Wilgu*, who together with his wife and whole family lived a religious life in *Christ*, as afterward appeared by evident proofs. For having relinquished a secular habit he made choice of a *Monastick* course of life: and not long after the fervour of aspiring to *Spiritual Perfection* encreasing in him, he retired himself to a rigorous solitude in a certain *Promontory* encompassed partly by the Sea, and partly by the *River Humber*. There he served God a long time in a little *Oratory* dedicated to *S. Andrew the Apostle*, mortifying himself with fastings, prayers and watchings: and moreover became notable by many miracles. Whereupon great multitudes of people repaired to him, whom he by many sweet admonitions out of *God's word* exhorted and encouraged in the wayes of *Piety*. Hereby he became

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Alcuin. in
vit. S. Willibrord.

highly

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highly esteemed by the *Kings* and *Nobles*, who bestowed on him certain possessions adjoining to the said *Promontory* for building a Church wherein our Lord might perpetually be served. There this devout Father assembled a small but well ordered Congregation of persons which consecrated themselves to God: Of whom I my self, though in merits and order the meanest, have by legitimate succession received the government in the same Cell built by him. Thus writes *Alcuin* touching *S. Willibrord's* Father *Wilgu*: Adding withall, how on the Anniversary of his solemnity in *S. Willibrord's* Monastery Wine taylor for celebrating *Mass*, God was pleased to supply it by a miracle. For the merit of his sanctity he was placed in our *Martyrologe* on the last day of January.

Mon. Angl.
p. 100.

3. Thence he proceeds to treat of his Son *S. Willibrord* in these words, As blessed *S. John Baptist* the Forerunner of our Lord, being sanctified to God from his Mother's womb, was as the Gospel teaches us, born of Religious Parents, and like the Morning-Star went before Christ the Sun of righteousness, being designed by Almighty God to procure blessings to many: In like manner *S. Willibrord* who was also designed for the eternal good of many nations, is known to have defended from devout and Religious Parents. For we may piously believe that the Venerable man *Wilgu* by Gods predestination undertook a *Marritimall* life for this end only, that from him might proceed a Son of so eminent sanctity, by whom many Nations might receive spiritual benefit.

4. This seems to have been signified by a heavenly *Vision* appearing to his Mother in her sleep about midnight: at which time it seemed to her that she saw as it were a *New Moon* in the heavens, which increased by little and little till it came to the full. Whilst she was earnestly looking upon his *Moon*, on a sudden it seemed with a swift courie to fall into her mouth, and from thence descending into her stomach, all her inward parts glistered with a shining brightness. Whereupon she awaked in great fear: and the next day recounted her dream to a certain Religious Priest. Whose answer was this. The *Moon* which you saw at first very small and afterward encreasing to a larger magnitude, denotes the Son which you conceived this night, who with the beams of heavenly Truth shall dispate the darkness of errors, and wheresoever he shall goe, the splendour of Divine Light shall accompany him, so that by the brightness of his vertues he shall draw the eyes and admiration of all men to him. Thus did the said Religious Priest interpret the *Vision*, which interpretation was confirmed and verified by subsequent events.

5. Now it came to passe that the sayd woman in due time brought forth a Son, to whom at his Baptism she gave the name of *Willibrord*. And not long after he was weaned

his Father gave him to the Monks of *Rippon* to be instructed in learning and piety, to the end his frail and tender age might be fortified by Religious disciplines in a place where he should see nothing uncomely, and hear nothing but what was pious and holy. Divine Grace gave a good successe to his Fathers pious intention, in so much as from his childhood he profited wonderfully in learning, prudence and vertue, so that in that age he seemed a young *Samuel*, being pleasing and acceptable both to God and men.

6. In the said Monastery *S. Willibrord* continued till he had received Ecclesiastick Ton-sure: after which he undertook a *Monastick Profession* among severall other devout young men, to none of which he was inferior in a chearfull Obedience of Discipline, Humility and sedulous study of learning: but dayly profited to much that in modesty, discretion and gravity he much transcended his age, being in understanding aged, though in body tender and small.

7. Thus encreasing in the knowledge of Sacred learning, in sobriety and virtuous manners, when he arrived at the twentieth year of his age he was inflamed with a fervent desire of a more strict course of life, and a love of visiting to strain places. And because he had heard that in *Ireland* learning did much flourish, he intended to goe thither, being hereto principally moved by the same spread abroad concerning the pious conversation of severall Holy men, among whom the principall were the blessed Father and *S. Egbert*, called the Saint, as likewise the Venerable *Presb. Wigbert*, both who for the love of a celestiall country had forsaken their houes and kindred, and retired into *Ireland*, where in solitude they enjoyed the sweeter fruits of heavenly contemplation, naked and poor as to the world, but plentifully enriched with Divine Grace.

8. The blessed young man *Willibrord* piously emulating the sanctity of these two Holy men with the connivence and permission of his Abbot and Brethren took ship presently for *Ireland*, where he adjoynd himself to the society of the said holy men, to the end that like a diligent Bee, he might by their vicinity suck the mellifluous flowers of piety, and build up in the Hive of his own breast the sweet *Harmony* of vertue. There for the space of twelve years under the tuition of those two illustrious Masters of Piety & learning he treasured up knowledge and vertue, by which he might be enabled to become a Teacher of many Nations. Now at the end of these twelve years, that is in the year of *Grace* six hundred and ninety, he together with his eleven devout companions was sent an *Apollinick Preacher* of Christian Faith to the Germans, as hath already been declared.

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V. CHAP.

V. CHAP.

1. 2. *Ec. The Martyrdom of two Apostolical Brethren, called Ewald, the Black and the white.*

1. **W**E will now recount the successe of the pious endeavours of these Apostolical Missioners. Their first arrivall was in Friseland at Utrecht, where they immediately began to sow the precious seed of the Gospel. Now among them, as hath been said, there were two Brethren called by the same name of Ewald, who seeing the industry of their companions in the conversion of the Frisians, were desirous to employ the like charity among the Saxons: which they happily performed, for they confirmed the Faith which they preached with the sacrifice of their lives. The manner of their Martyrdom is thus described by Beda.

Beda. l. 5. c. 1.

2. Two certain Preests of the English Nation, who for attaining to their heavenly country had lived as it were banished persons a long time in Ireland, went into the Province of the Old Saxons, hoping by their preaching there to gain soules unto Christ. They were both of them, as of the same devotion, to likewise of the same name, each of them being called Ewald: yet with this distinction, that according to the colour of their hair the one was called Black, and the other White Ewald. There was little difference between them as to their piety and zeale: but he who was called Black Ewald was more skillfull in the learning and knowledge of Scriptures.

3. These two Brethren, as soon as they were entred into the Province took their lodging with a certain Farmer, whom they entreated to direct them to the Prince of the country, because they had a Message to deliver to him which would bring much profit to the publick. Now those Saxons had no Kings but severall petty Princes, who upon occasion of any war approaching meet together and by lots chuse a common Ruler and Generall, whom for the time they all obey: but the war being ended, they return to their former state of equality among themselves.

4. The country-farmer entertained them therefore, promising them that he would conduct them to their Prince: and in this expectation he detained them in his house several days. Now the barbarous Neighbours knowing, perceiving that they were strangers and of a quite different Religion from that of the country, for they spent the greatest part of their time in *Prayers, Psalms and Fasts*, and daily offered to God the saving Sacrifice, for which purpose they were

furnished with *Sacred Vessels*, & a small Table in stead of an Altar. Thereupon having a suspicion that if those Holy men should have access to their Lord, and converse with him, they would avert him from their Gods, and induce him to embrace a New Religion, by which means the whole Province might by little and little be in danger to forsake the old Religion: They therefore suddenly set upon them, and forcing them out of the house, slew them. Him who was called the White Ewald they killed with the sword: but the other they putt to death with great and tedious tortures, tearing his members asunder, and having slain them, they cast their Bodies into the Rhene.

5. When the Prince of the country, whom these Holy men desired to see, heard of this, he conceived great fury against those his barbarous Subjects for not permitting strangers desirous to speak with him to come to him: Whereupon he sent soldiers, and slew all the inhabitants of that Village, and burnt their houses with fire. The foresaid Preests and Holy Martyrs suffered on the fifth day before the *Feast of Michaelmas*.

6. Now how precious their death was in the eyes of God appeared by many celestiall signs. For whereas their dead bodies, as hath been sayd, were by the Pagans cast into the River, it is told out that they were carried against the stream the space of forty miles upward to the place where their companions abode. Moreover every night a very great light reaching to heaven shone over the place where the said bodies remained. And this was observed by some of the Pagans who had murdered them. Likewise one of these Brethren Martyrs in a Vision by night appeared to one of their companions, named *Tamen*, a man who while he lived in the world had been in great esteem for his Noble birth, but from a soldiers profession became a Monk. To this man the Holy Martyr discovered that he might find their bodies in the place where he should see a glorious Light shining from heaven. And so it came to passe: for their Sacred Bodies being thus discovered, were with great honour entred as became such glorious Martyrs, and the days both of their suffering and Invention is celebrated in those places with due Veneration.

7. In the Gallican Martyrologe we read the foregoing relation abbreviated, & the place of their Martyrdom to have been in Westphalia. And there is this addition, *That when Pipin the glorious Duke and Generall of the French Nation was informed of these things, he caused the Martyrs Sacred Bodies to be brought to him, which he buried with great splendour at Colen in the Collegiate Church of S. Cunibert. Their Memory is celebrated on the third of October, which was the day either of their suffering, or invention.*

8. These were the First-fruits which con-

secrated

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secrated this English Apostolical Mission. How plentifull the succeeding Harvest was reaped by the incredible labours, the unwearied industry, and neglect of dangers, yea readines in these Zealous labourers to expose themselves to death it self for the salvation of barbarous and pitiless Nations, shall shortly be more largely declared.

VI. CHAP.

VI. CHAP.

1. 2. *Ec. A Synod in Kent: The Acts of it, &c.*

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1. **W**Hilst those Holy men were labouring abroad, the new ordained Arch-bishop of Canterbury Berthwald, assisted by the pious King of Kent Wihred, employed his industry and zeale in composing that Church and Kingdom, much deformed by the late tumults and disorders. For which purpose by the joynit consent of them both a Synod was assembled at a place called Beanceldre, at which were present besides the King and Arch-bishop, the greatest part of the Nobility and Clergy of that Kingdom.

2. The Acts of this Synod, or rather mixt Assembly, to which were admitted certain Abbesses also, have been rescued from oblivion and darkness by the learned Antiquary Sir Henry Spelman, who out of five Manuscripts, of which three were more contracted than the other, hath lately exposed them to publick view. Neither Saint Beda nor William of Malmesbury have spoken particularly of this Synod, though both of them have recorded in a generall expression the magnanimity and piety of this King Wihred. Thus writes the former, *Wihred, son of Egbert the legitimate King of Kent, as soon as he was firmly established in his Kingdom, by his Religion piety and industry freed his Nation from externall invasion. And the latter thus, King Wihred was at home civil and courteous, and abroad invincible: He with great devotion advanced Christian Religion and piety, and wishall did largely extend his Regall power.*

Malmsh.

Hist. l. 1. c. 1.

3. As touching the forementioned Synod, in as much as the Acts thereof doe well represent to us the piety and iustice of that Age, it would be a wrong to the Reader to be deprived of the particular knowledge of them: I will therefore adioyn them in this place according to the largest Copy extant in Sir H. Spelman. They are composed in the person and as the Laws of King Wihred, according to the form following:

John In.

Hist. l. 1. c. 1.

f. 69.

4. In the name of our Lord and Saviour Jesus Christ, a great Council was assembled in a place named Beanceldre in the year of our Lords Incarnation six hundred ninety four: In which Council the most Clement King of Kent Wihred presided, likewise Berthwald the

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most Reverend Arch-bishop of Britanny, together with Tobias Bishop of the Church of Rochester, and other Abbots, Abbesse, Preests, Deacons, Dukes, and Lords, all which met together, and in common with great diligence and sollicitude we advised and consulted what ordinances were to be made and established for perpetuity touching the state of Gods Churches and Monasteries within the Kingdom of Kent, and the Revenues of them given by devout Kings my Predecessors and kinmen for a perpetuall possession.

5. Therefore I Wihred an earthly King, being touched with compunction, and inflamed with a love of Iustice by the King of Kings, have learnt from the Ancient Traditions and Precepts of the Holy Fathers, that it is not lawful for any lay-person to draw and usurp to himself as his own proper possession any lands or Revenues formerly given to our Lord and consecrated or established with the Crose of Christ: nor wee know and by experience find, that whatsoever thing any man hath thus taken into his own power from the Church, our Lord will not suffer such a crime to passe without Divine vengeance. It is a horrible crime therefore to rob the living God, or to mangle his coat and inheritance. When therefore any part of our earthly substance has been offered to God, to the end that thereby wee may expect an eternall retribution in Heaven, it is manifestly declared, that the lesse cautiously a secular person shall invade the inheritance of the Beanceldre King, the more severely shall he be punished by him.

6. These things being seriously considered we doe ordain, decree and in the Name of the Omnipotent God and all his Saints, we doe command all our Successors, Kings, Princes, and all persons whatsoever of secular state, that not any of them presume to usurp the Demons or rights of any Church or Monastery which either by my self or any of my Predecessors in ancient times have been offered for a perpetuall inheritance to our Lord Jesus Christ, to his Holy Apostles, as likewise to the Blessed Virgin Mary Mother of our Lord.

7. Great care moreover is to be observed, according as is commanded in the Ecclesiasticall Canons, that whensoever any Prelate, Bishop, Abbot or Abbesse shall dye, intimation thereof be given to the Arch-bishop of that Province, and with his counsell and consent let another be chosen whose life hath by examination been found to be pure and blameable: And without the advice and consent of the said Arch-bishop, let none be promoted. For things of this nature doe not at all pertain to the command or disposition of the King.

8. Now if any one either through ignorance or malice shall doe otherwise, let his Election be voyd and himself depose without delay. Neither let secular King

interpose

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interpose their authority in the spiritual matters, for it belongs not to them to ordain Ecclesiastical persons, but secular Princes, Prefects and Officers: Whereas to govern the Churches of God, to constitute Abbots, Abbesses, Priests and Deacons, to consecrate, establish or depose such persons, and to have a care that not any of our Lords (sheep should wander from his flock, all this belongs to the Office of the Metropolitan Bishop. This our Precept we ordain shall be observed with regard of these Monasteries here named, the Monastery of Saint Peter Prince of the Apostles called Viminister, Reculf, Sudminster, Desfas, Ercanfan, Hyminique, Sceps and Hor. We do utterly forbid any lay person whatsoever to usurp or take into his own possession anything belonging to any of these Monasteries: And let this Law in behalf of all the Churches of God in our Kingdom remain and be in force for ever, for the eternall health of my own soule and the soules of my Predecessors, and the hope of an everlasting Kingdom.

9. We further add in this place the concession of a greater liberty to the Church. In the first place let the whole Church (of Canterbury) with possessions thereto belonging, and in like manner the Church of Rochester, with her possessions and all the other so-called Churches be subject to God: For the salvation therefore of mine own soule and my Predecessors, and for the hope of an heavenly kingdom, from this day hence forth we give and grant unto them that they be free from all civill duties of secular service, from all provision to be given to the King, Princes or Counts, likewise from all labours, all grievances greater or lesser, from all claims, violence and censures of Kings: Which liberty is to continue for ever, except of their own free will and abundance they shall think good to contribute any thing. Which if they do, such free contributions shall not oblige them for the future to the like, nor advantage be made from them to bring in an ill custom: But on the contrary let them remain in all security, to the end they may offer to Almighty God worthy Sacrifices for us, and by their immaculate Oblations wash away our sins, that by their intercessions we may become worthy to hear that happy Sentence, Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world.

10. Now if any King hereafter to be raised to this Throne, or any Bishop, Abbot or Count or any other in authority shall attempt to contradict or intringe this Charter, let him know that he is sequestered from the Body and Blood of our Lord Jesus Christ, and that he is to excommunicated that he is incapable of remission of his sins in this world and the world to come, except he first make full satisfaction according to the judgment of the Church.

11. Let this our Writing irrefragably confirmed be kept and preserved forever in the Church of our Saviour seated in the City of Canterbury, where the Primas resides, for an Example and Defence of all Churches in the Kingdom. Let this Law remain unviolable to the end of the world: For these Privileges are not given to any earthly man, for they are all granted and given into the hands of the Omnipotent God and all Saints.

12. This is the tenour of the Charter made in this Assembly of the Clergy and Nobility of Kent: To which are adioyned in order these subscriptions following: I Witnessed by the aid of Christ have subscribed to these Laws constituted by mee for my self, for the Queen Werburga, and our son Alric: I Witnessed by the Grace of God Archbishop have subscribed to these Laws constituted by us. The sign of the hand of Ethelbert for himself and his Brother Eadbert. The sign of the hand of Tobias Bishop. The sign of the hand of Etheldrude Abbess. The sign of the hand of Wilmoda Abbess. The sign of the hand of Redemprus Priest. The sign of the hand of Buhed Bishop. The sign of the hand of Walch Priest. The sign of the hand of Mildreda Abbess. The sign of the hand of Ate Abbess. The sign of the hand of Havelruda Abbess. The sign of the hand of Ealsfid Priest. The sign of the hand of Bilsan Priest. The sign of the hand of Aladus Priest. The sign of the hand of Emma Priest.

13. The same King Witnessed the year following granted another Charter to a certain Abbess in the Isle of Thanet called Eabba, by which he gave unto her four plough-lands in the same Island belonging to the said King, and seated in a small Territory called Humman. Which Charter he made in his own name, and in the Name of his Queen Kenegtha. So that it seems the Queen in the former Charter named Werburga either was dead at the making of this, or had two names.

14. Thus by the piety of King Witnessed, and the zealous diligence of the Archbishop Brithwald the Kingdom of Kent recovered its former tranquillity, and the ruins which through factions and disorders in the state had hapned to the Church, were repaired. But far greater and more happy changes on the other side of the sea, caused by the industry and zeale of our foresaid Apostlick Missioners, invite us awhile to leave Brittany and attend to them. Where we shall see how prosperously the seeds of heavenly Truths sowed by them, doe grow and multiply, and this the more plentifully, because these spiritual Labourers joyfully watered them with their own Blood.

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VII. CHA.

VII. CHAP.

2. Of the Gifts of the Missioners among the Frisians: Cruelty of King Radbode.

THE Narration of these happy successes in the country of the Frisians we will here sett down in the words of the Eminent Cardinal Baronius taken from the faithfull Relation of Marcelinus one of the said Missioners, who wrote what he saw with his eyes, and in which himself had a part.

1. In the six hundred ninety fifth year of our Lord, and in the eighth Indiction (saith he) the Church of the Frisians was happily propagated, being bedewed with the blood of Martyrs. For besides the Martyrdom of the two Brothers called Wulda, before related, the Holy Priest Wigbert, one of the twelve Apostlick Missioners was this year made partaker of the same Crown. These things are particularly declared by Marcelinus in the Acts of S. Swibert, where to the Gifts formerly related he adioynes the following Narration:

1. At that time Radbode the infidel King of the Frisians, having been expelled out of Frischie by the illustrious and most Christian Prince Pipin Seneschall of the Count of France, made his abode in the Isle of Fosheland, called so from the name of a certain Idol-Deity called Fosta, where that sect of Idolatry was most solemnly celebrated. In that Island the Holy Priests and Apostlick Missioners by the suggestion of S. Wigbert being assembled together, destroyed the profane Temples of Jupiter and Fosta: and yet with all their diligence in preaching could persuade onely three persons to renounce the Pimps of Satan, and ioyn themselves to the Orthodox Faith.

2. But King Radbode, an obstinate Idolater, having heard that his Idols had been destroyed by Christians, conceived a most furious rage against them, and resolving to revenge the injury done to his Gods, commanded Saint Wigbert, whom he knew before to be a Christian and companion of the Holy Missioners, to be put to death with horrible torments. Which manner of death was most acceptable to him, for in his daily prayers his custom had been to begg of almighty God the favour of suffering Martyrdom for him. And as for the rest of the Holy Preachers, he drove them violently out of the said Island.

3. These devout Priests perceiving that King Radbode could by no means be withdrawn from the profane worship of Idols, and that by reason of his Tyranny they could by preaching make small progresse in gaining of soules, they retired out of that country to the foresaid illustrious Prince

Pipin, by whom they were gratefully entertained. And whereas a little before he had by conquest obtained the possession of the Southern Friseland, from whence he had expelled the said King Radbode, he sent them back to preach the Gospel therewith, with a command from the King directed to his Pagan Subjects that not any of them should dare to disturb or in the least fort molest them in their preaching. Hence it came to passe by Gods Grace alighting them, that by their sedulous teaching they dayly converted many soules from Idolatry to the Faith of Christ.

4. The place where these Holy Priests upon any occasion mett together, was the Castle of Ferecht, anciently called Witanburg, which at this time was under the power of the Eastern Franks: and where a little before in the reign of the Emperour Ireracle the illustrious and Holy King of France Dagobert had caused a Church to be built to the honour of the Apostle S. Thomas: which Church presently after, the perverse and obstinate Frisians had utterly ruined to the ground. In the same place these Holy Priests this year built another Church to the honour of the Holy Crosse, adioyning to the ruins of the former, where they consecrated likewise a Sacred Font to which the new-converted Christians might have a secure access to receive the holy Sacrament of Baptism, by reason of the strength and defence of the said Castle and garrison. Thus writes S. Marcelinus, cited by Baronius.

VIII. CHAP.

VIII. CH.

1. Of the Gifts of S. Swibert.

9. He and S. Willebrord ordained Bishops.

TO the foregoing Narration the same Author subioyns another more particularly of the Gifts of S. Swibert, according to the tenour following: After this the foresaid Priests perceiving that the harvest was indeed great, but the laborious few, they therefore divided themselves, and after the manner of the Apostles and Disciples of our Lord went two and two, or three and three through diverse Provinces of Germany, talking with them certain new converts, and so preached the Gospel to the Nations.

1. Among these, that glorious Priest of our Lord S. Swibert inflamed with the fire of Divine Love, at the same time assended by Weranfid and myself went to a great Village filled with a world of Pagan Rages, and adorned with diverse Idol-Temples: And it was distant from Ferecht about two miles Eastward. There whilst he preached that Christ was the true God, who would give eternall life to all who belevied in him, and advo-

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nified them to reliquish the vain worship of *Idols*, which were full of *Devils*, which could not afford any help to such as served them, presently he was seized upon by the *Pagans* and *Idol Priests*, and grievously scourged by them, crying out and saying, *This blasphemer prophane our Law, affirms that our Omnipotent God are Devils, and would seduce the people, boldly telling them, that the man who was crucified is the true God: So that unless he be killed or driven out of our country, the Worship of our Gods will cease, and the Rites taught us by our Fathers shall be exterminated.*

3 Having said thus they took him and cast him into prison, intending the day following to put him secretly to death: for being under the dominion of the *French* who were *Christians*, they durst not kill him openly.

4 As for *Werenfrid* and my self (*Marcellin*) we followed him to the prison weeping: Which the *Holy Priest Swibert* observing, with a cheerful countenance he comforted us, and exhorted us to stand constantly for the Faith of *Christ*, and not to fear death for his cause.

5 Now the following night towards morning as *Saint Swibert* was praying and we weeping, an *Angell* of our Lord appeared to him in the prison with great splendour, and said to him, *Servant of the true God, fear not, for our Lord is with thee.* Having said this in the presence of the *Keepers*, who stood amazed, he left him at liberty, commanding him to preach *Christ* constantly every where to the *Pagans*. After this the *Angell* ascended to heaven, and the *Holy man* came, and kneeling down devoutly related to us what had hapned, whereupon we with great fervour gave thanks to God for this *Angelicall Visitation* and consolation.

6 The *Pagans*, and specially the *Idol Priests* the next day hearing that he had been thus delivered, began to perceive the impotency of their *Idols*, and extolled the power of *Christ*. As for the *Holy man* he with great courage preached the *Gospel* to them to their great astonishment, and converted many of them to *Christ*: and no man had the boldness to lay hands on him.

7. As soon as he had performed his Ministry there, he returned with us to *Vreche*, where he declared to our Brethren all things which had hapned to him at *Duerstar*, at the hearing whereof they wept for joy, and unanimously bleiled God for his goodness. After which he departed into severall villages and towns in *Frisland*, *Holland* and *Teisterband*, publicly and constantly preaching the *Gospel* to *Christ* to all: and though thereby he suffered in many places great persecutions from the *Pagans*, which he endured with patience and joy, yet being always sustained by Divine assistance he brought great mul-

titudes to the knowledge and obedience of *Christ*.

8. Toward the end of the same year, being attended by *Werenfrid* and my self he went into the *Eastern* coast of the Principality of *Holland*, where there was a town a mile distant from *Vreche* toward the South called *Haganstein*. At which time there hapned a famous solemnity of the *Pagans*, whereto were assembled great multitudes of them to perform detestable sacrifices, incense and *Kites* to their false Gods. The *Holy man* then went boldly into the midst among them, crying aloud, *O ye men, if you have any reason left in you, draw near and hearken to me: I am a Messenger sent to you from the most high God, &c.* (And with a long Oration, recorded by *Marcellinus* an ear-witness, he declared to them the Truth of *Christ's Doctrine*, and vanity of their *Idol-worship*.) Moreover his preaching was confirmed by a following miracle, for he restored sight to a man well known to them all, whose name was *Gijfbert*, and who had been born blind. After which succeeded a notable conversion of many *Pagans* of the blind mans acquaintance, who were witnesses of the Miracle.

9 Now the Brethren seeing so manifest an assistance of God, thought fit to chuse amongst them all two persons, to be ordained *Bishops*, to wit, *Swibert* and *Willebrord*. The former they sent into England to *S. Wilfrid* *Bishop* of the *Mercians* by whom he was consecrated *Bishop* this same year. As for *Saint Willebrord* he was sent to *Rome*, where he was by *Pope Sergius* ordained *Arch-bishop* of *Vreche* and the whole Province of *Frisland*, as shall be declared. What special *Diocefs* was allotted to *Saint Swibert*, does not appear: yet in a particular manner he is named the *Apostle* of *Teisterband*, *Westphalia* and the *Berichthians*, as the companion of his labours *Marcellin* hath informed us. And the reason why he was directed into *Britanny* to *Saint Wilfrid* for his ordination, and not to the *Arch-bishop* *Brichwald*, seems to be because, as hath been declared, a *Legation* *Tower* had been conferred by the *Pope* on the *Arch-bishop* of the *Northumbers*, which *Power* was not taken from him by his unjust exile: Or else because these *Holy Missioners* being come out of that *Kingdom* acknowledged a particular relation to and dependance on *S. Wilfrid*.



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IX. CH.

IX. CHAP.

1. 2. The Gifts of *Saint Swibert* being a *Bishop*.

3. 4. &c. His miraculous raising to Life a person who had been drowned: and the Success of that Miracle.

A. D. 696

IN the year of *Grace* six hundred ninety six *S. Willebrord* was consecrated *Arch-bishop* of *Vreche* by *Pope Sergius*, but returned not to his Province and companions till the year following: In the mean time *Saint Swibert* having dispatched a shorter voyage into *Britanny* came back this year, and gloriously discharged his *Episcopall* function, God assisting his labours with the Gift of most stupendous Miracles, faithfully related by the companion of his Travels *S. Marcellinus*, as followeth:

Marcellin.
i. vi. lxxviii.

[1. The most holy *Prelat Swibert* having been exalted to the Pontifical Dignity and consecrated by *S. Wilfrid*, after he had saluted his kindred & friends, he together with his attendants and companions, returned to the Work of the *Gospel*, and arrived at *Willebrord* or *Vreche* some what more than a year before *S. Willebrord* was come back from *Rome*. He was received by the Brethren and New Converts with great honour and joy. He adorned his *Episcopall* Degree with all the virtues becoming it, living afterward in yet greater perfection of Humility, Meekness, simplicity and piety. The Work of preaching the *Gospel* he constantly fulfilled, travelling through the Villages and towns not on horseback, but as the *Apostles* were wont to doe, on foot. Thus he passed through all the quarters of *Frisland*, *Holland* and especially the County of *Teisterband*, converting great multitudes to the Faith of *Christ*, and diligently extirpating *Idolatry*. Thus by his assiduous preaching and exhortations he reduced in a manner the whole County of *Teisterband* to the belief of the *Gospel*: and there in many places he built new Churches, and elsewhere consecrated *Idol Temples* to *Christian Churches*. Thus in *Zanduc* near *Tiel* a Church was erected to the honour of the *Holy Martyr S. Vincent*, another in *Arkel* to the honour of the *Blessed Virgin Mary* Mother of God: and a third in *Horneer* to the honour of *S. Denys Areopagite*, with many others.

3. Now how in the Dedication of one of those Churches he raised to life a young man who had been drowned, is at large described by the same devout and most faithful Writer, whose relation though diffused, will very well deserve a place in this our History.

[4. The Divine Providence did so order (saith he) that whilst on the eighth day be-

fore the Calends of October this same year *Saint Swibert* was dedicating a Church in *Maljen* a Village seated near the River *Lighen* in the County of *Teisterband*, a certain young man, named *Splinter* of *Adengyn*, son of a person cheit in authority at *Duerstar*, being out of curiosity desirous to see the manner of *Christian Worship*, and particularly the Actions of *S. Swibert*, of whom he had heard wonderful things, though as yet he remained in his ignorance and infidelity, he attended by three servants took boat about seven a clock in the morning, willing to see the Ceremonies of the Dedication of the Church at *Maljen*, which was but a small mile distant from *Duerstar*. Now as the boat was sailing in the midst of the River *Rhene* or *Leck*, the young man fate on the side of it leaning on his sword, and sportfully passing the time: but on a sudden by reason of the moiliness and slipperiness of the boat, his feet sliding he fell backwards into the River, and notwithstanding all the endeavours of his servants to save him, was swallowed by the deep gulfe and drowned. Whereupon the servants filled the shores on both sides of the river with their clamours: and not daring to return to his parents, they ran away. This misfortune caused an incredible sorrow not only to his parents and kindred, but all the inhabitants near adjoining.

5. At last about noon the same day his body was taken up in a Net by fishermen, and with great lamentation carried to the house of his parents, and though his joys were become stiff and inflexible, yet by the advice of the *Pagan Priests* he was put into a warm bed, and so carried into their *Idol Temple* of *Mars*. For they had heard that the *Christians* having carried several persons who had been drowned into their Churches, they were by the sacrifices and prayers of the *Bishops* restored to life. The Father, therefore of this young man, called *Gunter*, a Noble Soldier and Lord of *Adengyn*, made hast with his family and friends to the Temple of *Mars*, where he offered an abominable sacrifice, Killing many beasts of severall sorts to their great God *Mars*, hoping thereby to have his only Son restored to life. But after they had with mournfull hearts continued in their sacrifices and Prayers two howers, and found no help, the afflicted Father despaired of his Sons recovery, neither indeed had they ever heard that their false God had had the power to doe such things.

6. Now the same day there were present several *Christians*, who being desirous to see the successe of these sacrifices and Prayers, followed the Funerall to the Porch of the Temple. Thence seeing the inexplicable grief of *Gunter* and his friends, and rejoicing at it: such a proof of the impotency of *Heathen Gods*, they called *Gunter* aside, and to the end that *Christ* might be magnified, they advised him with all speed to lend for *S. Swibert* the

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Christian Buhop from Malsen, to whom his sons intention had been free to goe, assuring him that upon condition himself would renounce his idols and beleive in Christ, the Buhop by our Lords Power would raise his son to life.

7. Gunther having heard this, and calling to mind how the same Saint Swibert in that very City had been freed by an Angell out of Prison, and how in Hagenstein he had in the Name of Iesus restored light to one born blind, and without delay, taking with him some freinds of the better sort, he went presently to Malsen. Where being come to the presence of Saint Swibert, he immediately leaped from his horse, and casting himself at the Holy Buhops feet, and kissing his hands, he with many tears and sighs declared to him the manner of his sons unfortunate death, beseeching him that he would vouchsafe to goe with him to Duerstat, and by the power of the glorious Name of Iesus the Omnipotent God, restore his son to life, promising that himself with his whole family and kindred would beleive and be baptized.

8. Saint Swibert with great courtesy and respect raised him up, speaking comfortable words to him: but notwithstanding he had great compassion of his grief and lamentations, yet he piously excused himself, fearing to tempt God in a matter of so great importance. Gunther therefore again embracing his feet, with great importunity beseeched him for the love of Iesus Christ the living God to goe along with him. Thus at last being overcome with his pittifull cries, and principall with the prayers of Werensid, and myself, together with other New-Converts, he attended by us entered a Charet prepared for him, and with great speed came to Duerstat after Complin, about six of the Clock. Now there was a great multitude of people assembled on the banks of the Rhene or Leck expecting the arrivall of Saint Swibert, at which Pagan Idoll-Prests were much grieved.

9. Alsoon then as we had passed over the River Leck, as he was in the way toward the place where the dead body lay, being attended by his Disciples and also a great troop of Pagans, the Lady Mechuldis the Mother of splinter who had been drowned, mett him almost distracted with grief, and casting her selfe at his feet in the open street, she with a loud voyce cried, O servant of the living God help mee, and restore my son in the Name of thy God, and I will beleive in him with my whole family, for our Gods are unable to raise him up. S. Swibert took up the Lady, and comforting her, sighed within himself a little.

10. Now the body of splinter who had been drowned, was again carried from the Temple of Mars into his fathers house. When

the Holy Buhop then was come before it, he desired that the Pagan Prests would please to be present with him, that they might see the power of our Lord Iesus Christ the Omnipotent God. In the mean time he commanded us to attend devoutly to our prayers, and to implore the Divine Mercy for restoring life to the dead man, and himself likewise prayed. Whilst the whole multitude therefore wept, and when some of the Idoll-Prests at the request of the Lord Gunther stood by trembling, S. Swibert kneeling down, and weeping abundantly, with a loud voyce cryed unto our Lords, saying, O Lord Iesus Christ who art our Refuge, incline thine eare unto our prayers, that thy glory may be revealed to these men, and thy holy Name be glorified by these Unbelievers: That they may know that our Faith is not vain, and that besides thee there is no other God, whose Mercy is endlesse, and whose gifts are: Admirable. For the glory of thy Name restore life to this thy servant, who has been deluded by the fraud of the Devil, and that seeing the Power of thy Mercy, they may beleive in thee, and beleiving may be saved.

11. Having thus said, he rose from Prayer, having a great confidence in Christ, and said, O Lord Iesus Christ, the comforter of the sorrowfull, who hast said, Whosoever beleives in mee, the works that I doe also shall doe, and greater then these he shall doe: O most mercifull Lord God, who at the tears of the two holy Sisters, Mary Magdalen and Martha, didst restore to life Lazarus having been four days dead, vouchsafe for shewing the power of thy Divinity, to raise to life this dead person.

12. Then taking the hand of him who had been drowned, he said, In the Name of our Lord Iesus Christ who was crucified, God omnipotent, I command thee to rise, live and confesse thy Creator. Immediately after this he who was dead opened his eyes, and sighing arose as from a deep sleep, and embracing the feet of the holy Buhop, he cryed out with many groanings, There is no God in heaven and earth but the Lord Iesus Christ who was crucified, and whom thou his holy servant Swibert preaches, who by his mercifull goodness at his prayers has raised me from death and Hell. O how glorious is thou manly life, who by his Prayers has driven away death from anothers body, and by the staff he has in Christ, has robbed Hell of its prey. Surely death can have no power where the holy man Swibert interposeth his prayer.

13. Immediately upon this all that were present, and had heard these words and seen the wonderfull and strange Miracle, exalted with condigne praises the goodness of God through Iesus Christ our Lord, who had vouchsafed to make his holy servant Swibert illustrious by so glorious a Miracle: Whereupon casting themselves at the feet of the Holy Buhop, they professed their readines to beleive in Christ, and desire to be baptized in his name: And among these, some were Pagan Prests, who despised and

renounced

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renounced the vain worship of their Idols.

14. Lastly the parents & kindred of the young man with infinite ioy gave thanks to God and his saint, embracing him with great devotion, and affectionately kissing him and his Disciples. Saint Swibert also himself, with the other Christians, prostrated themselves on the ground, blessing God who had done great things among his people. There was moreover in the street so great a clamour of Pagans who had a desire to see the young man who had been restored to life, that S. Swibert was compelled, after he was clothed, to lead him forth by the hand with great devotion to the glory of God, that he might be seen by all: Whom alsoon as they saw alive and walking, they cryed out, O a truth the God of the Christians is a great God, who by his servants has wrought such admirable things. There was therefore an universall ioy among them all who saw these wonders, and the name of our Lord Iesus Christ was glorified.

15. At the same time splinter who had been restored to life was baptized together with his parents, kindred and others, to the number of one hundred twenty six, besides many children of both sexes.

16. The day following, when an infinite multitude of Pagans were assembled together, Saint Swibert, after he had premised a prayer to the Holy Ghost, that he would open their hearts to despise Idols and embrace the Faith (in which Prayer his Disciples ioynd with him) he preached to them at large, declaring to them the Transgression of our First Parent Adam, the Incarnation of the Son of God, and how all those shall be eternally damned who contemning the true God worship Idols, and boast in graven Images: And the efficacy of his Preaching was such, that a great part of the City was converted to the Faith of Christ.

17. Now that City, though by Profession Pagan, was subject to the Dominion of the Christian Princes the King of France and his Generall Duke Pipin and the Regions adjoining, Brabant, Flanders and Part of Holland had already embraced the Faith: So that the Pagans of Duerstat freely conversing with Christians, had frequently heard mention made of Christ.

18. S. Swibert remained many dayes in the same City, with great vigilance and assurance preaching Christ to the Pagans, and confirming the Neophytes: Inasmuch as not only the ordinary sort of Pagans, but likewise many Idoll-Prests seeing the wonderfull miracle, and heavenly Grace shining in the Holy Buhop, cast off their Infidelity and Idolatrous Profession, and with great devotion received Baptism of him. Thus does Marcellin relate the Gifts of his Master S. Swibert, till the return of Saint Willibrord. Of which Gifts himself had been an eye-witness.

X. CHAP.

1. 2. &c The wonderfull story in S. Bedes of a man revived, and recounting his Visions.

1. IT will be pertinent, and, I conceive, not unpleasing to the devout Catholick Reader that here should be adioyned another Story related at large, by S. Bede, in which we shall read how about the same time in Britanny another dead person, for the instruction of the living, was restored to life. Which Story though by some Protestant Writers it be denied, because the Churches Doctrine touching Purgatory is confirmed by it: Yet since no arguments can be produced by them to dispowe it besides their voluntary ungrounded allegation that they will not beleive it, I will not be sparing of the labour to sett it down, as it is found in S. Bedes History.

2. In these times, faith he, a Miracle very memorable which might be compared to the Wonders of old, hapned in Britanny: For to the end that negligent Christians then alive might be raised up from the death of their soules, a certain man who had been a good while dead, was restored to the life of his Body, and related many notable things which he had seen. This man was an honest House-keeper, who with his family lived a religious life in a Region of the Northumbers, called Inuenerium: Who having been struck with a discale, the same growing more and more violent upon him, it brought him to extremity, so that on a certain day towards evening he dyed. But the day following early he came to life again, and suddenly raising himself up in his bed, all those who mournfully watched the Body, were terribly affrighted, and ran away: Only his Wife, whose love to him was excellent, though she trembled at the sight, staid still by him.

3. The man seeing his Wife, bid her be of comfort: Fear not, said he, for I am truly restored to life from death which had seized on mee, and permission is giv me to live awhile longer among men. But my conversation hereafter must be quite otherwise then formerly it has been. Having said this, he presently rose, and went to an Oratory of that Village, where he remained a good while in Prayer. Afterward having divided his whole substance into three portions, one portion he gave to his Wife, a second to his children, and the third he distributed to the poor.

4. Not long after, having thus freed himself from all worldly cares, he went to the Monastery of Mailles, which for the greatest part is encompassed with the River Tweed.

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There having received *Tonsure*, he entred into a secret mansion assigned him by the *Abbot*, where he continued to the day of his death in such contrition and mortification both of mind and body, that though his tongue were silent, the manner of his life did sufficiently tell the world that he had seen many things, some extremely horrible, and others wonderfully pleasant and ravishing, which are concealed from the rest of mankind.

5. Now the account which he gave of his *Vision*, was on this manner: A certain person brightly shining in his face and vestments conducted mee: and wee walked together silent, as it seemed to mee towards the place where the Sun rises in high Summer. Thus walking together, wee came to a place where there was on our left hand a valley of a vast depth and breadth, and the length of it seemed infinite. One side of this valley was terrible with its burning flames: and the other no lesse intolerable for the bitterness of the cold blasts, hayle and snow driving through it. And both these places were full of mens soules, which seemed to be forcibly tolled from one side to the other: For those which were in the fire, not being able to endure its scorching, leaped into the horrible cold: and not finding ease there, they leaped back into the unquenchable flames. Having observed an infinite number of deformed soules thus tormented with an interchangeable vicissitude of tortures without any respite of ease, I began to think that this place surely was *Hell*, of whose intolerable torments I had oft heard *Preachers* speak. But my *Conduktor* who went before mee, answered these my thoughts, saying, *Do not entertain such an imagination: for thou art not Hell, as thou thinkest.*

6 But when he saw mee affrighted with so horrible a spectacle, he conducted mee leasurably some what further, where I saw all places round about mee become obscure, and at length filled with utter darkness. Into which when wee were entred, the darkness was so thick, that I could see nothing but the shape and vestment of my *Conduktor*. And as wee went on further in this shady darkness, on a sudden there appeared before us frequent globes of hideous flames ascending out of a deep pit, and again falling down into it.

7. When I was come thither, presently my *Guide* vanished out of sight, leaving mee alone in the midst of this darkness and horrid spectacle. But when the said globes of fire without any intermission mounted up and again fell down, I perceived that they were full of human soules, which like sparks of fire carried up by the smoke, were sometimes cast upward, and then drawn back by the vapours of fire. Moreover an unexpressible noyome stink belched out

by those vapours filled all the dark spaces round about. As I was thus standing still in a terrible fright, being uncertain what to doe, whither to goe, and what would be the end of all this, I heard behind my back a most horrible noyome, as of persons wailing in unutterable misery, and also at the same time I heard others loudly and scornfully laughing, as the rude vulgar people are wont to doe when they insult over their captive enemies. When this Noise came nearer to mee, I perceived a troop of wicked Spirits haling into the midst of that darkness the soules of men which wofully cryed out, whilst the others burst forth into laughter. And among these soules I could distinctly see that one was shaven like an *Ecclesiastical* person, another was a lay-man, and a third was a woman. These unhappy soules thus haled along by those spitefully malicious Spirits, at length were plunged into the midst of that burning pit. Into which after they were descended a good way, I could no longer distinctly hear the wayling of men and laughing of Devils, but only had in mine eares remaining a confused promiscuous sound.

8. In the mean time certain obscure Spirits ascended out of that fire-vomiting pit, which approached mee on all sides, and with flaming eyes and blinking fire issuing out of their mouths and nostrills vexed mee grievously. Moreover with fiery pincers which they held in their hands they threatened to catch mee: but for all that, though they frightened mee: they had not the boldness to touch mee. Being thus on all sides encompassed with darkness and enemies, I turned mine eyes every way to see if there were any one to deliver mee. At last there appeared by the way which I had passed some thing that shone like a star, which encrescing and approaching nearer and nearer, at last as it came to mee, all those hateful Spirits which had endeavoured with their fiery pincers to lay hold on mee, were dispersed and fled.

9. Now he whose coming drove away these Spirits was the same who at first had been my *Conduktor*. Who presently after turning his steps more southerly toward the *Reflected* mee out of that darkness into a clear and light some aire: In which after we had walked awhile, I saw before us a mighty wall of the length and height whereof every way I could see no end, I began then to marvel to what purpose we should goe to that wall, in which I could discover neither dore, window nor any other passage. But being come to it, presently I know not by what means, we found our selves on the top of it. And there appeared to mee a most large pleasant field, so replenished with all sorts of odoriferous flowers, that the sweet fragrance of them immediately took away all the former stench of the dark

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fiery furnace. And so great was the light there on all sides, that it far exceeded the brightness of midday. Moreover there were in that field innumerable assemblies of men in pure white garments, all rejoicing and singing. Now as he led mee among these happy *Quies*, I began to think, that this might be the *Kingdom of Heaven*, which I had oft heard preached of. But he again answered so my thought, *No this is not Heaven, as thou supposest.*

10. And as wee passed on in our progresse: I saw before mine eyes a far greater and more pleasant *Light*, then wee had seen before: and in that *Light* I heard a most sweet Melody of persons joyfully singing: and so wonderful a fragrantcy of a most sweet odour issued from thence, that the former *Sweetness*, which before seemed excessive to mee, now I very meanly esteemed. As likewise the former light compared with this, appeared almost obscure. Now when I was in a hopefull expectation that wee should enter into this *Blessed* place, my *Guide* made a stop: and presently turning his steps, he led mee back again the way that wee had come.

11. And when in our return wee were come to the joyfull mansions of those inhabitants clothed in white garments, he said to mee, *Dost thou know what all these things are which thou hast seen?* I answered, No. He replied, That valley which thou sawest so terrible by the scorching flames and horrible frosts, is the place, in which those soules are to be tried and afflicted, which having delayed to confesse and amend their sins, at the very point of death retire for safety to *Repentance*, and so depart out of the body. These because even in the last moment of their lives they coniesed and were contrite for their sins, they shall all at least in the day of *Judgment* come to the *Kingdom of Heaven*. And many of them before that day are eased and delivered by the *Prayers*, *Fasting* and *Alms* of the living, and especially by the celebrating the most *Holy Sacrifice*. Moreover that flame-vomiting and stinking pit which thou sawest, is the very Mouth of *Hell*, into which whosoever once falls, he shall never come out of it for all eternity.

12. As for this pleasant flowry field here before thine eyes, in which thou seest such multitudes of youth making mercy and clothed with white raiment, this is the place which is the *Receptacle* of such soules which have continued to their death in the exercise of vertue, but yet their *Works* have not been of such *Perfection* as to deserve their present admission in the *Kingdom of Heaven*. Yet all these in the day of *Judgment* shall arrive into the *Vision* of our Lord, and the those who in their *Words*, *Works* and *Thoughts* have attained to *Perfection*, such as soon as

they have left the *Body*, shall enter into that *Blessed Kingdom*. To the confines of which *Kingdom* that place pertains where thou sawest so glorious a *Light*, and heardst so sweet *Harmonies*, and wast refreshed with so admirably sweet-smelling *Odours*.

13. Thou therefore having seen all these things, must presently return to thy *Body*, and again as formerly live among men. If then hereafter thou wilt be diligent to examine all thine actions, and to observe uprightness and simplicity in thy conversation and speeches, thou also after death shalt receive a mansion among these joyfull troops of happy *Spirits*. For I, having departed for a time from thee, did it to this end that I might see what would in the end become of thee. When he had spoken thus to mee, I had a horrible aversion from returning to my *Body*, being extremely delighted with the sweetness and beauty of that place which I saw, and the happy society of the persons living in it. Notwithstanding I had not the boldness to make any such request to my *Guide*. And whilst I was busy in these thoughts, I know not how, I presently perceived that I was again alive among men.

14. These and other particulars did the *Man of God* usually recount concerning his *Vision*: and these he related not to negligent *Slouthfull Christians*, but such only as being either affrighted with the meditation on future *Torments*, or delighted with the *Hope* of eternal *Joyes*, were in a disposition to receive profit by his words.

15. At a small distance from his *Cell* there lived a certain *Monk*, whose Name was *Genegille*, who was also exalted to the *Degree* of *Priest-hood*, which he adorned with many virtues: He is alive at this day, leading a solitary life in *Ireland*, and sustaining his decrepit age with bread and cold water only. This *Monk* often visited that devout man, and asking him many particulars touching his *Vision*, received perfect information from him.

16. The same *Holy* man related likewise his *Vision* to King *Alfred*, a Prince adorned with all sorts of learning, who with great willingness and attention hearkened to his *Narration*: and at this Princes entreaty he was entertained in the foresaid *Monastery*, there receiving the *Monasticall Tonsure*. And when the King had occasion to make his progresse into those parts, he very oft visited him out of a desire to heare the same things again. At that time the *Abbot* of the *Monastery* was *Edwinald* then a *Priest* of a conversation very *Religious* and modest, who now worthily possesses the *Cathedral Church* of *Lundefain*. Now the *Holy* man had alligned unto him in the said *Monastery* a very retired place, where he might with all freedom attend to the service of his *Creator* and *Prayer*.

17. And his privat *Mansion* being located on the bank of the *River*, his custom was frequently

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quently for mortifying his Body to plunge himself into the same, sometimes to the loyns, and sometimes to the neck, where he continued singing *Psalm* and praying, as long as he could possibly endure. And when he came out he never putt off his wet and cold garments for change, but suffered them to drye and receive warmth from his Body. And when in the Winter time crusts of ice, which himself oft broke to have place wherein to plunge himself, came about him, and some who saw it said to him, *It is a wonder, Brother Drithelm* (for that was his name) *how you are able to endure such bitter cold*, He would answer simply, for he was of a simple mild nature, *I have seen far colder places then thus*. And when they said, *How is it possible you can sustain such strange austerities*: His answer was: *I have seen much greater austerities then these*. Thus to the day of his death he lived, and out of a fervent desire of celestiall Happiness tamed his weak aged body with Fastings and other Mortifications, and by his exhortations and pious conversation became an instrument of the salvation of many.

18. This is *Saint Bida's* Narrative, which, as appareth, he received from witnesses of unquestioned credit Notwithstanding weighing the circumstances of the Vision, we may probably conclude that the Holy man was mistaken in thinking that he had been really dead. For this seems to have been a Vision imparted by Gods direction to his soule while he was in a deep and death-like Trance, both for his own good and the good of others. So that we are not to conceive that there are extant any where such *Valleys, pits and Wells*, as are mentioned in this story, but that God thought fit by representing to his imagination such objects, to signify thereby the great variety of States, in which soules, according to their severall dispositions shall after death be placed. Some Happy which Happier notwithstanding is greater or lesser, according to the degrees of perfection to which they had ascended in their life-time: And some painful, but with far greater variety, the Torments of impenitent soules being inexprellible and endless: whereas such soules as have lived sinfull lives, but yet have had the Grace of Repentance be ore their deaths, shall suffer most bitter anguish, yet such as by the devotion of their friends and mercy of God may be allayed, and shall certainly have an end: The intolerableness of which Anguish, piercing the inmost Spirits of men, is represented here by scorching flames and bitter Frosts, the greatest tortures our bodies are capable of, yet far short of the internall Agonies of imperfect separated soules, which are altogether pure Sensation.

XI. CHAP.

1. 2. *Ec. Queen Kyneburga, becomes a Nunne.*
4. *The Monastery of Dormund.*
6. 7. *S. Kinefritha Sister to Q. Kyneburga.*
8. *Of S. Tibba a Virgin.*
9. 10. *Of another S. Kyneburga: and her Son S. Rummold.*

1. About this time Kyneburga wife to *Alfred King* of the Northumbers, by permission of her Husband forsook the world, and entered into a Monastery. That which hastned the execution of this good design might probably be the famed report of this Vision of *Drithelm*. Certain it is that some Writers doe from *Saint Beda's* Narrative collect that King *Alfred* himself felt such compunction there from, that he took the Monasticall habit in the same Monastery of *Mairbs* in the one and twentieth year of his Reign, as the *Author* of our Marriageage affirms: Whereas indeed his Reign lasted not so long. Whether therefore the said Vision or any other Motive wrought that effect in King *Alfred's* mind, is uncertain. But by agreement of all our *Ancient Records* his pious Queen Kyneburga about this time consecrated her self for the remainder of her life to God.

2. She was the pious daughter of *Penda* the most impious, cruel and idolatrous King of the Mercians. And though she had been bred by him in Pagan superstition, yet she was even then, saith *William of Malmesbury*, eminent for her continence and chastity. Which naturall good disposition rendred her more capable and inclined to embrace the holy Doctrine of Christian Faith, when after her Fathers death, it was preached among the Mercians. For her vertue she was by *Osfr King* of the Northumbers, who had conquered her Father and possessed his Kingdom, chosen to be wife to this Son *Alfred*: And in exchange the same *Osfr* gave to her Brother *Penda* his daughter *Alsfeda*, restoring him his kingdom to be held at his pleasure and courtesy.

3. Thus Kyneburga now a Christian was obliged to quit her country, and follow her Husband into the Kingdom of the Northumbers, to whom she bore a Son named *Offa*, who to whom she bore a Son named *Offa*, who declared. But the seeds of Christian Perfection in her mind produced so ardent an affection to God, that, as writeth the *Author* of her life in *Capgrave*, she had so impatient desire to renounce a Temporal Kingdom, that she might freely submit her neck to the Yoke of

Christ.

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XI. CHAP.

Malmesbury
lib. 2. c. 10.Ap. Capgrave.
in Kyneburga.

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Christ. Her Husband King *Alfred* was much delighted with the devout chaste mind of his Queen, and now at last sufficed himself to be persuaded to comply with her desires. Yea moreover his Wives zealous affection to Chastity wrought so far upon him, that he undertook a perpetual Vow if not of a Religion, yet a continent life, so that in the expression of *Harpfeld*, in a short time the Kings Court was converted, as it were, into a Monastery and Schoole of Christian Perfection and Discipline.

4. The place chosen by the devout Queen Kyneburga for her future voluntary tuition was *Dormund*, anciently by *Antoninus* called *Durbornia*, located in the Region of the *Girif*, or *Eastern Mercians*, now in the confines of *Humington* and *Northampton shires*: a place moist and fenny, and though not propitious to bodily health, yet pleasing to her for its sequestered. There she built her self a Monastery, to which she gathered a chaste congregation of devout Virgins: Though some Writers affirm that the said Monastery had been formerly built by her Brothers *Wulfere* and *Ethelred*. The place is thus described by *Camden*: Our ancient History affirms, saith he, that near the River *Avon* there was a place called *Dormund-caster*, in which after that Kyneburga had built for her self a small Monastery, it first began to be called Kyneburga-caster, and afterwards contractedly Caster. The said Kyneburga was the most Christian daughter of the Pagan King *Penda*, and Wife of *Alfred King* of the Northumbers, who changed Royal authority into the humble service of Christ, and governed this Monastery in the quality of a Mother of Holy Virgins.

5. Thither flowed together (saith the *Author* of her Life), to receive instruction in a Religious life from her, Virgins of all sorts: Daughters of Dukes and Princes revered her as a Mistress, the Poor embraced her as a companion, and all her Daughters venerated her as a Mother, who neglecting to multiply a carnall offspring, became for more happily fruitful in spiritual children, &c. And as for the Queen her self, she was a Mirror of all Sanctity, and no expression of words can declare the bowells of Charity with which she cherishe the soules committed to her care, and which she had brought forth to Christ, how matchfull she was over their conversation, how diligent to instruct them in the Divine Law and Religious Discipline, and with what fervor she employed the heavenly protection over them. She was a compassionate provider for the Poor, a pious Mother of the afflicted, and a Zealous exhorter of the Kings and Princes: her Brethren so loving and works of Mercy.

6. The odour of her sanctity invited a few years after a younger Sister of hers to embrace a retired Religious life in the same Monastery. Her name was *Kinefritha* a Virgin: who though by her Brethren she had been promised a Wife to *Offa King* of the East-Saxons, yet out of a desire to consecrate her

Virginity to God, she not being able to resist their earnest persecutions, had recourse to Prayer, imploring withall the assistance of the Queen of Virgins, who in a Vision by night comforted her with an assurance that she should obtain her desire. Whereupon she sent Messengers to King *Offa* employing her most earnest Prayers and adjurations that he would not by violence bereave our Lord of a Spouse in heart consecrated to him. Upon which the pious King not only disengaged her from a Promise and content which her Brethren had extorted to her, but within a few years after followed her example, and forsaking all worldly pomps and vanities, he changed his Royal authority into an humble Service of God in Poverty and Devotion, as in due place shall be shewed.

7. How long these two Holy Sisters lived does not appear: But their Festivity was celebrated together on the day before the Nones of March in the Monastery of *Peterborough*, not above two miles distant from *Dormund-caster*, the place of their Religious abode, to which place their Sacred Relics were translated. There they remained till the year one thousand and ten, in which the Danes cruelly wasting the whole Island, and especially Monasteries, they were from thence translated to *Thorney*.

8. Together with them on the same day was celebrated the memory of *Saint Tibba* a Virgin and kinswoman of theirs: *Ingalphus* calls her *Tilba*, and *Harpfeld*, *Cibba*. She having spent many years in a devout solitary life, in the end rendred her Spirit to God. And after her death appearing to a certain Holy man, among other things told him, *I am come down from the celestiall Festivity to declare to thee the day of my happy transmigration*. Thus in the day of the blessed Virgin *Lucia*, in the Night of whose Vigil I gave up my soule to our Lord *Jesus Christ*. She was anciently in great veneration among the *Coritani*, in the County of *Rutland*: For, saith *Camden*, near the River *Wash* there is a Town called *Ribal*, where a Saint named *Tibba* was honoured: and particularly was by *Falkners*, as a *Diana* and Patroness of their profession, had in veneration. Thus perversely he confounds the Honour due to Gods Saints with the idolatrous Worship of Heathen Gods.

9. *Harpfeld* writing of S. Kyneburga, affirms from *Marianus* and *Mathew* of *Westminster*, that she founded another Monastery at *Winbourn*. But he seems to be mistaken. For there were at this time two Holy women called Kyneburga: This, who was Wife to King *Alfred*, and Mother to his Successor *Offa*: and another Kyneburga Sister to *Ina King* of the West-Saxons, a Virgin of whom we shall treat in the next Century.

10. The present S. Kyneburga is said to have been Mother to another child called *Rummold*, who immediately after he was born is reported to have made confession of his Faith,

and

Martyrol. g.
angl. 6.
Mart.

Id. ib.

Camd. in
rutland.

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Capgrave, in
quintus. 10.
Camen in
Nortamp.

Mary.
Angel.
17. Novebr.

XII. CHA.

XII. CHAP.

1. 2. *Ec. Saint willibrord ordained at Rome Arch-bishop of Vrecht. His Name changed into Clement, &c.*

BVT relinquishing a while Brittany, the English Apostolick Missioners in Germany requite our care and attendance to them, and that wee should contemplate the wonderful goodness of God to that Nation. Wee have before related how, considering the multitude of Churchees there, it was thought expedient by our holy and zealous Preests to compose and settle the Church there in good Order by ordaining Bishops to govern it: And how for this purpose Saint Swibert and Saint Willibrord were chosen by them as most meet to sustain so sublime and weighty an Office. For this purpose Saint Swibert was sent into Brittany to receive consecration from Saint Wilfrid the rightfull Arch-bishop of the Northumbrians, though at this time living in exile among the Mercians. After which Consecration performed, he returned the same year into Germany, where how wonderfully God afflicted him hath been declared.

2. As for Saint Willibrord, who six years before this had been at Rome, from whence he received authority of preaching Christ to the Pagans, how this same year by the countell and recommendation of the Pious Prince Pipin he undertook a second voyage thither to receive Episcopall Ordination, Saint Beda in his History declares. He might have received Ordination either in Brittany or France, but New Episcopall Sees were to be erected, which by the ordinary Jurisdiction of Bishops could not be done, and therefore authority to erect that was to be obtained from the Supreme Bishop. Now how this was performed Beda thus relates.

Bed. l. 5. c. 11.

3. After that the foresaid English-Preests had for the space of severall years preached the Gospell in the country of the Frisians, by the generall consent of them all Pipin sent the Venerable man Willibrord to Rome, the Pontificat wherof was still administered by Pope Sergius, to the end he might be ordained Arch-bishop of

that Nation. Which according to his request was fulfilled in the year six hundred ninety six after our Lords Incarnation. Now he was ordained in the Church of the Holy Martyr Saint Cecily, and on the day of her Feast: and the Pope who ordained him imposed on him the Name of Clement, and presently after to wit, fourteen dayes after his arrivall at Rome, he dismissed him that he might return to his Episcopall See.

4. The which See by the munificence of Pipin was established in his illustrious Castle, which in the old German language was called Wiltburg, that is the Town of the Wills, but in the Gallick language was called Vrecht. In this place a Church was built, and the most Reverend Bishop preaching the Word of Faith far and wide, and recovering much people from their Pagan Errours, erected in those Regions many Churches and some Monasteries. For not long after the said Venerable Arch-bishop ordained severall other Bishops out of the number of his Brethren the prime Missioners who attended him at his first coming, of which some are fallen asleep in our Lord: but Willibrord himself, surnamed Clement, is yet alive (that is, in the heaven hundred and one and thirtieth year of Grace, in which Saint Beda ended his History:) A Prelat he is Venerable for his old age, for thus in the thirty sixth year since he was Bishop: and after manifold labours and dangers sustained in this Christian warfare, he with his whole mind and a longing desire expects a heavenly retribution.

5. To this Narration of Saint Beda touching the Ordination of Saint Willibrord, Albinus Flaccus, who has compiled the Gest of this Holy Prelat, adds one particular very memorable, to wit, that it was not performed without a Prophecy & Revelation from heaven preceding it: for thus he writes: On the fourth day before Saint Willibrords arrivall at Rome the Holy Pope Sergius was in sleep admonished by an Angel to receive him with great honour, as being a man appointed by God to enlighten many soules, who came thither to receive the supreme honour of Preist-hood, and therefore that he should deny him in none of his requests. The Pope thus admonished entertained him with wonderful honour and joy, and by conversation with him observing in him great fervour, devotion of Religion, and plenitude of wisdom, having appointed a convenient day, and assembled great numbers of Prelats to soyn with him in the Ordination, to which there was a wonderfull concourse of people, he publicly ordained him Arch-bishop with great solemnity, after an Apostolick manner, in the Church of S. Peter Prince of the Apostles, and when he was ordained, he imposed on him the name of Clement. Moreover he vested him with his own Pontificall Robes, adding likewise the Pall, an ensign of the plenitude of Archiepiscopall dignity. Whosoever he desired, whether Sacred Relicks of Saints, or Ecclesiasticall ornaments, he with all cheerfulness bestowed upon him, and having conferred on him his Apostolick Benediction, with wholesome precepts and admonitions, he sent him back to the work of the Gospell.

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Albin. Flacc.
in AR. l. 2. c. 10.
Willibrord.

XIII. CHAP.

A.D. 697.

XIII. CH.

A.D. 697.

Humbert.

1. 18. 5.

1. 18. 5.

XIII. CHAP.

1. 2. *Ec. Saint willibrord arrives at Vrecht: Their preaching: A Synod assembled there, &c.*

Saint Willibrord, or Clement, having thus spropertiously performed his journey to Rome, arrived not at his Archiepiscopall See till the year following. When the News of his approach thither was divulged, Saint Swibert (faith his companion Marcellin) attended by his Disciples and many other Christians made haft as far as Embria to meet him, where with much honour and joy in our Lord they received him. And Saint Willibrord having been informed that Saint Swibert had been consecrated Bishop, and that by his preaching the County of Teisterband, with almost all Batavia and a great part of Lower Frisland had been converted to our Lord, he with great devotion gave infinite thanks to God. Being thus met they returned together to Vrecht, and presently after upon the ruined foundation of the ancient Church of Saint Thomas near the Castle, they erected a Church in which they placed Canonical Preests who lived in Community. Which Church they dedicated to the honour of S. Martin Bishop of Tours. There S. Willibrord Arch-bishop of the Frisians established his Cathedral See, and together with S. Swibert and the rest of the Brethren, with their own hands consecrated it with its primitive benediction, having translated into it the Sacred Body of S. Cunera Virgin and Martyr, being one of the companions of S. Vrsula.

2. In proceesse of time when Radbode King of the Frisians was dead, free permission was given to Christians to preach the Gospell every where through Frisland. Wherefore the foresaid Holy Prelats with the Preests and other Ecclesiastics passing through the coasts of Holland and Frisland instructed the rude people in the Documents of the Gospell, teaching them to renounce their profane Idolatry: they baptized the Cathecumens, they confirmed the Neophytes, they dispensed Sacred Orders, and with great constancy and devotion published the Gospell of Peace through all villages, ordaining Preests and Deacons every where to assist them in the Ministry of Baptism, especially in the great Town of Duerstet: where after two years preaching they brought the whole people to embrace the Faith of Christ, and by the assistance of the forementioned Noble man Gunther and his friends, they changed the Temples of Idols into fifty two Christian Churches.

3. Neither did they content themselves with preaching the Word of life in Frisland and Thuringia, or Hervoring, but as far as Denmark they brought to the Orthodox Faith great multitudes, having purified them from their barbarous and Idolatrous customs. Thus

these Holy Prelats and Preachers having with great fervour published for the space of severall years the Doctrine of Christ in severall Provinces, they returned with great joy to Vrecht to their Brethren and fellow-labourers, declaring to them how great things God had done by them. And though the Holy Bishop S. Swibert was first advanced to Episcopall Dignity, yet S. Willibrord in place and honour went before him, and is esteemed the first Arch-bishop of Vrecht, inasmuch as he was by Pope Sergius ordained specially the Arch-bishop of the Frisians, and by the Apostolick See sent in Mission to the same people.

4. Conformably hereto writes Albinus Flaccus, who likewise touching S. Willibrords preaching to the Danes adds this relation: When the Holy Arch-bishop, says he, perceiv'd that he could not with any fruit or successe endeavour the Conversion of Radbode King of the Frisians, he turned his steps and course of preaching to the Savage Danes. At that time, as the report is, there reigned a Prince called Ongend, a man of a disposition more cruell then any wild beast, and whose heart was more impenetrable then a rock. Yet this man by Gods operation treated with great honour this Preacher of Truth. Who finding the said barbarous Prince obdurate in his perverse manners, and wholly given up to Idolatry, so that he had no hopes at all to work any good change in him: He took with him thirty young children of that country, & returned with them to the provinces subject to the French. But being desirous to prevent the cunning malice of the Devill, he in the journey having catechized the said children, washed them in the Font of life, for fear least by some accident in so long a voyage by sea, or the incursions of the barbarous people through which he palled, he might endanger their eternall state.

5. Now this Devout Apostle pursuing his voyage came to a certain Island in the confines of the Frisians and Danes, called by the inhabitants Fjofreland, from a certain profane Deity of theirs named Fjofir, to whom many Temples were there erected. This place was held by them in such wonderfull veneration, that no man durst presume to touch any beast feeding there, or any other thing consecrated to the said Idoll, nor so much as draw any water from a spring flowing there, except in sign of veneration he observed an exact silence. Into this Island the man of God being cast by tempest, was forced to stay there some dayes, expecting a seasonable time to putt to sea. But the Holy Bishop making small account of the foolish superstition of that place, or of the fierce disposition of King Radbode, who was wont to putt to a cruell death all those that violated such ceremonies, he himself with the solemn invocation of the blessed Trinity baptized three men newly converted: and moreover gave order to his companions to kill certain beasts fee-

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Albin.
Flacc. in
AR. l. 5. c. 10.
Willibrord.

III. Part.

S C C

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Id. ib.

ding there, for their nourishment. This the
Pagans beholding verily believed that such
a sacrifice would be punished either with
madness or some sudden death. But percei-
ving no harm to come to them, in a great
rage they went and told the King what
had been done by the Christians. Who being
enflamed with excessive fury against the
Holy Bishop, seized upon him, and inten-
ding to revenge the injury done to his
false God, he according to the ancient cus-
tom of that Nation, every day cast lots
three times upon him and his companions,
and yet never did that Lot which con-
demned to death, fall upon the Bishop or
his Disciples: only one Christian of the
company was designated to death by the
lots, and so ended his life by Martyrdom.
Now this custom of casting lots in such
cases is testified to have been very ancient
among the Germans by the testimony of Ce-
sar in his commentaries.

6. The same Author moreover testifies,
how after the return of Clement, or Willibrord,
a Synod was assembled at Utrecht, by appointment
whereof other Missioners and Preachers were sent
into the circumjacent Provinces. And by oc-
casion of the mentioning this ordinance of
the Synod, he makes a collection of the
names and most memorable Gifts of those
devout Missioners which either formerly, or
in this present Synod, or afterward were
sent to labour in our Lords vineyard, saying,
Then the foresaid Holy Prelate, together with
the excellent Preests and Preachers which
came out of Brittany with them to Utrecht,
observing that through Gods blessing much
people was converted from Infidelity to the
Faith of Christ, they in the Synod assembled
in this lately sprung Church of Utrecht, de-
creed that other zealous Preachers should
after the manner of the Apostles and Dis-
ciples of our Lord be sent through the con-
fining barbarous Nations to preach unto them
the Faith of Christ. Now there were in the
said Primitive Church of Utrecht at that time
the foresaid Apostolical Prelate, Canonick
Preests and worthy Preachers, which, to-
gether with the two Holy Brethren whose
names were Ewald, following S. Swibert, con-
stantly preached Christ to the Gentiles. After-
ward likewise were ioyned to them S. Win-
frid a Preest, who after he had lived thirteen
years a Canon in the Church of Utrecht, was
consecrated Arch-bishop of Metz, and cal-
led by a new name, Boniface: from whence
returning after the death of S. Willibrord, he
was ordained the second Arch-bishop of
Utrecht. And having spent sixteen years in
preaching the Gospel through Friseland, he,
together with his associates, was crowned
with Martyrdom. In like manner S. Wiro a
Bishop of the Deirs (or rather of Iren, that is,
Ireland) and S. Plechelm Bishop of the Church
by S. Beda called Candida casa: Saint Orger a
Deacon, with other glorious Preests and

Preachers. But of these later Missioners we
shall speak more largely in due place: for
they are mentioned in this place by Mar-
cellinus only occasionally.

7. Hereto he adds a Summary Narration
of the various successes and ends of the
Prime Missioners, thus proceeding: S. Alca
returning in England with S. Swibert, was by
S. Wulfred consecrated Bishop of Hagulfst, and
after many years spent in great purity and
holiness, there rested in our Lord. S. Wigbert,
as hath been declared, was crowned with
Martyrdom in Friesland. Saint Willibald going
into the Eastern part of France was made
Bishop of Eysar: S. Winnibald his Brother was
ordained Abbot of Heyndelam: the Sister of
these two Holy men was the devout Virgin
Walburga. Leuin after he was consecrated
Bishop, was crowned with Martyrdom near
Gauze. The two Brethren of the Name Ewald
having preached Christ in Friesland, and thence
going up into Saxony, ended their lives with
a glorious Martyrdom. Saint Werenfrid a Preest
and worthy Preacher was sent towards Batavia,
and piously governed the new-converted
flock of Christ in Elst and Westerst, & being
both in his life & death illustrious through
many Miracles, at Westerst happily rendered
his spirit to God on the Ides of September, and
was miraculously buried at Elst. S. Adelbert
a Deacon, son of Edilbald King of the Deirs,
who was Son of S. Oswald King and Martyr,
having built a Church at Egmond in Holland,
after the Conversion of many Pagans, and glo-
rious consummation of a most holy life,
happily rested in Christ on the feaventh day
before the Calends of July, and was buried
in Egmond, where by his intercession many
Miracles are wrought to this day. He was an
illustrious Confessor, and first Arch-deacon
of the Church of Utrecht. Thus writes Mar-
cellinus touching his Brethren and devout
companions: and concerning himself adds
these words:

8. And I Marcellinus an unprofitable
Preest, was sent by the foresaid Holy Bishop
to the Region beyond the River Isel, and at
the present have the care over Alderfel,
Trent, Twente, Cooerdy and Davenry: in
which places through Gods Providence and
blessing I have by preaching gained to our
Lord in a manner all the people, having pur-
ged them from their superstitious Idolatry.
As for S. Willibrord he remained in his
Diocese of Utrecht, and with great fervour
preached the Gospel of Christ to all the peo-
ple there about. But the rest were dispersed
here and there to preach the Word of God, and
after the Conversion of a world of Pagans
happily rested in our Lord.



XV. CHAP.

A. D. 697

A. D. 697.

XIV. CHA.

A. D. 698

XIV. CHAP.

1. 2. 3. Laves of King Wistred.

4. Offrida Queen of the Mercians mur-
dered.

THE same year in Brittany there was af-
sembled a Synod also by Wistred King
of Kent and Brihwal Arch-bishop of Canter-
bury at Berghamsted, where many wholesome
Laws and Constitutions, called The Judgments
of King Wistred, were enacted for the regu-
lating both the Church and Civil State of
that Kingdom.

2. Of which Laws the first was, That pub-
lick Prayers should be made for the King. And
the following regard severall Heads, as the
preserving the Peace of the State and Church:
The punishment of Adultery in severall condi-
tions of men: Against irregular Tonsure: For-
bidding working or travelling on our Lords day
and the even before it: Against offering any
thing to the Devil: and giving flesh to ones ser-
vant on a Fast-day: Concerning the severall ways
by which severall conditions of men were to purge
themselves, the King and Bishops by a simple af-
firmation without Oathes: Preests and Abbots
in this Form, I speak the truth in Christ, I lie
not; So likewise Deacons; Inferiour Clerks with
four compurgators, laying one hand on the Altar,
and the other extended to the Oath; a stranger
without compurgators, laying his hand on the
Altar; So likewise a Thame (or Noble man)
of the King; a simple country-man with four
compurgators, and bowing down his head towards
the Altar: That if any one depending on the Bi-
shop be accused, the hearing of the cause belongs
to Ecclesiasticall Jurisdiction, &c. That no com-
pensation shall be made by one who kills a Thesie,
&c. And that if a stranger shall privily wander
through the country, and neither cry aloud, nor
sound with his horn, he is to be taken for a thief,
and either to be killed or banished.

3. These Judgments of King Wistred are
extant among the Collection of British
Comcills compiled by Sir Henry Spelman,
and translated by him into Latin out of
Ancient Saxon Manuscript, called The Text of
Rechefer (Textus Roffensis:) to whom the
Reader is referred.

4. About this time a barbarous A& was
committed by the Mercians against their
Queen Offrida (or Offida.) Sixteen years be-
fore this she had been given by her Brother
Egfrid King of the Northumbers: a wife to
Ethelred King of the Mercians, as it were in
compensation for the death of his Brother
Elwin, and to establish a peace between the
two Kingdoms. And this year faith Hunting-
den, the Mercians, called South-umbers, com-
mitted a base Villany: for they inhumanly mur-

dred Offrida their Queen, Wife to King Ethelred
and Sister to King Egfrid. S. Beda particularly
charges the Nobility of those Mercians with
that foul crime, namely the inhabitants of
Lincoln, or of Nottinghamshire. What was the
Motive or provocation to this inhuman act,
does not appear in History.

XV. CHAP.

XV. CHA.

1. 2. Edfrid succeeds to Eadbert in the See of
Lindisfarn.3. 4. &c. Death of Adamannus the Holy
Abbot of Hy: he could not persuade his
Monks to the Catholick Observance of
Easter.

6. The Northumbers defeated by the Picts.

THE year of Grace six hundred ninety
eight was the eleaventh after the
death of S. Cuthbert: in which the Monks, in
whose Church his sacred Body reposed, having
hitherto privately performed veneration to
his memory, seeing the frequent Miracles
wrought at his Sepulcher, thought fitt to
translate his Relicks to some more honoura-
ble place, and expecting to have found no-
thing but dry bones, they fow his Body as
entire, yea and his garments as fresh, as
when they were first layd in the ground.
Which being certified to his Successour
Saint Eadbert, he caused New Vestments to
be putt upon him, and the Body to be
raised above the pavement: pronouncing
withall happines to any to whom God
would grant the priviledge to be layd by
him. Which Priviledge himself obtained
this same year: for rendering his devout
soule to our Lord on the day before the Nones
of May, his Body was entered under the Body
of S. Cuthbert, faith Bishop Godwin: And his
memory is celebrated not only in the En-
glish, but Roman Martyrologe also on the
fameday, with this Elogy, in England the Com-
memoration of S. Eadbert Bishop of Lindisfarn,
eminent for his learning and piety.

2. His Successour in the same See of Lin-
disfarn was Edfrid, a man, faith the same Bi-
shop Godwin, who from his childhood had been
brought up in good letters, and in that age was
highly esteemed for his eminent learning. This is
that Edfrid at whose request S. Beda extolled
the vertues and miracles of his Predecessour
S. Cuthbert both in prose and verse, as ap-
pears by his Epistle prefixed to his Book.

3. About the same time dyed S. Adamannus
the devout Abbot of Hy, commemorated
in our Martyrologe on the second of Septem-
ber. To him is attributed the convention of
most of the Irish and many Britains to the
true observation of the solemnity of Easter,
according to the Catholick manner, though

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he could not reduce the obstinate minds of his own Monks. His zealous endeavours herein are thus exprest by S. Bede:

4. At that time the greatest part of the Scots in Ireland, and not a few Britains in Brittany by our Lords blessing confirmed themselves to the right Ecclesiastical time of celebrating the Paschall Solemnity. For Adamannus a Priest and Abbot over the Monks lived in the Isle of Ith, having been sent in Embassage from his Nation to Alfrid King of the Northumbrians, and staying a good space of time in his Province, carefully observed the Canonical Rites of the English Church, and moreover was seriously admonished by certain learned men that he with a few Monks hid in the utmost corner of the world should not presume to live in a practice directly contrary to the custom of the whole Church in the Paschall Observance and other Ecclesiastical Decrees: By which admonitions his judgment became quite changed, insomuch as he willingly preferred the Observances which he had seen and heard in the Churches of the English, before the customs of his own country. For he was a good man and wise, and moreover eminently skillful in the Scriptures.

5. When he was returned home, he employed his utmost care to induce his Monks in Ith and all the rest depending on them, to return into the path of Truth, which he had lately found, and with his whole heart approved. But all his endeavours through their obstinacy proved vain. Whereupon leaving them, he sailed into Ireland: where by preaching and modest exhortations he persuaded in a manner all the Monks who were not subject to the Dominion of the Monastery of Ith to quit their Error, and return to Catholic Unity in observing the legitimate time of Easter, which he taught them. Thus having celebrated in Ireland one Canonical Solemnity of Easter, he returned to his Island: And again earnestly preached the true Observance to his own Monks, yet could by no means persuade them to conformity. Now it hapned that before the years Circle was finished, he was taken out of this world: Divine Providence so mercifully disposing that this Holy man, who was an earnest lover of Unity and Peace should be taken from hence to eternal Happiness before the next Paschall time was come, lest he should be compelled to enter into a more sharp debate and discord with those who would not be persuaded to follow him in the way of Truth.

Math. W. l. f. Bede in Epist.

6. The same year the Northumbrians received a great defeat from the Picts: for as Matthew of Westminster relates, Brithric a Count of the Northumbrians being desirous to avenge the death of his Master King Egfrid, invaded in a hostile manner the land of the Picts: but as his Lord before had done, he likewise felt the curses of the Truth, for he also was slain by the Pictish people. Notwithstanding as shall be shewed, ten years after this the Northumbrians had a sufficient revenge upon them.

XVI. CHAP.

1. 2. *Of the Picts reduced to the Catholic observance of Easter, upon occasion of an Epistle written to their King Naisan by the Holy Abbot Ceolfrid.*

1. **W**HAT S. Adamannus could not effect among his Scottish obstinate Monks and Islanders of Ith, to take away their Error about the Paschall Solemnity, was the next year brought to pass among the Picts by their King Naisan, exhorted thereto and instructed by the holy English-Saxon Abbot Ceolfrid. The order and manner of this memorable change S. Bede thus describes:

2. At that time, saith he, Naisan King of the Picts inhabiting the Northern Coast of Britany by frequent meditation on Ecclesiastical writings became religious in his judgments, and renounced the error which formerly himself and his whole nation had embraced and persisted in, retaining all his Subjects to the Catholic observance of the solemnity of our Lords Resurrection. Next to effect this more easily and with greater authority, he sought for help and advice from the English Nation, whose Religion he knew was injured according to the pattern of the Holy Roman and Apostolick Church.

3. He sent therefore Messengers to the Venerable man Ceolfrid Abbot of the Monastery of the blessed Apostles S. Peter and S. Paul, seated in a place called Gervum at the mouth of the River Ebor and near the River Tyne, in the Government of which Monastery he succeeded the Holy Abbot S. Benedict Bishop: And by those Messengers the said King Naisan requested him to send in writing instructions to him by which he might be enabled more effectually to confute such a presumed to observe the Paschall Solemnity in an undue time: He desired likewise to be informed of the true and Canonical manner of Ecclesiastical Paschall Paschall. Moreover he entreated him to send him Masters and Architects to build a Church in his country of Stone, after the Roman manner: promising that he would dedicate it to the honour of S. Peter Prince of the Apostles; and likewise that both himself and all his Subjects should in all things imitate the manners and Discipline of the Holy Roman and Apostolick See, as far as they who loved at so great a distance from thence, and whose language was so different, could be informed.

4. The most Reverend Abbot Ceolfrid very willingly complying with desires and requests so full of Religion and Piety, sent him such Architects as he demanded, and withal wrote an Epistle, containing an exact information in all the points proposed to him by the King. Which Epistle by reason of the prolixity of it, it will not be expedient to transcribe: the curious Reader

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may have recourse to *Saint Bede's History* for it, who no doubt, as may appear by the stile, was either the inditer of it, or at least had a great influence in the framing it: For at this time he was a Monk living under the government of Ceolfrid, and the same of his learning was so far spread, that the year next following Pope Sergius by letters to the said Abbot invited Saint Bede to Rome, whither he had gone, but that news of the said Papes death prevented his voyage.

5. The sense of the said Epistle is summarily this: In the first place as touching the Paschall Solemnity, common both to Jews and Christians, we are to observe how the Jewish Synagogue celebrated it in shadow and figure, and next how the Christian Church, in truth and reality.

6 God commanded the Jews to begin their Ecclesiastical year in the Spring, and that the third week of the first Month beginning with the Second Vessers or the fourteenth day of the one and twentieth day at evening, should be entirely consecrated to him as a most solemn feast to be spent only in his Service, in commemoration of a twofold deliverance, one from the destroying Angel which killed all the first born in every family of the Egyptians, and the other from their slavery under the Egyptians. The former deliverance they celebrated by the Sacrifice of a Lamb, whose blood having been sprinkled on the upper posts of their doors was a mark for the destroying Angel to pass over them. And the second deliverance, by putting away out of their houses all leaven, and for the space of seven days together using unleavened bread only: Of which seven days the first and the seventh were to be esteemed most holy and solemn. This deliverance was effected on the fifteenth day of the Moon, and was thus celebrated because they were urged to goe out of Egypt in such haste, that they were forced to take their dough before it was leavened. Thus did the Jews observe their Paschall Solemnity.

7. But when Christ our true Passover was immolated, and by his Resurrection had consecrated for ever the first day of the Week, therefore called our Lords day, Apostolick Tradition ordained that our Paschall Solemnity should always begin on our Lords day, yet so that the said day should be inserted within the space of the Jewish solemnity, that is, on some day in the third week beginning at the fifteenth and ending on the one and twentieth day. The first Month therefore being come, and the even of the fourteenth day likewise being come, then must moreover be expected the Lords day, which of necessity must fall within the third week, that is, on one of the seven solemn days celebrated by the Jews, beginning at the fifteenth and ending at the one and twentieth. This is the order of the Catholic Observance, preserved anciently by the Church of Alexandria.

8. From which order severall sorts of Christians have swerved after severall manners. For 1. Some had no regard at all to Sunday or the Lords day, but celebrated the Paschall Solemnity exactly on the very day that the Jews did, whether it were Sunday or not: These were the *Quarto-decimani*. 2. Again others anticipated the due time, for in case that Sunday fell on the fourteenth day, they then celebrated our Lords Resurrection, beginning the feast on the even of the thirteenth day, which is no part of the third week, nor at all prescribed by the Jewish Law. This was the Error of the Scots and ancient Britains, who thought that the seven days of the Moon were to be reckoned from the fourteenth to the twentieth. 3. Lastly some there were who did transcend the due time, accounting from the sixteenth to the two and twentieth, and in case the Lords day fell on the two and twentieth, they then kept the Christian Paschall Feast, not in the third week of the Moon, but in the beginning of the fourth, contrary to the precriptions of the Law: This was anciently a mistake of the Latins, who afterward corrected themselves, and conformed to the Alexandrines.

9. Now it was by the Pernal Equinox that Catholics found out what Month according to the Computation of the Moon was to be esteemed the first Month of the year: Which Pernal Equinox according to the calculation of the holy Bishops in the Council of Nicea was to be fixed on the twelfth day before the Calends of April, that is, the one and twentieth of March. So that whatsoever Moon was full before the Equinox, it belonged to the last Month of the precedent year, and pertained not to the Paschall Solemnity. But if it was full, that is, if the fourteenth or fifteenth day of it fell either in the Pernal Equinox or after it; the first Month was to be reckoned from the first day of its New-moon, and on the first Sunday then following, the Feast of our Lords Resurrection is to be celebrated:

10. The Christian Paschall Solemnity depending on the right placing of the first full Moon there were severall Cycles instituted, as the most ancient Cycle of Nineteen years, which was enlarged by Saint Cyril into a Cycle of ninety-five years, containing five of the former Cycles, and in these days in Britany many had extended it to five hundred thirty-two years: The use of which Cycles were to shew, that when they were expired, the Full Moon returned again to the same order, as formerly. This is the substance of what the Holy Abbot Ceolfrid wrote concerning the Paschall Solemnity.

11. In the next place touching Ecclesiastical Tonsure, of which there were severall manners and fashions, though he acknowledged that a difference in Tonsure could not harm such as have true Faith in God and cha-

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city to their Neighbour: yet that among all the
 forts, that was most to be approved which
 Saint Peter used, and which represented the
 Crown of Thorns which our Lord bore at his
 Passion. As on the other side that was most to
 be detested, which, they say, Simon Magus
 wore, which was so made that if a man
 looked him that wore it in the face, it
 would have some appearance of a Crown, but
 behind was so curtaild, that it had no such
 shew at all. How ever he did not deny, but
 that those who out of custom used even this
 kind of Crown and Tansure might be good
 men, such was the Holy Abbot and Preist of
 the Columbin Monks of Hy. Adamannus, who
 was lately sent on a message to King Al-
 frid, and for this reproved by Ceolfrid him-
 self and whole only excuse was, That though
 he wore the Tansure of Simon Magus, yet he de-
 stroyed his Simoniack perfidiousnes, and desired
 to follow the example of S. Peter whom in the secret
 of his heart he sincerely venerated. To which
 Ceolfrid replied: That it was very fitting, as he
 in his heart revered S. Peter and followed
 Simon Magus, so outwardly to imitate the habit
 of S. Peter, and reject that of Simon Magus.
 Which Discourse so wrought upon the good
 Abbot Adamannus, that no doubt he would
 have endeavoured to correct this custom, as
 well as he did the Scornful Error about the
 Observance of Easter, if it had been in his
 power.

12. To this effect was the said Epistle,
 which concluded with a serious exhortation
 to King Nauran to cause his whole Kingdom
 to observe such things as were accordant
 to Catholick Unity and practised by the Apo-
 stolick Priory and practised by the Apo-
 stles after the end of his Temporal
 Kingdom, might open him an entrance into a
 Heavenly.

1d. ib.

13. This Epistle being sent, and publicly
 read in the Kings presence attended by an
 Assembly of prudent and learned men, and
 also translated into the British language for
 the instruction of the ignorant, it is repor-
 ted that the King rising from the midst of his
 Nobles, kneeled down, and gave humble
 thanks to Almighty God for the present re-
 ceived from the English Nation, adding these
 words: Truly I was a good while agoe satisfied
 that this was the right way of Paschall Observance,
 but this Epistle has so fully cleared the matter,
 that what I formerly understood in these matters,
 is not considerable. Therefore I openly here pro-
 fesse, and I desire you to be witnesses hereof, that
 hence forward my resolution is that this time of
 the Paschall Solemnity shall perpetually be obser-
 ved in my Kingdom. And moreover I command all
 Ecclesiasticall persons my Subiects to receive this
 manner of Tansure, which, as you have heard, is
 so rationally grounded.

14. This the King professed and decreed:
 and without delay by his Kingly authority
 put it in execution. For publick order was
 given that the Paschall Cycles of nineteen

years should be transcribed, learnt and ob-
 served through all the Provinces of the Brits,
 and that the formerly used erroneous Cycles
 of eighty four years should be obliterated:
 and the whole Nation greatly rejoiced,
 seeing themselves by this New Reformation re-
 duced under the Discipline and protection of
 S. Peter Prince of the Apostles.

XVII. C H A P.

XVII. Ch.

1. 2. C. Of S. Edilwald (successor to Saint
 Cuthbert in his Hermitage of Eam-
 Island.
3. 6. C. The Gests of Saint Sexburga
 Queen, and Abbess: and of her holy
 Daughters Saint Eastongetha and Saint
 Ermenilda.

1. THE same year dyed S. Edilwald, and
 is commemorated in our Martyrologe
 on the three and twentieth of March. He
 was brought up a Monk in the Monastery of
 Rippon, and afterward faith S. Beda, he suc-
 ceeded the Holy man of God S. Cuthbert in the
 exercise of a solitary life in the Isle of Farne, having
 many years before by worthy and pious actions
 adorned the degree of Priesthood which he re-
 ceived in the Monastery called Irupsum (Rippon).
 For a proof of his Merits and Holines I will
 content my self with relating one Miracle, which was
 told me by a Religious Monk, who was one of the
 persons for whose sake it was wrought. His name
 was Godfrid, a venerable servant of Christ and a
 Priest, and was afterward Abbot of the Monastery
 and Church of Lindesfarn, in which he had
 had his education.

2. On a certain time, said he, I came with
 two of my Brethren to the Isle of Farne, out of a
 desire to enjoy the conversation of the Reverend
 Father Edilwald. Afterward having been much
 refreshed with his pious discourse, and having asked
 his benediction, as we were saying home wards, in
 a sudden in the mid way our former calm was in-
 terrupted, and so furious a storm came upon us, that
 neither sails nor sayles could help us at all, but we
 expected every moment to be swallowed up by the
 waves. Having a good while thus in vain stroven
 against the wind and Sea, we at last looked back
 upon the Isle from whence we were come, to see if
 by any means we might return thither. But wee
 found that the tempest equally threatened us on all
 sides, so that we were in utter despair of es-
 caping.

3. As we were earnestly looking toward the
 Isle of Farne, we perceived the most pious Father
 Edilwald, who was come out of his solitary retire-
 ment to see what became of us. For having heard
 the noise of the winds and roaring of the Sea he
 was for that purpose come abroad. And having
 perceived the great paines we took, and the

extremity

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extremity of our danger he fell on his knees, ear-
 nestly praying to God the Father of our Lord Jesus
 Christ for our safety and escape. He had no sooner
 ended his Prayer, but immediately the swelling
 waves grew smooth, the raging tempest ceased,
 and the winds favouring our voyage carried us
 prosperously, and evenly to land. Where being
 arrived we had no sooner drawn up the boat to dry
 ground, but presently the same Tempest, which for
 awhile had for our sakes been interrupted, recur-
 red with its former violence, and the whole day
 after never ceased to rage, by which we evidently
 saw that the short pause intervening had been
 procured by the Holy man of Gods prayer made
 for our escape.

4. The same Holy man remained in the Isle of
 Farne the space of twelve years, and there ended
 his Life: But he was buried in the Isle of Lindes-
 farn, near the Bodies of the glorious Rulers Saint
 Cuthbert and Saint Eadbert, in the Church of
 the Apostle Saint Peter. These things hapned
 in the days of King Alfrid, who after his Brother
 Edfrid governed the Nation of the Northumbers
 eighteen years.

5. In our Martyrologe likewise wee read a
 commemoration of the Deposition of Saint
 Sexburga assigned to this year. She was
 daughter of Anna the pious King of the
 East-Saxons. From her infancy she, after the
 example of her other Sisters, was disposed to
 vertue and piety. And being come to a more
 ripe age, though her earnest desire was to
 consecrate her virginity to God, yet by the
 importunate request of Ercembert King of
 Kent, she was by her Parents given him to
 wife. And Almighty God, who shewed
 himself admirable in the purity of her
 Virgin Sister Saint Ediltrudu, was no lesse
 glorified another way in the piety of Saint
 Sexburga. The Province of Kent, of which
 she became Queen, stood in need of one
 who might be a shining light and pattern
 to that Sexe. For King Ercembert, though
 heyr of his Predecessors Faith and piety, yet
 wanted the zeale and courage to extirpate
 Idolatry out of his Kingdom, in which as yet
 no Law had interdicted the publick worship
 of Idols. This defect was supplied by his
 vertuous Queen, whose assiduous exhorta-
 tions had that power upon him, that in a
 short time the whole nation by their united
 industry conspired in the worship of the One
 true God.

6. The Kingdom being purged from this
 deadly pollution, became disposed for the
 reception of greater degrees of Piety. Hence a
 Law was promulgated for the due observatio-
 of Lent, which though from the beginning
 commanded by Ecclesiasticall Constitutions,
 yet for a due observance of it stood in need
 of the Civil authority, and temporal penal-
 ties. This Act of zeale our Annals ascribe
 principally to this vertuous Queen Sex-
 burga. By whose suggestion likewise Or-
 naments were provided for Altars and
 Churches, and severall Monasteries erected

by the Kings munificence.

7. One speciall place the Queen her self
 made choice of, which she endowed, enri-
 ched and dedicated to be a habitation of
 Religious Virgins. It was located in that part of
 Kent where the River Medway disburdening
 it self into the Sea, makes an Island fruitful
 in pastures, and which therefore from the
 abundance of sheep feeding there is called
 the Isle of Shepey. To this place her desire
 was to confine herself: but God thought fit
 to delay the execution of her desires, that
 she might with no lesse merit, and far more
 labour in her high condition afford ex-
 amples of vertue and piety to all her Sub-
 jects. Which she performed in a most ad-
 mirable manner, being as the Author of
 her Life describes her, a most revered Ma-
 jesty to the Great ones, and a kind Patronesse to
 the poor: The former observed her as a Princeesse,
 and the latter as a Mother: Those venerated her
 Majesty, these admired her humility: To the
 Nobles she was awfull, and to meaner persons she
 seemed equal: To all she was amiable, and to all
 venerable, rarely seen in throngs, but frequene in
 Churches.

8. Four and twenty years she reigned
 with her husband King Ercembert: but he
 dying in the year of Grace six hundred sixty
 four, and thereby she being left free to her
 self, would be a Queen no longer: but after
 she had seen the Commonweale settled,
 faith Harpsfeld, like a bird which had been a
 long time enclosed in a Cage, she gladly escaped
 out of it, and devesting her self of all her Royal
 Ornaments and marks of worldly pomp and pride,
 she becooke her self to the Society of Sacred Vir-
 gins in the City of Ely, governed then by her
 Sister the most glorious Virgin Ediltrudu, or
 Ethelreda. Fifteen years she lived under
 her discipline, being therefore more assiduous
 in devotion, and more rigorous in mortifi-
 cations, because she came later then the rest
 to that School of Piety.

9. In the end she buried her Blessed Sister,
 and by the Vnanimous votes of her com-
 panions the Religious Virgins, was chosen
 Abbess in her place, as hath been already de-
 clared in the Gests of the year of Grace six
 hundred seaventy nine. In which charge,
 being to afford documents and examples of
 all vertues to others, she was more vigi-
 lant over herself, more circumspect in her
 actions and more fervent in her prayers to
 God, as being to give an account to him for
 so many soules besides her own.

10. Having spent sixteen years more with
 all Perfection in this Office, at last being mind-
 full of her dear Sister, the constant opinion
 of whose sanctity had taken deep root in all
 minds, she thought fit to take up her ashes,
 and translate them to a more honourable
 place. But how instead of empty ashes she
 found her Sisters body as entire, as fresh and
 sweet as it she had rested in sleep, wee have
 already declared. To conclude after she had

A.D. 699.

4p. Capgrave
in S. Sex-
burga.Harpsf. sec.
7. c. 24.

with

A.D. 699.

with admirable constancy and fervour performed the course appointed her by God, she was this year called to receive a heavenly crown: so that the day before the *Nones of July* she followed her sister to heaven leaving a command that her body should be entered together with her sisters.

11. From so holy a roote there sprung two most fragrant and beautifull flowers, her daughters, *S. Eartengatha*, and *S. Erminilda*. Of the former we have treated already. As for *S. Erminilda* she was, as hath been said, married to *Wulfere* King of the Mercians, whose mind she inclined to all piety. After her husband's death, she with her daughter *S. Werburga*, as her Mother formerly had done, consecrated her self to our Lord in the same Monastery of *Ely*, where entering into the Royal path of Humility, she behaved her self more submissively than the rest, as her desire was more earnest to approach nearer to our Lord. This was so gratefull to all, that her Mother *Seaxburga* being dead, she by the unanimous suffrages of her Religious Sisters was elected to succeed in her office of *Abbesse* of that famous Monastery.

Martyr. Aug. 13. Feb.

12. The year of *S. Erminilda's* death is not recorded. But her *Deposition* is commemorated in our Martyrologe on the Ides of February.

Malmsh. de Poni. l. 4.

13. The summe of what concerns these three Holy Princesses and Religious Abbesses is thus briefly set down by *William of Malmsh. de Poni. l. 4.* The most happy Lady *Edildrida*, says he, first founded the Monastery of Religious Virgins at *Ely*. After her her sister *Seaxburga*, who had been wife of *Eccombert* King of Kent, and Mother of the most Holy Virgin *Ercengetta*, lived to her old age in the same place under the Religious profession and Title of *Abbesse*. And there succeeded her in the government of the same Abbey her other Daughter *Erminilda*, who had been wife of *Wulfere* King of the Mercians, and Mother of the holy Virgin *Werburga*. These three in continued successions were *Abbesses* there.

14. This only is to be added in this place, That this holy Queen and *Abbesse* *Seaxburga* is different from another Queen of the same name, wife to *Kenralch* King of the West-Saxons, who after his death in the year of Grace six hundred seventy four governed the same Kingdom: But either willingly, or forced thereto by a faction of the Nobility which refused to be ruled by a woman, retired to a quiet Religious life, as hath before been declared.



XVIII. CHAP.

1. The death of Saint Trumwin Bishop of the Pits.

2. Also of S. Barna a Hermite.

3. Of And of S. Hildelida Abbess.

IN the year of Grace seven hundred is recorded the death of *S. Trumwin* B. of the *Pits*: who in the revolt of that Nation from the Northumbrians was driven from thence & retired to the Monastery of Religious Virgins at *Streneshalck*, where he lived fifteen years with some few companions in Monastical rigour, both to the good of his own soule, and the benefit of many other, and was with due honour buried there in the Church of *S. Peter*. Many centuries of years after, his Sacred body was found and translated to a more honourable place, together with the Bodies of severall other Saints reposing there. Concerning which *William of Malmsh. de Poni. l. 4.* thus writes, At *Streneshalck*, now called *Whitby*, in the Quire of the Church belonging to Religious Virgins, which is famous for the Monuments of Holy Bishops and glorious Kings, the dust of certain devout men hath, as it were, restored to life the flaming ashes of several persons: For not long since there were found and translated to a more eminent place the Bodies of many Saints, particularly of *S. Trumwin* Bishop of the *Pits*, &c. His name is commemorated among Saints in our Martyrologe on the tenth of February.

2. The same year likewise is assigned to the death of *S. Barna* a Hermite, whose memory is celebrated in the Province of the *Silures* and region of *Glamorgan*. He lies buried in the Isle of *Barry*, which took its name from him: Concerning which we read this testimony in *Camden*, The most outward Isle there is called *Barry*, from *Barnack* a holy man there buried: Who as he gave his Name to the Islands did the Island give a Surname to the Lords of it: For the Noble family of the *Princes* of *Barry* in Ireland received their original from him. In our Martyrologe this Holy Hermite *Barnack* is said to have sprung from the Noble Blood of the *Britons*, and that entering into a solitary strict course of life, he at this time attained to a life immortal.

3. We will conclude this year, which concludes the seventh Century of our History, with celebrating the Memory of *S. Hildelida*, who in the Monastery of *Berking* built by *S. Ercenwald* for his Sister *Edilburga*, as *Saint Beda* testifies, succeeded her in the Office of *Abbesse*, and for the space of twenty four years governed the same in a constant observance of regular Discipline, withall carefully providing all things necessary for the subsistence of the Religious Vir-

A.D. 700.

XVIII. C.

A. D. 700

Malmsh. de Poni. l. 4.

Martyr. Aug. 10. Feb.

Camd. in Brit.

Bed. l. 4. 49

gini.

A. D. 701

•

Ap. Capper in Hildelida.

Mon. Aug. 11. Decemb.

Ibid.

XIX. CH.

A. D. 701.

Malmsh. de Poni. l. 4.

gins. She by reason of the strictness of the place in which the Monastery was built, thought fit to take up the Bodies of severall Holy persons of both Sexes there buried, and to translate them all to one place in the Church dedicated to our blessed Lady: At which time Almighty God gave testimony to their Sanctity by a glorious light from heaven shining on them, by a wonderfully delightful odour, and many other marvellous signs, as may be read in the Book relating the same, one of which we have excerpted these particulars.

4. The Author of her Life in *Cappreave* affirms that this Holy *Abbesse* *S. Hildelida* was replenished with Divine Charity, inasmuch as both by instructions and actions she became a pattern and Teacher of all virtues, in watching, abstinence, benignity, clemency, and every other virtue becoming her profession. She was careful that her Religious Subjects should want nothing necessary for their soules or bodies, so shewing herself unblameable both before God and men.

5. And as in her life she was a singular Example of Piety to others, so after her Death, which is assigned to the two and twentieth of December in this year, she deserved veneration and praise from all posterity: For thus testifies the same Author, The blessed Virgin *Hildelida* is glorified by many glorious Saints: For her Memory is celebrated not only by *S. Dunstan*, *S. Ethelwald* and *S. Elphegus*, but her Sanctity is also renowned by many Ancient Saints before them. To her did *Saint Aldelm* as yet an *Abbe* dedicate his Book inscribed of *Virginitie*, in the preface of which he highly exalts her virtues and piety.

XIX. CHAP.

1. 2. Of Offa the pious King of the East-Saxons.

IN the year following Offa the pious King of the East-Saxons began his Reigne, eight years before this King *Sebbe* had relinquished the Crown for a solitary retirement, and exchanged his Royal Purple into an humble court Religious Habit. To whom succeeded in that Kingdom his Sons *Sigward* and *Osfrid* jointly reigning: and as they were associated in receiving the Crown, so were they likewise in quitting it in the beginning of this Century: Whether it was by death, or by a voluntary Seccession after their Fathers example, is uncertain. But certain it is that in this year Offa by full right succeeded in the Kingdom: and within a few years by an hereditary piety grew weary of worldly pomps, as shall be shewed. He was the Son of *Sigber*, who a good while before this administered the Kingdom together with King *Sebbe*.

3. King Offa at his coming to the Crown was a youth of a beautifull aspect, and chearfull disposition: he was of a floride age, and tenderly beloved by his Subjects, faith *William of Malmsh.*

buoy. Yet in this scarce ripe age he had a soule mature for piety: inasmuch as he entered into an inward debate whether he should expose himself to the anxiety of worldly cares and tempests wherewith being exalted so high, he was in danger to be disquieted, if not overthrown, and to the enticing inares of sensuall pleasures from which a Kingly state without almost a miraculous Grace can seldom be secure; or after his Predecessors example, at once break through all temporall impediments, and give himself wholly to God in expectation of a far more glorious and eternal Kingdom.

4. Such a debate and irresolution argued in so tender an age a solide piety: and though his inward strength was not sufficient then to conquer the world so far as to forsake it, yet it was not the love of sensuall contentments, ambition or secular pride which induced him not to reject a Crown, but a Hope that virtue and piety even with a Crown would be acceptable to God and rewarded by him. He might likewise esteem it an argument of a more courageous mind in the midst of pleasures to preserve himself from the infection of them, then entirely to exclude them.

5. Being thus resolved, his next care was to find an officiate in his Throne: for which purpose he demanded for his Wife *Kingsfrida* the daughter of *Prinda* formerly King of the Mercians, and sister to the present King *Ethelred*, and the Holy *Abbesse* *Kineburga*. King *Ethelred* without demanding his Sisters consent, readily promised her: But how she, having in resolution consecrated her Virginity to God, resisted, and by the power of her Prayers obtained the execution of her pious and chaste resolution, hath been already declared. And how her Example induced King Offa courageously to imitate her shall in due place be shewed.

XX. CHAP.

1. 2. Of S. wilfrid called before an English Synod: and injuriously treated.

IN the year of Grace seven hundred and two Pope *Sergius* dying, there succeeded him in the Apostolick Chair *Iohn* the sixth of that name, elected the year before. He was by Nation a Grecian: which was a proof of the consent of the Eastern and Western Churches in the same Faith, since without any distinction of Nations or partiality the Supreme Bishop of Gods Church was thus chosen.

2. Under this Pope *Iohn* the cause of *Saint Wilfrid* was again ventilated, and at last determined. He had lived a banished man from his See of *York* now eleven years, and though Pope *Sergius* had decreed his restitution, yet *Alfred* King of the Northumbrians & *Brihtwald*

A. D. 702

XX. CHA.

A. D. 702.

A.D. 702.

Arch-bishop of Canterbury by delays and excuses suspended the execution of the *Popes* commands. But now pretending a shew of piety, they assembled a *Synod*, to which they summoned *s. Wilfrid*, and endeavoured with a fraudulent shew of kindness to entangle him, whom they had expelled by violence. *s. Wilfrid* being secure in his own innocence, and not suspecting any deceit, presented himself to the *Council*. The proceedings of which *Council*, and constant behaviour of *s. Wilfrid* therein are thus described by *William of Malmesbury*:

Malm. de Pont. l. 5.

[3. When *Sexulf* *Bishop of Lichfield* in the Kingdom of the *Mercians* was dead, faith he, *s. Wilfrid* governed that *Bishoprick*, being both tenderly loved and cordially revered by all the inhabitants of that *Province*. In the mean time *Alfred* King of the *Northumbrians* and *Brithwald* Successor to *s. Theodore* *Arch-bishop of Canterbury* plotted many designs to his prejudice. At last it was resolved by them both that a *Synod* should be assembled, and that under a pretended desire of Peace *s. Wilfrid* should be called to it, and there either by fair words induced to a compliance with their wills, or in case of his resistance, oppressed by violence. The *Holy Bishop* unskillfull in guiles, and who measured other mens minds by the sincerity and uprightness of his own, went to the *Synod*. But there he found far other usage then he expected. For at first they set upon him with reproachfull speeches, and false accusations, and when they had wearied him with those, at last they propoed to him this Question, Whether he would obey the Decrees of the late *Arch-bishop Theodore*. He perceiving their malignity, defeated their design with a subtle answer, saying, That he would willingly obey all such Definitions of *Theodore*, as were agreeable to the *Holy Canons*. Having answered thus, he in a long discourse confidently and truly inveighed against them, for that they who for the space of two and twenty years had despised the precepts of three *Popes*, *Agathon*, *Benedict* and *Sergius*, did now make choice of such Decrees of the *Arch-bishop Theodore* as had been made in a time of trouble and dissension: and when he had said this, he was silent.

Id. ib.

Id. ib.

4. When the King had heard *s. Wilfrid* thus justifying the equity of his cause, he was not able to endure it longer, but broke forth into a speech misbecoming his Majesty: inasmuch as he said to the *Arch-bishop*, If such be your will, most Reverend Father, I will oppress him by violence. But the *Bishops* there present would not consent to such iniustice. Yea even his enemies did not approve, that a *Bishop* of so high esteem and renown, and one who out of a confidence in their iustice was come to the *Synod*, should suffer a manifest oppression. Besides, though they could have been content that he should have been obliged to quit his *Bishoprick*, yet they

would not suffer the Authority of the *Ap. See* to be directly violated by the King.

5. Hereupon, faith the same *Author*, these *Bishops* thought fit to proceed another way. Therefore they began to set upon him with perswasions, that since for his cause such frequent dissensions had hapned in *Gods Church*, he would willingly and of his own accord give up his *Bishoprick* and possessions, and confirm such a renunciation by Writing. They added, that this would highly recommend his fame, and be a great accumulation to his glory, if he would rather chuse to end his days in peace as a privat man, then for a *Bishoprick* to move forms of sedition either by himself or others in his behalf.

6. The *Holy Bishop* easily perceived how their design was to entangle him, and therefore answered them, That nothing could be more dishonourable and infamous, then that a man should condemn himself with his own tongue. He then putt them in mind, That he was the first man who having call out the *Scots* had taught the *Churches* of the *Northumbrians* the true Canonical way of observing Easter: That he had brought among them the Ecclesiastick Song by way of Antiphons; That he had commanded the Rule of the most *Holy Patriarch s. Benedict* to be observed by all the *Monks* of that *Province*; and for all these merits and benefites his only reward must be, that he an old man, and a *Bishop* of seaventy years of age should be compelled to condemn himself by his own Writing. But he would have them know, he would never be induced to do that which would bring to himself shame, to those who were under him a calamity, and to all damage. Therefore he once more appeal to the *See Apostolick*, to which he challenged any of his accusers to repair.]

7. When *s. Wilfrid* had thus appealed, the *Synod* was presently dissolved: for the matter being referred to the *Supreme Tribunal* of the *Church*, the *Bishops* could make no decrees about it. Neither would King *Alfred* any longer interpose his Regall and Civill authority in a cause depending between Ecclesiastick persons. Every one therefore went to his own place. And *Saine Wilfrid* returned to the *Mercians*, to prepare for his voyage once more in his old age to *Rome*.



A.D. 702.

Id. ib.

A.D. 703.
XXI. CH.

XXI. CHAP.

1. 2. Ec. The death of *s. Benedict* *Bisep*: and summe of his Gest.

A.D. 703.

ONE whole year was passed before *s. Wilfrid* arrived at *Rome*, at least before he debated his cause with his adversaries sent thither by *Arch-bishop Brithwald*: In which year *s. Benedict* *Bisep* Abbot and founder of two famous *Monasteries* of *Wircumath* and *Gerry* dedicated to the honour of the two Chief Apostles *s. Peter* and *s. Paul*, dyed. Whole Gest have been already from *s. Bede* related, containing his wonderfull zeale for the regulating *Monastick* Discipline according to the Institut of our *Holy Patriarch s. Benedict*, his frequent and unweari'd travells to *Rome* for procuring *Books*, *Vestments*, *Sacred Pictures* and other Ornaments of his *Monasteries*, his prudence in uniting and governing the said *Monasteries*, and in chusing other *Superiours* to assist him being present, and to govern in his absence, with all other virtues becoming one who professed *Perfection*, and through his whole life made good that *Profession*.

Malm. de Pont. l. 5.

2. Neither ought it to be accounted among the least benefites conferred by him upon his Order, that he obtained from the *Apostolick See* a Brief of Priviledges by which, faith *Saine Bede*, the liberty of the said *Monasteries* and Religious men living there was secured from all incursions and invasions of ex-terns, their Temporal possessions defended, and all disturbance of peace prevented.

3. In consideration of these great obligations received from him, the Congregation of *English Benedictines* lately restored, or rather continued by the *See Apostolick* in their ancient Liberties and Rights, have deservedly intitled him their Patron: and particularly inasmuch as he so strictly united the two forementioned *Monasteries*, that they not only professed the substance of the same *Benedictin Rule*, but all the same circumstantiall observances, giving thereby such a form of *Praxis* as was imitated through all other *Provinces* in Europe, to the notable advancement of *Devoty and Uniformity* in their holy Discipline.

Bede, lib.

4. It is wonderfull to consider how great and universall a benefit accrewed to all the *Churches* of *Brittany* by the zeale of this *Holy Abbot*: for as long as those *Regular Observances* instituted, or renewed by him, continued, *Hereby* could have no access into our *Island*: But those being dissolved, this our land formerly married with showers of *Divine Grace* from heaven, and made a *Paradise of God* (as *Baronius* observes) was presently turned (in allusion to *Barrenesse*) into a *barrenish sale barrenesse*, by the malice of its inhabitants.

Harington, in the Hist. of the Kings.

5. Not our *English Martyrologe* only, but the *Roman* also celebrates his Memory on the day before the *Ides of January*, as an alumnus of

that *Church*, where he first embraced a *Monastick Profession*, and had his former name of *Bisep* changed into *Benedict*.

XXII. CHAP.

1. 2. Ec. *s. Wilfrids* cause againe indged in *Rome* to his advantage.
3. Ec. His miraculouse recovery from a sickness in *France*.

A.D. 704.

Saine Wilfrid arriv'ing at *Rome* the year following, expected awhile his accusers: who being also come, they presented their state of the present Controversy in *Epistles* sent by *Arch-bishop Brithwald* & other *Bishops* of *Brittany* to *Pope John*: and *s. Wilfrid* declared his cause in a *Petition* or *Memoriall* which he humbly offred to the same *Pope*.

2. The summe of which *Petition*, extant in *William of Malmesbury*, is this: He first shewd how he had been obliged to appeal to the *See Apostolick* for iustice against the *perjurers* of his *Bishoprick*, *Monasteries* and other possessions contrary to the Decrees of the late *Holy Papes Agathon* and *Sergius*: Which Decrees he humbly desired the present *Pope* to confirm: yet withall professing that he was ready to suffer the severity of Ecclesiastick Canons, in case he could not disprove any accusations layd against him. Moreover he humbly requested that letters in his behalf might be written from the *See Apostolick* to *Ethelred* King of the *Mercians* desiring him to protect in peace all the *Monasteries* in his Kingdom: and moreover to *Alfred* King of the *Northumbrians*, requiring a restitution of all that belonged to him: Or in case that he might not be suffred to enjoy his *Bishoprick* of *York*, he besought the *Pope* to take care that a fitting person might be ordained there. But as for the two *Monasteries* founded by him at *Rippon* (*Ripis Hagultania*) in that *Province*, he would by no means quit his right to them. These things being granted, he concluding protested all due obedience to such Decrees of *Arch-bishop Brithwald*, as were not contrary to those of the *Popes Predecessours*.

3. This *Petition* being read, his Accusers were commanded to shew what they could alledge against it. The principall thing that they insisted on was this, That he was guilty of a capitall crime, having publickly and contumaciouly said in a *Synod* assembled in *Brittany*, that he would not obey the Decrees of *Arch-bishop Brithwald*. As touching this accusation, the *Holy Bishop* standing in the midst of the assembled cleared himself saying, That it was not true that he had answered so indefinitely but only that he would not obey such Decrees as were contrary to the Ecclesiastick Canons: Now nothing is more contrary to them, then that a *Bishop* should be compelled to depose himself, no crime being layd to his charge.

4. This Answer so simple, easy and al-

A. D. 704

lowable was by the *Romans* received with joyful applause: and his *Accusers* being unable to disprove it were commanded to return home. The *Roman Bishops* telling them, That though by the *Canons* it was ordred, that an accuser failing in the proof of the first point of his charge should not be admitted to make good the rest, yet for the reverence they bore to the *Arch Bishop Brithwald*, they would not forbear to discusse all their allegations in order. And so in effect they did, in so much as for the space of four months feaventy assemblies of *Bishops* were made chiefly about this *Controversy*: the end of which was glorious to *S. Wilfrid*, and ignominious to his accusers: for the *Romans* exceedingly admired their impudence, and his eloquence who without any study, only by the help of God and his own innocence, with the first moving of his lips dissipated and broke alunder like cobwebs, all their objections and accusations. But especially the *Roman Bishops* condemned the bold rashness of those *English* pleaders, in that being *Laymen* all of them, except one, who was a *Deacon*, they presumed to accuse a *Venerable* Priest feaventy years old, whose eloquence flowed like a torrent. Therefore discouraging a long time among themselves in the *Greek* tongue, at last turning themselves to the *Plaintives & Defendant*, they in *Latin* pronounced. That the *English* Messengers deserved prison, and that he who lent them was unwise: on the other side they declared *S. Wilfrid* innocent of any crime whatsoever.

5. I would here add (saies the same *Author*) how great an advantage came to his cause by the reading of the *Acts* of the *Synod* assembled formerly by *Pope Agathon*: And after by a miracle hapning to him in his return from *Rome* homeward at *Meaux* a City of *France*, *Eastward* from *Paris*, where falling greivously sick he was restored to health in an *Angels* call *Prison*. but that the *Venerable Historian Bede*, who for the sobriety of his stile deserves credit, has already recorded it. For my design is briefly to relate such particulars as have been omitted by him.

6. These two passages pretermitted by *William* of *Malmesbury* we will here adioyn out of *S. Bede*: Who as touching the former thus writes: One thing there was which brought great advantage to the clearing of *S. Wilfrid*, which was the reading of the *Synod* of *Pope Agathon* of blessed memory: For when by command of *Pope John* the *Acts* of that *Synod* came to be read before a great multitude of *Nobles* and other interiour people, and that the *Reader* was come to that passage before related, to witt, *Wilfrid* the pious Bishop of *Tork* appealing to the *See Apostolick*, was by full authority of *trick Synod* declared innocent and absolved from all matters layd to his charge, certain or uncertain, &c. an astonishment seized on all the hearers, and they began to ask one another, Who that Bishop *Wilfrid*

was: Then *Boniface* one of the *Pope* counselors and severall others who had seen him at *Rome* in the days of *Pope Agathon*, said, That this was the same *Wilfrid* now again come to *Rome* with his accusers to be judged by the *See Apostolick*. At his former coming, said they, his cause was fully heard, and the allegations on both sides examined, and in the end he was by *Pope Agathon* of blessed memory pronounced to have been unjustly expelled from his *Diocese*: Moreover he was entertained by the said *Holy Pope* with so much honour, that he assigned him a place in a *Synod* of *Bishops*, as being a man of incorrupt Faith and probity. When these things were heard, the whole *Synod* together with the *Pope* pronounced, That a man of such authority, who for the space of forty years had worthily administered the *Episcopal Charge*, could not with any justice be condemned. But ought to be dismissed with honour, as innocent and free from all crimes fully imputed to him.

7. Now before we add the other passage for which we are referred to *S. Bede*, touching the Miracle hapning to *S. Wilfrid* in his voyage back towards *Brittany*, we will insert out of *William* of *Malmesbury* what befalls *Wilfrid* before he quitted *Rome*. Although, saith he, the *Holy Bishop* had clearly obtained his cause, yet he made it his earnest suit, that he might be permitted to remain the short time he had to live, at *Rome*, so that he might breath forth his decaying spirit at the feet of his *Saviour*. But *Pope John* would not yield to his pious request, giving this reason, That such a man as he was necessary to the *English* Church and Kingdom: and therefore he enioyned him to employ the remainder of his age in procuring the commodity of his own country, & not spend it unprofitably in a forrain aire.

8. *S. Wilfrid* having been thus honourably dismissed from *Rome*, in his way through *France* the Miracle befell him thus related by *S. Bede*. Whilst he was travelling through *France* an infirmity suddenly seized on him, which daylingly encreasing brought him to that extremity that he could not so much as ride on horseback, but by his servants was carried in a hand-litter. In this manner he was brought to *Meaux* (*Meldum*) a City of *France*, where four days and nights together he lay as one dead, and a faint breathing, scarce perceptible, shewed only that he was yet alive. Thus long continuing without meat or drink, without speaking or hearing any thing spoken, at last about day-break on the fifth day, he awaked as from a deep sleep, and fate up in his bed. Then opening his eyes he saw about him his Brethren singing *Psalms* and weeping: And fighting a little he demanded where *Acac* the Priest was. Precisly therefore he was called for, and seeing the *Holy Bishop* pretty well recovered and able to speak, he kneeled down, and the other Brethren with him, and gave thanks to God for so great a blessing.

9. After this they fate down together, and

A. D. 705

B. d. sh. 17.

entered

A. D. 704

entered into discourse concerning the terror of *Divine* judgments: which discourse having continued awhile, the *Holy Bishop* commanded all the rest to leave the room except *Acac*, to whom directing his countenance and speech, he said, A terrible Vision lately hapned to mee which I intend to discover to thee, but which thou must conceale till I see how it shall please God to dispose of mee. There stood before mee a certain person in a glorious shining vestment, who said he was the Archangel *Michael*, and that he was sent to recall mee from death. For, saith he, our Lord moved by the Prayers and tears of thy Brethren and Disciples, and by the Intercession of his most Blessed Virgin Mother, has given thee life. Therefore I assure thee that thou shalt for the present recover of this sickness: but be prepared, for four years hence I will visit thee. Thou shalt arrive safe in thy native country, and there receive the greatest part of thy possessions, and conclude thy life in great tranquillity.

10. The event shewed this Vision to have been no illusion: for presently the *Holy Bishop* perfectly recovered his health to the great joy of all who gave humble thanks to God for it. And not long after renewing his journey, he came safe into *Brittany*. But because he arrived not there till the year following, we will here interpose a Narration of the great changes hapning in this Island in the meantime, which gave a new course to the *Holy Bishops* affairs.

XXIII. C.

XXIII. CHAP.

1. *Ethelred King of the Mercians becomes a Monk.*
2. *He founds certain Monasteries.*
3. *Conred succeeds in the Kingdom.*
4. *Munificence of King Ina: And of Bugga a Princeffe, so Glasenbury, &c.*

Saint Wilfrid among other requests to *Pope John*, had desired him to write Letters in his favour to *Ethelred King* of the *Mercians*, which he also did accordingly. But in the *Holy Bishops* absence *King Ethelred* having been visited with the Grace and mercy of the Omnipotent, was become a Monk, saith *Henry* of *Huntingdon*. And this change all our other ancient *Historians* attribute to his piety and contempt of worldly glory. Whereas certain *Modern Protestant Writers*, not trained up in the School of *Gods Spirit* doe without any ground from *Antiquity* affirm, That *King Ethelred* being touched with remorse of his crimes, and a terror in conscience for having usurped the Kingdom, was moved to build a Monastery, and to enter himself into it, after he had held the Kingdom full thirty years.

2. As touching the place where this devout King undertook a Monastick Profession, *S. Bede* thus writes, There is in the Province of *Landis* (or *Lincolnshire*) a Noble Monastery named *Bear-*

danam, which was much affected and honoured by *Offida Queen* of the *Mercians*, as likewise by her husband *Ethelred*.

3. The same King before he forsook the world had founded severall other Monasteries: one whereof he bestowed upon *Egwin* afterward Bishop of *Worcester*, of which himself makes mention thus, Being in the prime of my age in the days of *Ethelred King* of the *Mercians*, I made my humble request to him, that he would vouchsafe to bestow on mee an ancient Monastery called *Eledinburc*: which he with great kindnesse granted mee. It was seated in the Province of *Worcester*, neer to the River *Avon*, & is at this day called *Flisbury*, a place which, saith *Camden*, in the *Primitive Church* of the *English* was inhabited by *Religious* men. The same *Author* likewise attributes to this King *Ethelred* the founding of the famous Monastery of *Evesham*, concerning which wee shall treat more largely e're long.

4. The successor to *King Ethelred* in the Kingdom of the *Mercians* was *Conred* or *Kenred* son to his Brother *Wulfere*, who diligently imitated all his vertues, for as his Predecessor had done, he passed his life in great sincerity of manners, being eminent for his piety to God, and justice in administering his Kingdom. Thus writes *Polydore Virgil*, and *William* of *Malmesbury*. And as he lived, so likewise ended he his life according to his example: for he built many Monasteries, and after a few years embraced also a Monastick Life.

5. Piety and munificence to *Gods Church* was the ordinary employment & bufiness of the Kings of this age: For *Ina* also King of the *West-Saxons* by the Counsel of *S. Aldelm* re-instituted the ancient Monastery of *Glasenbury* in all possessions and privileges which by reason of former troubles had been taken from it, and settled the Monks in good order under the government of their *Abbot Hemgesil*. And the said *Abbot* dying this year, he gave to his Successor *Berwald* severall *Lords* as mentioned in his *Grant* preferred by the said *Author* and the *Tabernacles*, and other *Veysells* of gold and silver given by the said King to that Monastery are of a value almost incredible. Also at the same time *Bugga* the daughter of *Kentwin* formerly King of the *West-Saxons* seemed to contend with *King Ina* in adorning this famous Church and Monastery for as *Alcuin* in his Poem recounts she built there a Chappell in which were twelve sumptuous Altars shining with gold and silver, and consecrated to the twelve Apostles. This she did for the refttlement of other Fathers toyle, who was there buried.

6. The same King *Ina* moreover built a Church in *Somersetshire* at a Town anciently called *Theodanum*, and vulgarly *Fiddington*, but afterwards for the abundance of springs named *Well*: To which he added a College for Ecclesiastick persons to live sequestered from the world in devotion. The Church he dedicated to God & the Apostle *S. Andrew*: which

A. D. 704

Camden in Worcester-shire.

Pol. Virgil. Malm. de Reg. 4. c. 4

idem ibid.

S. duvin in Catal. g.

and in Somerset.

shortly

A. D. 705

XXVI. C.

XXIV. CHAP.

1. 2. &c. Saint wilfrid returns with the Popes
Letters : which are neglected by King
Alfrid.
3. 9. who shortly after dyes.

A. D. 705

Malmsh. de

Pens. l. 3.

1. **I**N the year of Grace seven hundred and five *Saint Wilfrid* arrived in *Brittany*, bringing with him *Letters* and *Messengers* likewise from the *Pope* to the two *Kings Ethelred* and *Alfred*, giving them account of what had lately passed at *Rome* in debating the *Controversy*. What the success was *William of Malmesbury* thus relates :

salvans, *Stans Wilfrid*, says he, presently after his return presented the *Letters* from the *See Apostolic* to *Edmured* late *King* of the *Mercians*, now a *Monk*: Which he received in an humble posture, kneeling. And having read them, he with little difficulty obtained from *Kenned* *Son of Wulfere* whom he had made his *Successor* in the *Kingdom*, an order that they should be obeyed. For *Kenned* *God*, a good proof whereof he gave to the world by a voluntary renouncing his *Kingly* authority four years after, and embracing a *Monastick* Profession. In like manner *Edmured* *Arch-bishop* of *Yorkshire* shewed him self as earnest to enter into brotherly conjunction with *Wilfrid*. Some say he was affected thereto by the *Popes* *Messengers* who denounced to him his condemnation from the *See Apostolic*, although *S. Wilfrid* interposing hindered the pronouncing Sentence.

Only *Alphix King of the Northumbers* still persisted in his obstinacy and recalcitrance. For when *Meffenger* directed from *Saint Willfrid* came to him, at first he gave them a mild answer: But afterward being, as is believed, depraved by the suggestions of certain malignant persons about him, favoured by him much to his dishonour, when *Meffenger* again presented themselves to him on the day appointed, he sent them away with sad hearts by pronouncing this his determinate Sentence, That for the persons of the *Meffengers*, for the gravity of their lives and venerableness for their age, he honoured them as parents: But as touching the subject of their message, he utterly refused compliance with it, since it was against all reason that upon any Letters, perhaps surreptitiously obtained, from the

see *Apofolick*, a man who had been twice
condemned by a *Nationall Synod* of the En-
glish, should be restored to his dignity and
CONSIDER 1647 1678.

4. Having made frequent mention of these *Letters of Pope John*, inasmuch as they afford great light to *Saint Wilfrids* cause, we will here sett down the tenour of them from *William of Malmesbury*, by whom they are recorded. They are inscribed, *To the most eminent Lords, Ethelred King of the Mercians, and Alfrid King of the Deiri and Bernicians.*

¶ Wee doe much rejoyce hearing the report of the encrease of your *Religious* devotion through *Gods Grace* cooperating, and seeing the fervour of your *Faith*, which, *God* illuminating your minds, yee at first received by the preaching of the *Prince of Apple*, and doe still constantly retain. And would to God this contentment might be enlarged by the good behaviour of many among you. But the incurable diffidence of some *spirit* there doe much disquiet our minds: Which diffidence we are obliged to censure and correct, least instead of being observers, we be found transgressors of *Apollinick Precepts*.

6. For it is now a good while since that *Bishop Wilford* in the time of Pope *Agathon* of *Blissed Memory* appealed in a certain cause of his to this *See*: His accusers all sent from *Theodore Arch-bishop of Canterbury* and from *Hilda an Abbess of Religious memory*, came hither. Whereupon *Bishops* from several places were assembled in this *City*, who examined the matter diligently and canonically, and after *Examination* pronounced *Sentence*: to which *Sentence* the *Popes his Successors* and my *Predecessors* have confirmed. And the *Arch-bishop Theodore* never contradicted the said *Sentence*, nor sent afterward any more accusations against him. Moreover now of late more accusations having been sent against the same *Wilford*, we took order that they should be examined in a *synod of Reverend Bishops*, together with his respective *Ansvers* and defence, which *Examination* continued many days together, both from *Bisshers* ancient and modern touching that cause, and verball allegations made by such persons as were present. So that all hath been done in the cause that can be performed in the absence of the principall accusers: who in case they approve not the *Sentence* here given, must repaire in person hither.

7 Wherefore wee doe hereby admonish our Brother Arch-bishop Brinsford, that together with *Wilfrid* he convoke a synod, commanding *Beja* and *Jobs* to repair to the same. There let him hear and consider what the parties can say, and what proofs can be made on either side: Which being done, if he cannot determine the cause, he will doe a thing very acceptable to us. But in case he cannot, let him then admonish both parties to leave

A.D. 795

recourse

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14. 250

recourse in person hither, where the cause
hitherto depending may be finally decided
by a greater *Council*. And let those who shall
neglect to come hither, know that they
shall be *ipso facto* suspended, and neither
for their esteemed legall *Bishops*. As
for your *Royal Highnes*, be pleased to afford
your assistance that the *Orders* which with
Christs help wee have herein given, may
come to effect. And whosoever, of what
condition soever shall presumptuously con-
temne our authority, he shall not remain
without *Gods* punishment, nor escape with-
out his harm and danger from the spirituall
bonds in which he is tyed.]

8. This was the tenour of the *Popes Letters*: which were contemned by *King Alfrid* alone: who notwithstanding presently after found that the denunciation of *Divine iudgment* in the end of them was not in vain: For he lived but a little while after as the same *Aethur* relates, saying, *As soon as the Messengers were departed he was afflicted by a very sharp dysc* *alfie* *which shortly brought him to his end.* But when the bitterness of his torments awaked reason, which had slumbered a long time in the Kings mind, and according to the Prophets saying, *Excitation gave him understanding.* For perceiving that *thus punishments had deservedly come upon him for his disobedience*, he promised to make a reparation of his former *crifid*, if he could be brought to repentance before he died: and the same was continued to promise as long as he had use of his reason: withall aduring his Successor to perform the same, in case him self could not do it. Thus he repented too late his contemp of the *Letters sent from the See Apostolicke* the comminations of which he could not avoid.

2 Thus dyed this worthy King *Alfred*, who for the space of nineteen years, had governed his *Kingdom* in great justice and peace, and against whom we read not any accusation or charge of any other crime, but this his pertinacious persecution of this *Holy Bishop*. Whosoever he was that inferred himin our *Martyrology* on the twelfth of March by the Title of a Monk in the *Manastery of Malmesbury*, was surely mistaken, since neither *S. Bede*, who lived at the same time near the place, nor any of our *Ancient Historians* mention any such thing. And *Florilegw* expressly says that he dyed at *Driffield* seated on the *River Hull* in *Turkbery* which *Cannell* calls the village of *Alfred* the most learned King of the *Northumbrians*, wherein his *Monument* is extant.



XXV. CHAP.

A. D. 705

XXV. CH

1. 2. &c. S. wilfrid in a Synod in Britanny
restored to his Rights: The testimony of
the Holy Royall Virgins Elfleda, &c. in his
behalf.

WEE are now approaching towards an end of the long continued troubles of this illustrious *Duke of Saxony*, whose restitution though it found some delay and opposition after the death of *King Alfred*, yet by a *Synod* shortly after assembled in the *Province* of the *Northumbers*; it was fully effected The manner and progreſſe whereof is thus declared by the ſame *Auſpous* :

When King Alfrid was dead, a certain Noble man named Eadulf, who had a design to usurp the Kingdom, vomited likewise forth his malicious fury against Saint Wilfrid, as if he had been by oath engaged in the friendship of King Alfrid. For when the Holy Bishop, calling to mind that the same Eadulf had professed friendship formerly to him, thought it expedient to goe to him, the fencible man fell into such a passion, that he commanded him presently to depart his Kingdom, and gave order that all his goods should be confiscated, and himself cast out thence. But two months after, the Tyrant lost both his Kingdom and life: and the Nobility restored to the Throne Ored the Son of Alfrid.

3. Now among the Nobles of that Kingdom the highest both in authority and fidelity was one named Berthulf. Him did Brithwald Archbishop of Canterbury admonish to cause a Synod be assembled in that Kingdom for determining the cause of Saint Wilfrid: whereto he consented. And in the said Synod, to the end that contrariety might have a peaceable end, it was ordered, according to the precepts contained in the Popes Letters, that a choice should be offered to the Bishops who were parties against Saint Wilfrid, that either they should resign to him his Epis/copall See, or repair presently to Rome, there to justify the cause of their refusal: And whosoever would not accept of this choice, should be excommunicated.

4. *S. Bede* notes the particular place where this *Synod* met, saying it was near the *River Nid*, which gives a name to the *Province of Nidda-dale*, now belonging to the *Kingdom of Scotland*, but anciently within the *Dominion of the Northumbrians*. At this *Synod* were present *Arch-bishop Bithwald* with *S. Wilfrid*, likewise *Bosa* Bishop of *Tork*, and *Iohn of Hagulfred*. There came thither also the *Regal Virgin* and *Abbesse of Strenehalch Elfreda* sister to *King Alfrid*, whose testimony was of great moment for ending the controversy. For thus writes *William of Malmibury* :

5. Whilst the cause of S. Wilfrid was agitating in the Synod, and the Bishops according to their former manner contradicted his pretensions, the

Malmib de
Reg. 1.3.

Reg. 1.3

B. d. l. 5 c. 20.

Malmsh. ib.

Holy

Holy Virgin Blseda sister to the late King Alfrid, and Abbess of Sreneshalek after S. Hilda, after an end to the business, saying, Let these tedious discourses litle to the purpose cease: Here doe I produce the last will of my Brother, at the making whereof my self was present, by which he declares that if God restored him his health he would without delay observe and execute the commands of the See Apostolick: if death hindered him, he would oblige his heyr and successors thereto.

6. After the Holy Virgin had spoke thus, Werthfrid immediately added these words, My sentence is that we ought to obey the Pape's commands, especially considering that our obligation thereto is strengthened by our late King's will, and the solemn promise also which we our selves made in our necessity: for when after his death we were besieged in the City of Bedda-burgh, and that the enemies inclosing us used their utmost endeavour to break into the Town, in this extremity and danger we made a vow to God, that if we might escape, we would fulfill the commands of the See Apostolick. We had scarce ended this vow, but presently the whole Province submitted itself to us, and every one swore who should prevent the other in running to our assistance. The Royall youth Ofred was acknowledged King, the Enemy was defeated and the usurping Tyrant slain. To conclude it is in our young Kings will also that the Venerable Bishop Wilfrid be restored. Now Werthfrid had no sooner spoke thus, but immediately all clouds of dissension were dissipated, and a lightsome

calmness of peace succeeded. All the Bishops hastened to embrace one another, and passed the remainder of their lives in amity and concord.

7. The result of the Synod was, That saint Wilfrid should be re-instituted in all the dignities and possessions formerly belonging to him. Notwithstanding Bosa, who had been Bishop of York, dying presently after this Synod, S. Wilfrid permitted John to remove to York, and himself being now very old, contented himself with the see of Hexham (or Hexham) and his own Monastery.

8. Thus at last ended all the troubles of this Holy Bishop Wilfrid: Which were the more heavy to him, in that all his persecutors were persons of virtuous holy lives. The consideration whereof gave occasion to the Historian to make this complaint: It is hence manifest how great the misery is wherein human Nature is involved, inasmuch as those men and women whose sanctity is much celebrated by Antiquity, such were Theodore, Brithwald, John, Bosa and likewise the Holy Abbess Hilda, they all with utmost violence persecuted S. Wilfrid, a Bishop most highly favoured by Almighty God. Particularly as touching Bosa, he is styled by S. Beda, a most holy Prelat and beloved by God, and his Name is commemorated among Gods Saints in our Martyrologe on the ninth of March: though his death, hapning this year, is assigned to the year of Grace seven hundred.

Id. b.

Beda, l. 5. c. 11.
Marty. Angl. 9. Mart.

T HIE



THE
ONE AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

L. CHAP.

I. CHAPTER.

1. 2. &c. S. Hedda Bishop of the West-Saxons dying, his See is divided into two: Winchester, of which Saint Daniel is made Bishop: and Shireburn: of which S. Aldelm.

A. D. 705.

Id.



HE same year in which debates were so happily ended in the Northern part of Brittain, Hedda Bishop of Winchester dyed, concerning whom thus writes S. Beda, In the beginning of the Reign of Ofred King of the Northumbers, Hedda Bishop of the West-Saxons departed this world to eternal felicity. For he was a good and just man, and was enabled to discharge his Episcopall function in governing and teaching, rather by the light proceeding from Charity and the love of virtue deeply imprinted in his heart, then by reading of Books. In a word, the most Reverend Prelat Peabshelm, who then was a Deacon and Monk in the Monastery of S. Aldelm his successor, was wont to relate how in the place where the holy Bishop Hedda was buried, many miracles were wrought by his merits and intercession: and that the inhabitants of that Province were accustomed to take dust from thence, which they put into water,

and either therewith sprinkled or gave it to drink to such as were sick, either men or beasts, and thereby conferred health on them. By means of which frequent taking away the dust, a trench of no small depth and largeness was made in the place. His name therefore is deservedly commemorated in our Martyrologe and the Roman likewise among the Saints on the Nones of July.

Mart. Angl. 7. Jul.

Id. 3b.

2. S. Hedda being dead, the Bishoprick of that Province, saith the same Author, was divided into two Dioceses: one whereof was given to Daniel, who governs the same to this day (that is, to the year of Grace seven hundred thirty one, in which S. Beda concluded his History:) and the other to S. Aldelm, who verily administered the same the space of four years. Both these men were eminently skilfull in Ecclesiastical affairs and in the doctrine of Holy Scriptures.

3. S. Beda does not mention the name of the Episcopall See assigned to Daniel: but other Authors doe generally agree that it was Winchester, which he governed forty years. As for S. Aldelm, the seat of his Bishoprick was Shireburn in the Province of the Duresmges, or Dorsetshire: in which a few of his successors continued: till the Episcopall See was afterward translated to Saru or Salisbury.

A. D. 705

Geduv. in
cat. ep. W. 101.

4. These were two *Prelats* of eminent learning, and illustrious *flour* of the *West-Saxon Kingdom*. As touching *Daniel*, we shall shew hereafter how *S. Banfise* the glorious *Apostle* of the *Germans* frequently consulted him in difficulties occurring about the discharge of that sublime office. Hence it is that *Bishop Godwin* gives this Character of him, *Daniel was a man excellently learned, and wrote many volumes, amongst others these following. Of the affairs of the Province of the South-Saxons. Of the Life of the Holy Bishop Cedda. Of the affairs of the Isle of Wight. All which are now lost.*

5. As for *S. Aldelm*, he was frō his youth bred up in learning and piety by *S. Maudulf a Scottish Hermit*, from whom the famous Monastery of *Malmibury* received its name, for many devout persons moved with the fame of his sanctity had recourse to him in that solitude, by whom they were *canonically* governed: and a Monastery was there erected by *Kenwalch King of the West-Saxons*. In the year six hundred and heavenly *S. Maudulf* dying, *Saint Aldelm* succeeded *Abbar* in his place. And five years after, the said Monastery was endowed by the liberality of *Leuthericus Bishop of the West-Saxons* upon the suggestion of *S. Aldelm*. For before that time the Monks lived there only upon courtesy. Thirteen years after he attended *King Ledwalla to Rome*, where he obtained from *Pope Sergius* a *Brief of Privileges* and immunities to his Abbey. How in the year of *Grace* six hundred ninety two he was appointed by a *synod* to write to a certain *Prince of Cornwall* called *Gerunius* a *Book* in confutation of *Easter* and other *heresies*, hath heretofore been declared. At last this year he was upon the death of *S. Hedda* ordained a *Bishop* of the *West-Saxons*, and, as hath been said, kept his *Episcopal* residence at *Shireburn*.

6. Being thus made a *Bishop*, he gave a full and free authority to his *Monks* of *Malmibury* to chuse their *Abbot*. But their duty and affection to him was such that during his life they would acknowledge no other *Spiritual Father*: Only they humbly petitioned him to grant them the *Privilege* after his death to elect their own *Abbot*: And that such *Election* should not pertain to the *Bishop*, as the custom was in *Rome* by the Ordinance of *King Withred*, but descend to the *Monks*. This *Privilege* *S. Aldelm* granted not only to them, but to all other *Monasteries* which he had founded. And moreover caused his *Indult* to be confirmed by the Subscription of *K. Ina* and of *Daniel Bishop of Winchester*. *Authentic Copies* are still extant of this *Indult* and *Privilege* granted both by *S. Aldelm* and *King Ina*, in the Register of the said Abbey of *Malmibury*. Concerning this holy *Bishop S. Aldelm*, more remains to be said when we come to speak of his death. In the mean time the affairs of *Germany* happily managed by *S. Swibere* and his blessed

companions recall us thither.

II. CHAP.

1. 2. *Ec. S. Swiberts Preaching and miraculous freeing a man possessed by the Devil.*

Saint Swibert after he had successfully preached the *Gospel* to the Inhabitants of *Brunswick* and other neighbouring Nations, directed his steps to a people called *Berulthians* (or *Prußians*) lying near *Northerly*, and yet more savage than the former. Concerning his progress in their conversion we have this account from his companion *S. Marcellinus*. [Alloon as he was entered that Province, saith he, he infilled the faving Mysteries and precepts of the *Gospel* into their foolish and blind hearts, and enlightened their savage minds with the luster of *Divine Truth*, being glorious among them in his preaching, and holy in his actions: So that turning them from their profane superstitions to the Faith of *Christ*, he confirmed them in the same Faith by many wonderful miracles. But the multitude of *Converts* encreasing, the *Devils* envy likewise encreased, who enraged to see so many escape his snares, earnestly endeavoured by his malicious instruments either to kill him or expell him from that Province.

2. On a certain day therefore as he was preaching to a great multitude of *Pagans*, their sacrilegious *Priests* drunk with the *Idolatrious* cupp or *Babylon*, set violently upon him, and after they had beaten him with their fists, rods, and stones, they endeavoured to drive him out of their coasts. But by the industry of certain courageous *Christians* he was taken out of their hands, and for several days was concealed by them, for they durst not kill him, out of fear lest their *Governour* should be offended. But presently after the Holy *Bishop* renewed his preaching among them, and daily baptized great numbers, which despising their *Idols*, publicly confessed the Name of *Christ*.

3. Consequently the same Holy *Writer* declares, how by occasion of the *Devils* malice the Faith of *Christ* became more illustrious among that people: For, saith he, on a certain time in a village of the *Berulthians* a Rich and potent man, named *Ethelhere* was possessed by the *Devill*, in so much as they were forced to bind him with chains, because he endeavoured to bite all that came near him, and tore his own cloaths. Now the same *Ethelhere* was one of those who had persecuted, and incited others to persecute the Holy *Bishop*, and was the first that had the boldness to smite him with a staff. This man being thus daily in a hor-

rible

A. D. 705

II. CHAP.

Marcell. in
vita. Swib.

A. D. 705

ribic manner tormented by the devil, it hapned on a certain day in the presence of severall *Pagan Priests* and others who came to visit and condole with him, that the *Devill* cried out, *Except Swiberts servant of the living God and Bishop of the Christians come hither, I will not depart out of this man*. And when he oft more and more loudly repeated the same words, the *Idolatrious Priests* and other freinds of the *Demoniac* went away in great confusion and perplexity what they should doe. At last they all agreed that *Saint Swiberts* should be sought out, and humbly entreated to visit the said unhappy person.

4. This being accordingly done, *Saint Swiberts* moved with great compassion and Charity went to the house, attended by his *Priests* and other *Disciples*: and being yet in the way thither, the *Devill* presently caused the possessed person to come and gnash his teeth, and to cry out in a far more horrible manner then before: at which all that were present were much grieved and astonished. But alloon as *Saint Swiberts* approached the house the clamours ceased, & the *Demoniac* lay still in his bed, as if he had been asleep.

5. Alloon as the Holy *Bishop* saw him lying in this posture, he commanded all us who attended him, to betake our selves devoutly to our Prayers. And he himself likewise with fervent zeale besought almighty God that he would vouchsafe to free the *Demoniac* from the *Devils* power, to the end that his Holy Name might be glorified, and those *Infidels* converted to the Faith. Having thus prayed, we all rose up, and he signed the *Demoniac* with the sign of the Saving *Crosse*, saying, *In the Name of our Lord Jesus Christ I command thee, O unclean Spirit, that thou depart from this Creature of God, that he may acknowledge his true Creator and Saviour*. Immediately hereupon the *Wicked Spirit* departing with a noyom stink, began to cry out aloud, *O thou servant of the Great God, thou shalt not abide long in this Province: for as thou hast driven mee from thy habitation, so will make thee to be driven out of this country*.

6. As for *Ethelhere* who was thus freed from the *Devils* power, he presently arose in the sight of all, and casting himself at the Holy *Bishops* feet, he begged pardon for the injuries he had done him, and earnestly besought him that he might be baptized in the Name of *Jesus Christ*, in whole Name he had been delivered. In like manner many *Pagans*, and two *Idoll Priests* there present cast themselves at *S. Swiberts* feet, desiring to be instructed in the Mystery of the Christian Faith: Whom the *Saint* raised up and taught them how the *Eternal Wisdom* descended from Heaven to Earth that by his blessed Death and Blood shed on the Altar of the *Crosse* he might restore life to mankind dead in sin. Thus he continued three whole weeks instructing and confirming them in the Faith, and yet baptized only two and

III. Part.

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forty of them, besides women and children or both sexes.]

7. Two years he spent among them constantly preaching the faith whereby he converted great numbers, which with their own hands broke their *Idols*, and built Churches, in which the Holy *Bishop* constituted *Priests* and *Deacons* to assist him. Many likewise having been informed of the Miracles done by him came to see and hear him, of whom he converted and baptized not a few. He gained the affection and veneration of all chiefly by the tenderness of his love which he shewd to the poor and afflicted, whom he meekly visited in their necessities and infirmities, and these not only *Christians*, whom he confirmed in their Faith, but *Pagans* also, who by his charitable assistance were withdrawn from their superstitions and *Idolatriy*. Notwithstanding how after two years the *Devill*, by Gods permission made good his threatening that he would shortly expell him out of that Province, shall hereafter be declared.

III. CHAP.

1. 2. *Ec. The death of S. Adelbert, and of S. Werenfrid, Apostolick Missioners in Germany.*

4. 5. *S. Decumanns a Holy Hermite, martyred. A miracle after his death.*

1. TO this year is assigned in our Martyrologe the death of *S. Adelbert*, who, as hath been declared, was one of the twelve English *Apostolick Missioners* into *Germany*: Concerning whom in the Gallican Martyrologe on the five and twentieth of June we read this Testimony:

2. At *Edmond* in *Holland* is the same day celebrated the Memory of *S. Adelbert* Confessor and *Deacon*: Who being descended from the Royall stock of the *Kings* of the *Deiri* in *Brittany* (for he was the Son of *Edilbald*, son of *S. Oswald King and Martyr*), and by *S. Willibrord* constituted Arch-deacon in the Provinces of the *Baravi* and *Frisons*, did notably promote the Christian Faith. For he was made choice of among the most excellent *Disciples* of that Holy *Prelat*, and sent into the utmost confines of that *Diocese* to preach the word of life to that *Pagan* people in *Knemaria* where he gathered a plentiful harvest to our Lord. And after he had confirmed his New plantation in the Faith, he was called by Almighty God to receive his eternal reward. After his death he received *Divine Testimonies* of his celestial Happiness: For at *Edmond*, where he was buried in his own Oratory, he became illustrious by such Miracles as afforded great security and protection to the inhabitants, and invired a wonderful full concourse of strangers to perform veneration

Martyrolog.
Gal. 19 Jun

A. D. 706

III. CHA.

A.D. 708

4. The holy man assured of his own innocence as to any of the crimes layd to his charge, yet beheld himself as if he had been guilty: for he undertook a laborious and painfull Pilgrimage to Rome, thereby to satisfy for the offences of his people: and withall, as some *Ancient Authors* have written, to doe a rigorous penance for some faults formerly committed in his youth. And to render his Pilgrimage more painfull, he in the presence of a great multitude bound about his leggs certain iron-chains, and cast the key which locked them together, into the River of *Avon*, publicly protesting that he would never esteeme himself secure of the pardon of his sins, till either the key were restored to him, or the chains unloosed by a power *supernatural*. Withall he vowed, that if God would vouchsafe to make his journey prosperous, he would build a Church to his honour.

5. Having performed this voyage with great incommodity and painfullness, he at last arrived at Rome, where whilst he was performing his devoutness in the Church of *Saint Peter*, his servants going to the rivers side to buy provision for their Master, they found in a fishes belly the key which had formerly locked the chains about his leggs, which being brought to him, he in the presence of a great multitude unlocked the said chains, perceiving that such was the *Divine Will* and mercy. An event so miraculous was immediately spread through the whole City inasmuch as he who before was looked upon as a miserable enormous sinner, was afterward honoured as a *saint* and servant of God highly favoured. Thus writes the *Author* of his life in *Capgrave*: Whereas *William* of *Malmesbury* relates, that it was in his return as he passed the Sea between *France* and *Britanny* that the Key was found in a fishes belly taken by the *Marriners*.

6. Notwithstanding this variety as to the circumstances of this miracle, certain it is that *S. Egrin* at his return recovered with advantage *King Coenred*'s esteem, and also great veneration among the people for his Sanctity, the fame whereof was largely spread in the world.

7. Now to what year precisely we ought to ascribe this his first journey to Rome (for he undertook afterwards a second voyage thither) not any *Ancient Writers* doe afford us sufficient Light to determine. But it seems to have been in the year of *Grace* seven hundred and eight that he built the famous Monastery of *Evesham* in the Province of *Worcester*: for as himself declares in a Writing preserved by the *Author* of his life in *Capgrave*, the said Monastery was founded a little time before the death of the Holy Bishop *Aldelm*, which happened the year following.

8. The same *Author* from *Brithwald* a Monk of *Glastonbury* relates: a wonderfull apparition which occasioned the building

of the said Monastery: In those days, says he, there was in the territory of *Worcester* a certain place wholly uncultivated, and almost unpassable by reason of thorns and bryars thick growing there: This place formerly called *Hommie*, was in succeeding times named *Evesham* for the reason which I will now declare. *S. Egrin* had appointed four shepherds to feed their flock about the said wood for the sustenance of his monks. Now on a certain day it happened that one of the said shepherds, named *Eaves*, entering deeply into the midst of the wood, there appeared before him a certain most glorious Virgin, attended by two others, her splendour darkened that of the Sun itself, and her beauty incomparably exceeded all worldly features: she held in her hand a book, out of which she with the other two Virgins, sung hymnes of praise to God. The poor man dazzled with this splendour upon which he durst not fix his eyes, stood awhile silent and trembling, and presently after in great fear retired home, and repairing to the Bishop acquainted him with this vision.

9. The Holy Bishop considering the matter advisedly with himself, on a certain day after he had fasted and prayed, taking three companions with him, went toward the place described by the shepherds, walking all the way bare-foot praying and singing Psalms: And commanding his attendants to stop at a distance, he himself passed further into the wood, and being come to the place, he fell prostrate on the ground, where with many sighs and tears he remained a good space imploring a mercifull regard from our Lord. After which he rose up from prayer, and immediately there appeared to him the three Virgins, with the same majesty and glory as before: among whom the who stood in the midst seemed more tall and resplendent than the other, in pure whiteness infinitely exceeding lillies, and in fresher roses, and from her proceeded a celestiall and inestimable odour: she held in her hand a Book, together with a golden Crosse casting forth bright beames of light.

10. Now whilst he thought within himself that surely this was the Mother of our Lord, the said glorious Virgin as it were approving such his inward pious cogitation, stretching forth the said Crosse gave him a Benediction with it, and presently with that farewell disappeared. The Holy man with great joy rendering thanks to God for this favour, understood thereby that it was God's will that the same place should be consecrated to his service, and dedicated to the honour of the Blessed Virgin Mother of our Lord. For during his former afflictions and persecutions he had made a vow, that if God would vouchsafe to give a prosperous end to his desires, he would build a Church to his service. Hereupon without delay he cleared the place, began the work, and shortly brought it to perfection. The fidelity of this Narration is verified by a writing or Charter of *S. Egrin* himself which shall shortly be produced.

A.D. 708.

Ap. Capgrave in vit. S. Egrin.

A.D. 709

VI. CHAP.

1. 2. &c. Two Kings, Coenred and Offa, undertake a Pilgrimage to Rome: where they dye.
3. &c. S. Egrin obtains great Priviledges to his Monastery of Evesham from Pope Constantine.

1. TO this miraculous vision of *S. Egrin* we may in part impute the devout pilgrimage of *King Coenred*, or *Kenred* King of the *Mercians* to Rome, to visit the sacred Monuments of the *Apistles*: In which pilgrimage he was also attended by the same *Saint Egrin*. Other encouragements thereto likewise he might have from the example of his Predecessour *King Ethelred*, whose Sanctity was at this time in high esteem. Moreover the sad and horrible death of his impetent servant, mentioned before, probably incited him not to delay the securing of his future everlasting condition: for that might reach him that his are with ease committed, but with great difficulty cleaned away. Which of these, or whether all these motives concurred to induce this devout King to free himself from those enormous branches with which a Crown was attended, which made the way to heaven far more dangerous and painfull, it is uncertain. But certain it is that at this time, *King Coenred*, as *Saint Beda* saith, having for the space of four or five years with great dignity and renown governed the Kingdom of the *Mercians*, with far greater dignity and Nobleness relinquished that Scepter, to become an humble suppliant at the Sepulchers of the glorious *Apistles* *S. Peter* and *S. Paul*. And by the advice of *S. Egrin* he constituted his Successour in the Kingdom *Coenred* the son of *Ethelred*, from whom himself had received the Crown.

2. How much more efficacious good Examples are then Words, was at this time also in an eminent manner declared to the world. For the generous Act of *King Ethelred*, who out of Love to Christ exchanged his Purple into an humble Habit of Religion, was so far not only imitated by his Successour *King Coenred*, but also by *Offa* the pious King of the *East-Saxons*, that he also at this very time resolved in his company to quit his Throne after a reign of eight years, to undertake a tedious journey, that he might dye as it were in the Society of the same Blessed *Apistles*.

3. We have already declared how in the beginning of his Reign he demanded for his wife, *Kingswida* daughter of *Penda* King of the *Mercians*, a Lady adorned with all the embellishments of Nature and Grace. This pro-

position was readily accepted by her friends, who without consulting her, confidently promised him a successe to his desires: for they doubted not but she would esteem it a condition to be accepted with willingness and joy.

4. But the devout Virgin's ambition lay a quite different way. She had lately seen her sister *Kingburga* descend from a Royal Throne into a Monastery: and from thence by the Ministry of Angels called to their Society in Heaven. Such a spectacle raised her thoughts and desires above the earth: and notwithstanding the earnest opposition of her friends, whose desires were effected by the intercession of the Queen of Virgins to whom she had recourse, as hath been already related.

5. It is not to be doubted but *King Offa*, though perhaps afflicted with the refusal, yet by her example leant to disesteem worldly pomp, which he saw she trodd under her feet: And thereupon would not neglect the present opportunity to accompany his neighbour *King Kenred* in his devout Pilgrimage to Rome.

6. These two devout Kings together with *Saint Egrin* Bishop of *Worcester* arrived there the year following, *Pope Constantine* then sitting in *S. Peter's* chair. Where having performed their publick Devotions, each of them receiving the Monasticall Tonsure, ended their dayes in an humble Religion Professors.

7. As for the Holy Bishop *Egrin*, the Motive of his journey thither, was not only to attend these pious Princes, but also to obtain from the *see Apostolick* a Confirmation and Priviledges for his new erected Monastery at *Evesham*: Which by the intercession of the two Kings he easily and effectually obtained.

8. Moreover to the endowing of the said Monastery *King Kenred* and *Offa*, before their quitting the world, munificently contributed severall Mannors and villages containing sixty six Manſes, the names of which are contained in a Charter, yet extant made by the same Kings, the Title whereof is, A Charter of *Kenred* and *Offa* Kings, concerning the Lands in which the Blessed Virgin Mary is said to have appeared to *Bishop Egrin*, together with many other possessions conferred on the Monastery of *Evesham*, all which were confirmed by *Pope Constantine* in the Church of *Latteran*. To the same effect there is likewise still remaining another Charter of *Bishop Egrin* in which he relates the substance of the aforementioned story concerning the appearing of our Blessed Lady to him: and likewise lists down the names of the severall Lordships and villages given to the said Monastery by the Kings *Ethelred* and *Kenred*, as likewise by a young Noble Gentleman called *Atheric*, and a Venerable Priest named *Walter*: So that in a short time there were

A.D. 709.

Sup. l. 20. c. 11.

A. D. 709.

Ex Regist. de Winton. in B. bl. 12. v. 1. 16. d. m. vid. Monast. vob. l. 1. c. 14. 46.

A.D. 709.
id in Prefat.
ad Hexame-
ron.

degree, had been an *Abbot*: for under that title there is an *Epistle* directed to him, declaring how by his infirmity and order *Saint Beda* had written his *Treatise* called *Hexamerin*, touching the *Creation* of the world. And how after he was made *Bishop*, he wrote oftentimes to the same *Saint Beda*, and exhorted him to write his *Commentaries* on *Saint Luke*, &c. shall be declared hereafter.

VIII. CH.

VIII. CHAP.

1. 2. *Of the Death of S. Aldelm Bishop of Shitborn.*
3. *Of the Eluges given to him: even by Protestants.*
4. *Of the Forther succeeds him: To whom an Epistle from Arch-bishop Brithwald.*

THE same year in which *Saint Wilfrid* dyed, our Island lost another Star like-wile of the first magnitude, the Holy and most learned *Bishop Saint Aldelm*, *Bishop of Shitborn*: concerning whom frequent mention hath been already made.

Ap. Capgrave
volum ad S.
Aldelm.

2. As touching his death, thus writes the *Author* of his life in *Capgrave*: *S. Aldelm* in a good old age, full of virtues and sanctity departed to our Lord on the eighth day before the Calends of June, in the seven hundred and ninth year after our Lord's Incarnation, and the fifth year after he had been promoted to the *Episcopall* charge, and the thirty fourth after his being instituted *Abbot*. He was buried in his *Monastery of Aeldun* (or *Malmibury*) with great honour.

3. His death was by divine revelation fore-known to *Saint Egvyn*, who in a certain *Treatise* thus writes, Two years after the foundation of the *Monastery of Eueibam* the Holy *Bishop Aldelm* departed to our Lord: which being made known to mee by revelation, I called together the Religious Brethren to whom I declared the decease of that Venerable Father: and presently after with great speed I took my journey to the place where his Sacred Body reposed, above fifty miles distant from his *Monastery of Malmibury*: Whither I conducted the same, and there buried it very honourably. Moreover I gave command, that in every place in which the said Body dayly rested during the Procession, there should be erected Sacred Crosses. All which Crosses doe remain to this day, neither hath any one of them felt any injury by time. One of the said Crosses was yet to be seen in the Cloister of that *Monastery*.

4. Two hundred and forty years after his death, to wit, in the year of Grace nine hundred forty nine (saith the forelaide *Author*) his Sacred Body was taken up out of his Tomb and placed with great honour in a Shrine. His Memory is yearly celebrated by the Church on the An-

niversary day of his death, which was the twenty fifth of May.

5. This glorious *Bishop* is never mentioned by any of our ancient *Historians* without high praises: Yea even our late *Protestant Writers* are very large in his commendations. *Bale*, though ordinarily rude and uncivil towards *Catholicks*, yet of *S. Aldelm* he testifies that he was so diligently studious in all learning, Divine and Humane, that he far exceeded all the Ecclesiasticall Writers of his time. And that both in verse and prose he was wonderfully learned, both for Latin and Greek: for his wit, sharp, and for his stile, elegant. He happily departed to our Lord in the year of his Incarnation seven hundred and nine. Camden likewise thus writes of him: He is truly worthy that his Memory should for ever flourish, not only in regard of his Sanctity, but learning also. He was the first of the English Nation who wrote in the purity of the Latin tongue: and the first who taught the English to compose both verse and prose as well in the Greek as Latin stile. This *Aldelm* after he was dead was reclaimed by the Great King *Aethelstan* at his *Tutelar Saint*. The like *Eluges* doe *Bishop Godwin*, *D. James* and the *Centuriators of Magdeburg* make of him.

6. Yet after all this, there is scarce one Point in which they condemn the Roman Church, as an *Error* iustificating their Separation from it, but was held by him. And particularly touching the Supreme *Prælatall* authority of the Pope, in the heretofore mentioned *Epistle* of his to *Gerardus* King of Cornwall, he in the name of the whole English Synod writes: That *S. Peter* merited by a happy and peculiar Privilege to receive from our Lord the Monarchical Power of binding sins both in heaven and Earth. Moreover, That the foundation of the Church, and bulwark of Faith was placed principally on *Christ*, consequently on *Peter*, &c. And that *Christ* who is Truth it self did thus establish on *Peter* the Privilege over the Church, Thus are *Peter* and on this Rock I will build my Church. Yea *Flacius Illyricus* writes that *S. Aldelm* maintained, That the Confession of the true Faith, wholesome Doctrine and a life otherwise unrepachable would nothing profit him who lived in separation from the Unity of the Catholick Roman Church. This is the Faith taught then in the English Church: and the Teachers of this Faith the *Protestants*, now esteem *Saints*: Yet neither their Sanctity nor learning could secure their Lives from the present sanguinary Laws now in force.

7. Some Writers affirm that *S. Aldelm* was a *Sect*: but his name, merely Saxon, does disprove them, which signifies an ancient *Helmer*: And generally our *Historians* acknowledge him to have been of the English-Saxon progeny. *Capgrave*, *B. Godwin* and others affirm that he was *Brother* son to King *Ina*, *Brian Twine* says he was son to King *Ina* himself. And *William of Malmibury*, that he was from an ancient Progenitors nearly allied in blood to King *Ethelstan*.

8. There

A.D. 709.
id in Prefat.
ad Hexame-
ron.

Bale Hist. i.
cap. 3.

Bonifac.
Ep. 18.

Idem.

Vid. sup. l.

Aldelm Ep.
ad Gerard.
Regem.

Idem. l. 7.
Hæm. 141.

Capgrave in
S. Aldelm.
Galeus in
Epist. 141.
Twine in
H. d. Acad.
Brem. l. 1.
p. 110.
Malmib. de
Reg. l. 1.

A.D. 709.

8. There succeeded him in the *Episcopall* See of *Shitborn* a devout *Presbyter*, named *Forther*, who by the testimony of *Saint Beda*, his contemporany, is described to have been a man well versed in the study of Divine scriptures. Little more is extant concerning him in our Ecclesiasticall Monuments: Only *Bishop Godwin* relates of him that almost thirty years after this he attended a *Queen* of the West-Saxons in her pilgrimage to *Rome*.

9. Probably this is the same person to whom *Brithwald* at that time *Archbishop of Canterbury* wrote an *Epistle* extant among those of *Saint Boniface* the *Apostle* of Germany, with this inscription, To the most Reverend and most Holy our Fellow-Bishop *Forther*, *Berthwald* a Servant of the Servants of our Lord, senderth health in our Lord. The *Epistle* it self, because it gives some Light to the practice of that age, wee will here adioyn as followeth:

10. Since the request which in your presence I made to the Venerable *Abbot Beorwald* took no effect, which was that he would set at liberty a young captive mayd, whose kinned dwell near to this City: being importuned by them I thought fit to direct once more these Letters to you by a Brother of the same mayd, whose name is *Eppa*: Hereby therefore I doe earnestly entreat you that you would by all means obtain from the forelaide *Abbot* that he would from this bearers hands accept three hundred shillings (solidos) for the ransom of the said young mayd, and assign her into his hands to be brought hither to the end she may spend the rest of her again joyful freedom among her friends. This I assure if you will bring to good effect, you will not fail to receive a good reward from God, and many thanks from mee. Besides this, I conceive that our Brother *Beorwald* receiving this money will be no loser. I ought to have made my first request, that you would be mindful of mee in your dayly Prayers. Our Lord *Iesus Christ* preserve your Reverence in health many years.

11. The slavery of this young mayd mentioned here denotes the ancient custome of the Saxons, continued a long time after by the Normans, of buying slaves and annexing them to certain Mannors or Lands, which were therefore called *Willains*: which without a ransom could not be restored to freedom.

12. As for *Beorwald*, mentioned in this Letter, he was probably *Abbot* of *Glastonbury*, who succeeded *Hemgiste*, in the year of Grace seven hundred and five, as the *Antiquities* of that *Monastery* declare. And he it was who wrote the life of the Holy *Bishop Egvyn*, and not, as some mistakenly affirm, *Brithwald* *Arch-Bishop* of *Canterbury*, who late above four and twenty years in that See before *S. Egvyn* died.

IX. CHAP.

1. 2. *Of the Martyrdom of S. Indractus an Irish Prince: his murder miraculously discovered.*

ABOUT this time hapned the Martyrdom of a son of a certain Irish King, who returning from a Pilgrimage to *Rome* by *Brittany*, in his way from *Glastonbury* towards *Ireland*, was together with seven of his companions barbarously murdered by robbers. His name was *Indractus*, and his Memory is celebrated in our *Martyrologe* on the fifth of February.

1. Concerning him thus writes the *Author* of his life in *Capgrave*, [After that *Saint Patrick* had converted the Irish Nation to the Faith of *Christ* by many signs and wonders, he passed over the Sea thence into *Brittany*, and at *Glastonbury* he happily ended his days in a good old age. For this cause many devout persons of *Ireland* have accustomed in devotion to visit the said *Monastery*. Now there was in *Ireland* the son of a certain King, his name was *Indractus*, a young man well imbued with learning, adorned with virtues, and favoured both by God and man. This young Prince alpiring only to heavenly joys, for a more secure obtaining them resolved to depiste, yea to fly from all the shines of Princely palaces and delicacies. Taking therefore with him nine companions, together with his Sister named *Dominica* (our *Martyrologe* calls her *Druid*) he in devotion undertook a pilgrimage to *Rome*. Having therefore a prosperous passage by Sea, he arrived at a Haven in *Brittany*, named *Tamerunt*. And there this devout assembly built an Oratory, and spent a long space of time in the service of God and mortification. At length leaving his Sister there, he with his other Companions pursued their pilgrimage to *Rome*. As for the frequent Miracles wrought by the Holy man, in *Brittany* or in his journey, I omit them: the curious Reader may have recourse for them to the *Author*: who thus prosecutes his Story:

2. Returning after some time from *Rome* into *Brittany*, he had a resolution to goe to *Glastonbury*, and there at the Monument of *Saint Patrick* to pour forth his Prayers to God. Now at that time *Inas* King of the West-Saxons held his court near that place: in a town called *Pedre*: in the villages round about which many of his Servants and attendants were dispersed. Among whom there was a certain son of iniquity named *Hona*. This man curiously observing *Indractus* and his companions in their way from *Glastonbury*,

IX. CHA.

A.D. 709.

Martyrolog.
Angl. s. Febr.
Ap. Capgrave
in S. Indract.

Idem ibid.

The Church-History of Brittany

imagined that their bags and purses were well stuffed with money. Whereupon the Minister of Satan with his complices following them, overtook them at a Village named Shapwick, and violently breaking into the house while they were sleeping, there murdered them all. Which having done, they took their Sacred Bodies, and cast them into a deep pitt, to the end no man might find them.

Now it is fortun'd that King Ina (whose abode was near that place) on a certain night being afflicted with great pain in his bowells, to assuage the same, went abroad into the open air, and looking towards heaven, he saw a pillar as it were of fire, issuing out of the place in which the sacred bodies were hidden, the splendour of which was always in his eyes which way soever he turned them. The same spectacle offered itself to him three nights consequently, whereupon taking some of his Courtiers with him, he went to the place, and having found the bodies of the holy Martyrs, he took care that they should be buried at Glasfombury with great honour. The Body of S. Indract was placed on the left side of the Altar, opposite to the Monument of S. Patrick, and his companions under the pavement round about. As for the Murderers, they having the impudence to be present at the buriall, were usily cryed on by Devils, and so horribly tormented, that they tore their own flesh with their teeth, and shortly after with terrible ravings miserably ended their lives.

5. Thus writes the sayd Author: a summary of which relation may be read in William of Malmesbury, collected out of the Antiquities of the Church of Glasfombury. The village where they were murdered still keeps the same name, Shapwick, and it is seated near unto Glasfombury.

1. 2. *Geruntius King of Cornwall overcome by King Ina.*
3. 6. *The Picts overcome by the Northumbrians.*

THE year of Grace seven hundred and ten was spent in Brittany in great preparations and turnoyles of war: For one way the Picts, and another the Britains invaded the Saxons and English, endeavouring to recover some part of their former losses.

2. Geruntius King of the Britains in Cornwall, was the first who brought his army into the field, against Ina King of the West-Saxons. This is the same Geruntius, to whom S. Aldelm wrote the Epistle before cited, in which he endeavoured to qualify the inveterate rancour still burning in the hearts, especially of the British Clergy, against the Sa-

xons, though now Christians and their Brethren.

3. What was the particular ground of their quarrell, not any of our Historians doe declare. It is probable that Geruntius, seeing King Ina so employed in works of piety, building of Churches and settling affairs both of State and Religion, imagined that by a sudden invasion finding him unprepared, he might gain some considerable advantage against him. But he found himself deceived, for King Ina shewed himself as courageous in war, as devout in peace.

4. The combat fought between them, and the time of that combat is thus described briefly by Huntingdon. The next year after the death of S. Wilfrid, saith he, King Ina and his kinsman Nun fought against Gerente King of Wales. In the beginning of which combat Higbald a Saxon Duke was slain. But afterward Gerente with his army and associates was compelled to fly, leaving their arms and other spoils to their pursuers.

5. At the same time, saith the same Author, Berfrid, who was Consul, or General of the Kingdom of the Northumbrians, resisted and quelled the Pride of the Picts. That which begot and nourished this pride in them was the good success which twelve years before this they had against Brithric, or Beric, Captain of the Northumbrians, who desiring to avenge the death of his Master King Egfrid slain by them, made an hostile invasion upon their country: but as his Lord, upon whom the curse of the truth, cruelly treated by him, lay heavy, fell by the sword of the Picts: so did Brithric also, saith Matthew of Westminster, who yet places this story two years too late: which mistake in Chronology is usual with him. Since that time till this present year no mention is made of any debates between those two Nations, which it seems the Picts attributed to the weakness of the Northumbrians, and thereupon now attempted an invasion of their country.

6. But they found not the same success as before, for Berthfrid Captain of the Northumbrians coming to a battell with them between Here and Cere, put them to flight, and slew great multitudes of the Picts, so avenging the death both of King Egfrid and his Consul Brithric.



1. 2. *Death of Saint Adrian Abbot of Canterbury.*
3. *His Successour Albinus: different from Alcuinus.*

THE same year, saith S. Bede, which was the fifth of the Reign of Offa King of the Northumbrians, the most reverend Father Adrian Abbot (of the Monastery of S. Augustin in Canterbury) dyed, and was buried in his Monastery. He was a faithfull assistant in preaching the Word of God with Theodore Arch-bishop of happy Memory. This was the one and fortieth year since he had been appointed by Pope Vitalian to attend Theodore, and the nine and thirtieth since he arrived in Brittany. Among other proofs of the learning and great endowments of this holy Abbot, as likewise of S. Theodore, this is one, that Albinus his Disciple, who succeeded him in the government of the said Monastery, was by his care so perfectly instructed in learning and the study of Holy Scriptures, that he had more then an ordinary skill in the Greek tongue, and for the Latin, he was as perfect in it, as in his Native language.

2. Our Island preserves a gratefull memory of this holy Abbot Adrian, for in our Martyrologe his name is recorded among the Saints, and anniversaryly recited on the ninth of January. It was not by his learning that he purchased this honour, for, as the Author of his life in Capgrave testifies, his sanctity was testified by many miracles.

3. As touching his Successour Albinus, there is a great controversy among our Modern Historians whether he was the same with Flaccus, surnamed Albinus or Alcuinus, the Instructor of the Emperor Charlemagne, and founder of the University of Parv. But the proofs demonstrating that they were different persons seem unanswerable. For this Elder Albinus was of Canterbury; the other of York. This was the Disciple of his Predecessour Adrian and the Holy Arch-bishop Theodore. The other had for his Masters Hebbert Arch-bishop of York, a Disciple of S. Bede, and Egbert his Successour: This was an Abbot: the other only a Priour during his abode in Brittany: Lastly This Albinus dyed and was buried at Canterbury in the year of Grace seven hundred thirty two, as Weaver in his Monuments testifies, as likewise our ancient Chronicler William Thorn; but the younger Albinus or Alcuinus dyed and was buried at Cormorac in France in the year of Grace eight hundred and four, or rather eight hundred and nine. So that a whole age intervened between them.

under the Saxon Heptarchy. XXI. Book. 535

1. 2. 3. *An Episcopall See established among the South-Saxons at Selsey.*

IT hath been declared in the occurrences of the year of Grace six hundred eighty one, how S. Wilfrid being driven from York, and retiring into the Kingdom of the South-Saxons, did in a wonderful manner convert them to the Faith of Christ. After which he received from their King the Isle of Selsey for a quiet and settled habitation. Which Isle, saith Malmesbury, he filled with Monks, & with all transmitted it to posterity dignified with an Episcopall See. Notwithstanding hitherto not any one since his departure from thence, had succeeded him in that Bishoprick, but the Churches there were governed by the Bishop of Winchester. The first therefore who sat in that peculiar See after S. Wilfrid was Eadbert: concerning whom Matthew of Westminster thus writes:

2. In the year of Grace seven hundred & eleven a Synodall Decree was made in the Province of the South-Saxons, that whereas the said Province had hitherto pertained to the Diocese of Winchester, at this time administered by Daniel Bishop thereof, it should afterward enioy its own Bishop. Now the first Bishop ordained there was Eadbert, who had been Abbot of a Monastery built by S. Wilfrid of happy memory, and called Selsey: Where the said servant of God after his banishment from York remained the space of five years, and obtained of the King of the same Province a possession of eighty families, in which he might receive and maintain his companions in banishment. Now S. Wilfrid, as soon as he had received that land, he built upon it a Monastery, in which he placed and instructed in Monastical Discipline many Monks, especially such as had accompanied him in his banishment. But when he was restored to his See of York, first of all Cedwalla, and afterward his Successour in the Kingdom of the West-Saxons, Ina invaded the said Province, subdued and killed the Kings of it, and annexed it to their own kingdom. And hence it came to passe that all that time the South-Saxons had no peculiar Bishop of their own, but were subiect, as hath been said, to the See of Winchester.

3. As touching the forementioned Synod by the Decree whereof a New Bishoprick was erected in the Province of the South-Saxons: Where it was assembled, what Bishops sat in it, or what other Decrees were made in it, no mention is made in any of our Ecclesiastical Writers. Neither doth Sir H. Spelman take any notice of it. Wee may therefore to interpret the fore said Historian, as likewise S. Bede who affirms also that the South-Saxon, received a Bishop by virtue of the Decree of a

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Synod, that this Decree has relation to the Synod of Harford afflicted thirty years before this time, in the ninth Chapter of which was ordained, *That the number of Bishops should encrease proportionably to the multiplying of New Converts.*

XIII. CH.

XIII. CHAP.

1. 2. *Ec. The Gests of Saint Cungar, a Hermit.*Ap. Capgrau.
in Cungar.

TO this time we must refer what our Historians write concerning *S. Cungar* a holy Hermit, who (as the *Author* of his Life testifies) was Son to the Emperour of *Constantinople* who when his Parents intended to engage in a Matrimonial State, he despiing worldly pomp and glory, and aspiring to an eternall heavenly Crown, withall purposing to preserve his *Virginal Chastity* inviolate, stole privately in a mean habit from the *Imperiall Court*, without discovering his intentions to any. Neither would the holy and humble young man fettle his abode in any place near his parents, for fear, in case he should come to be discovered, they might recall him home. In this regard therefore, as likewise by the encouragement of an *Angel* he passed the Sea into *Italy*: from whence he travelled over the *Alpes* into *France*, and out of *France* sayled into *Brittany*. For all his thoughts and endeavours were employd in finding out a feat proper for a solitary life: In his journeys therefore he diligently enquired after such a place.

Camden in Somers.

2. *Saint Cungar* at last being arrived in *Brittany*, and still earnestly pursuing his good intention inspired by *Almighty God*, directed his journey towards a Province thereof, named *Somerfet*: where by the admonition of an *Angel* he came to a place perfectly agreeable to his mind, a place compassed about with waters and reeds, and which from his name, was afterward called *Cungrebury*: (Concerning which place, which to this day keeps its name, thus writes *Camden*, *Under the hills of Mendipp towards the North*, says he, *is seated a small village called Congersbury, so named from a certain person of great sanctity called Congar, who lived a Hermit there.*)

Ap. Capgrau.

3. *S. Cungar* much delighted with the pleasant situation of the place among waters and woods, sayd thus to himself, *This is the place I have so long sought after, here shall be my abode, here I will spend the rest of my life in serving the blessed Trinity.* Thereupon he presently raised up a little habitation for himself: and afterward measured out a Churchyard: Which having done, he built

there an *Oratory* to the honour of the most Holy and undivided Trinity. In this place therefore this devout servant of God continued, being clothed with sack-cloth, and without any distraction leading a most innocent devout life in fasting & prayer. Early every morning he entered into the cold water, where he remained for his mortification till he had thrice repeated the *Pater noster*. This being done, he came shivering with cold into his *Oratory*, where he spent a great part of the day in devout prayers to God. At three of the clock after noon he did eat a small portion of barley bread, never using other sustenance, nor this to satiety. By this means his body became so very lean, that all that beheld him, judged that he was sick of an age. This *Eremitical* life was most delicious to him, who aspired to the imitation of the actions of *Saint Paul* the first Hermit and *Saint Anthony*.

4. To this relation the same *Author* annexes an account of several Miracles wrought by this servant of God, which I willingly omit. After which he proceeds thus: *Such miracles, says he, being published abroad, the magnificent King of the English, liberally bestowed upon the venerable Hermit all the little territory lying about that village, assuring him that the same place should be to him a secure and undisturbed refuge, and that as long as himself resigned, no soldiers or any other should hinder him from his devotions. The same King after he had bestowed that land upon Saint Cungar, abstained ever after from visiting him, because he would not molest the holy man, nor interrupt his prayers.*

5. Thus writes the said *Author*, to which he adds, How *Saint Cungar* in the same place instituted twelve *Canons*, who lived a *Regular* life: and how afterward passing over the *River Severn* into *North-wales*, he there erected another *Oratory* where he assembled a *Congregation of Monks*. Lastly how he undertook a pilgrimage to *Rome*, and from thence to *Jerusalem*: where he dyed and his sacred body was brought back to *Congerbury*. But as touching the year or day of his death, he affirms nothing.



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XIV. CH.

XIV. CHAP.

1. 2. *Ec. S. Swibert by reason of wars, leaves the Bernicians.*
6. 7. *Ec. Prince Pipin gives him the Isle of Werda: where he builds a Monastery.*

BUT the glorious *Exploits* wrought in *Germany* by *S. Swibert* and our other *Missioners* from *Brittany*, doe require our attention to them. These we will relate in the words of an irrefragable witness *S. Marcellin* (cited by *Baronius*) who was an eye-witness and fellow worker in the *Gospel* with *S. Swibert*; beginning with the occurrences hapning three years before this time, which avoiding distraction wee thought fit to joyn together.

[2. Two years being passed (saith *Baronius*) since a dore had been opened to the Holy *Apople* of the *Bernicians*, *S. Swibert*, for preaching the *Gospel* to that Nation, there fell out a bloody war between them and their neighbouring *Saxons*: Which war was contrived and raised by the malice of the Devil, as himself before had threatened to the Holy man. The Narration of which matter is thus made by *S. Marcellinus*.

1. Although the Devil be a liar and the Father of lyes, saith he, notwithstanding he made good his threatening to *S. Swibert* when he was cast out of a person possessed by him, *That he would take a course to drive him out of the Province.* For two years after that, an illustrious man called *Bruno* one of the principall Nobility among the *Saxons* coming into the Province of the *Bernicians* with a great retinue, took up his lodging in a village named *Rargen*: Where being entertained by one of principall authority there, there hapned a quarrell between them, after they had been inflamed with drink: and in this contention the *Saxon* through the Devils instigation, killed the other with two of his servants. Which being known through the village, the friends and kintred of those who had been slain betook themselves to arms, and to revenge their death put to the sword the said Noble man of *Saxony*, and almost all his followers.

4. A true report of this being spread through *Saxony*, presently the *Saxons*, in great rage with a powerfull army entered the borders of the *Bernicians*, where they killed great numbers with the sword, besides other horrible mischiefs which they did to the rest: As for the village of *Rargen*, they with an implacable fury utterly destroyed it. On the other side the *Bernicians*, and principally such as had relation to the men who had been slain there, having likewise assembled

strong forces of armed men, with fire and sword demolished many towns and fortifications of the *Saxons*.

5. Such violences and depopulations on both sides having continued a long time, the *Bernicians* and specially such *Christians* among them, as had been converted by *Saint Swibert*, considering that they were not able to resist the power and insolence of the *Saxons*, they took leave of *Saint Swibert*, and having received his benediction, they were forced to remove themselves into remoter Provinces, to the end they might there with more security leave our Lord.

6. In the mean time the glorious *Prelat S. Swibert* perceiving his flock to be dispersed up and down, and that no truce could be procured between the two Nations, nor any fruit by his preaching, by reason of the stony hearts of the *Saxons*, he made his prayers earnestly and assiduously to God that he would please to shew him some convenient place, where he might dwell quietly in his old age. At last by the admonition of an *Angel* he was commanded to goe to *Colen*, where the Noble Duke *Pepin* and his wife *Pletrude*, would bestow on him a fit place for his habitation.

7. Now, saith *Baronius*, how when the Holy Bishop came to *Colen*, he was there kindly and respectfully entertained by *Pletrude* the Wife of *Pepin*: how likewise after he had done many things becomming his *Apople* Office, and by her recommendation obtained from her husband a village called *Werda*, seated in an Island of the *Rhene*, where he built a Noble Monastery, is at large recounted by the same *Marcellinus*. That establishment proved a strong bulwark to expunge the infidelity of the *Saxons*. And thus it hapned that wheresoever this *Apople* Bishop went, his presence proved advantageous and healthfull to soules: and that dispersion of *Christians* became a mean for the further spreading of the *Gospel*, as it hapned in the *Primitive Church*, when by occasion of a violent persecution of *Christians* at *Jerusalem*, the dispersion of the *Disciples* round about became profitable to the salvation of infinite multitudes.

8. Thus writes *Baronius* out of *Saint Marcellin*: But let us heare the relation from the Holy mans penne. The Noble and devout *Princess Pletrude* (saith he) with great devotion received the Holy Bishop in the Palace of the Dukes of *Colen* and *Lorrain*, a great part of which she had changed and consecrated into a *Chloster* of Religious Virgins, intitled the Church of the glorious Virgin, *Ad Capitulum*. And awhile after she directed the holy man attended by a Noble person of *Ardenne* named *Gerald*, who had been healed by *Saint Swibert* a little before of a pestilent disease,

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with commendatory Letters to her husband Prince Pipin, earnestly requesting him that he would bestow on the holy Bishop the village of Verda, seated in an Isle of the Rhene, to the end that there he and his Disciples attending him might take care and doe good to the foules of the Pagan Saxons living near Pipin, being at that time well stricken in years, received S. Swibert with great honour, detaining him a good space of time with him. In the end with great cheerfulness, as one who thirsted after the Conversion of the Infidell Saxons, he with a Regall magnificence, not only bestowed on him the said village, but withall out of his own copious Treasure offered and added great store of gold and silver to enable him for the building a Church and Monastery to the glory of God, and the nourishing with the word of life that barbarous people utterly ignorant of the Faith.]

9. Now this Pipin was not the younger Pipin, who was son to Charles the Great: but Pipin surnamed de Herfalle, Father to Charles Martel, who was founder of this Monastery: So that the Centuriators of Magdeburg relating otherwise, doe shew great want of exactnes in distinguishing times; and great ignorance in citing Saint Beda for a witnes, who was dead above forty years before the younger Pipin reigned, who was so far from being a founder of the Monastery of Verda, that he changed into a Castle and fortification against the Saxons. But let us return to S. Marcellins Narration.

S. Marcell. 2b.

10. The holy Bishop, saith he, having taken leave of the Prince, returned to Coleman to Saint Plestrudus. By whose assistance and authority he being attended by many Monks and other workmen went to Verda, where he presently began to found a Monastery near the Rhene to the honour of the glorious Virgin Mary, and there he collected a Congregation of Monks devoutly serving our Lord. After which it can hardly be expressed with what humility, devotion and reverence he preached the Faith of Christ to that rude Pagan people, and especially with what purity of mind and body he celebrated Masses and performed all other Ecclesiastical duties:



XV. CHAP.

1. S. &c. Saint Swibert raises to life a dead man, &c.

AFTER two years preaching there, faith S. Marcellinus, the foundations of the Saxon-Church began to be layd by the most holy Apostolick Bishop S. Swibert, who came to them in abundance of benedictions, with signs and Miracle, raising a dead man to life, being powerfull in all things, both deeds & words. Let us attend therefore to what Marcellinus has delivered concerning these things.

1. In the seven hundred and eleventh year of our Lords Incarnation, faith he, when S. Swibert not only in Verda, but also in the towns and villages preached the Gospel of Christ with great fervour to the profane Saxons, it hapned on a certain day, being Thursday, that he went into a certain neighbourly village attended by a venerable Priest called Walric, to celebrate Masse: and a certain rich man (who had been a Pagan called Hunnig, but was afterward converted, and being baptized on the Feast of S. Peter and S. Paul, was named Peter) this man out of a great fervour of Faith, devotion and Humility himself took care of conducting a Cart laden with fard, stones and other materials convenient for building the Monastery: and in the way, by the malice of the Devil an Enemy to all good works, the said Peter fell from the Cart under the wheels, and was taken up dead, having his head and other members grievously wounded in severall places. By occasion of which there being assembled a great concourse of people, who with grief beheld so sad a spectacle: When preparation was making for his buriall, the Holy Father S. Swibert with his devout Chaplain Willis came to the place: Where being informed of the manner of the death of the said Peter, he having great confidence in our Lords goodness, commanded the dead body to be carried to his Cell, which being done, he in the presence of a great multitude expecting the issue, with many sighs & abundance of teares kneeling down, powd forth his prayers most earnestly to our Lord to restore to life the said Peter, who was a servant of his Monastery. And having a good space multiplied such prayers, he rose and kissing the body, immediately the dead man revived and rose up perfectly whole. Inasmuch as there was not left on his body the least marks of any wounds, nor no settling of blood. Which the people seeing, with great joy gave thanks to the Mercy of our Saviour.

3. The fame of this wonderfull Miracel being spread in the Province, many Neophytes were confirmed in Faith, and Infidels converted

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which were regenerated by Baptism. Now the same Peter lived a long time after in perfect health, till the building of the Church was quite finished, and after the Holy Bishop departed to our Lord. Notwithstanding this, he did not reap that fruit, which might reasonably be expected, among that hard-hearted people, for though many both of the common people and Nobles were converted, yet the greatest part remained in their Infidelity.

XVI. CHAP.

1. 2. &c. A fictitious pretended Synod of London introducing the Veneration of Images: which was in use from the beginning.

FOR want of matter to furnish the year of Grace seven hundred and twelve, Bale the Apostate, and the Centuriators of Magdeburg have invented a fiction of a certain synod pretended to have been held at London, decreeing the introducing of Sacred Images into Churches, or veneration of them: as if before this time either Images had not been seen in the Churches of Brittain, or no respect had been given to them.

This allegation of theirs Harpsfield deservedly calls a false and senseless fable. Yea Sir H. Spelman, though no friend to Images, acknowledges that the Centuriators report thus without the least testimony of any ancient Writer. And whereas the occasion of this fiction was taken from the Apparition of the most Blessed Virgin Mary to S. Egidius, upon which he founded the Monastery of Evesham the same Sir H. Spelman confesses that neither in the Charter of King Coenred nor of S. Egidius, neither likewise in the Letters of Pope Constantine, nor in any other Monuments recorded by him any thing is to be found concerning the introduction or adoration of Images.

3. He grants indeed that our Apostle Saint Augustin made use of the Crosse and Image of Christ, because Saint Beda expressly affirms the same. But he resolutely denies that before these times the Saxons did ever adore the Crosse or Sacred Images. Indeed if by Adoration he mean that worship is due only to God, we agree with him that neither then, nor before or since the Saxons, or any Catholick allowed it to the Crosse or Image, as appears in the seventh Occumenicall Synod. But if he will by Adoration understand a worship or veneration Superior to a Civil respect, but infinitely beneath the Worship due to God, it is most apparent that both S. Augustin and the Saxons after their Conversion did allow and practise Veneration

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4. For S. Gregory who was S. Augustin's Master expressly calls the Crosse Venerable (Venerandum) and commands that the Image of our Blessed Lady and the Crosse should be taken out of a Synagogue of the Jews with that veneration that becomes them. And again I know, saith he, that you doe not therefore desire the Image of our Saviour to the end you may adore it as a God. And wee likewise prostrate our selves before it, but not not as before a Divinity. Hence Peter Martyr treating of Images, sayes concerning him, Gregory the Roman Bishop was a Patron of Superstition, for among his Prayers thus is one: Grant unto me, O Lord, that those who come to adore thy Holy Crosse may be freed from the chains of their sins. Yea Bale himself the inventor of the forementioned fable, acknowledges that Gregory admits of adoration of the Crosse, & Masses for the dead.

5. Again Saint Beda praises Saint Oswald for erecting a Crosse and praying before it: and moreover he addes: To this day many devout persons are wont to cut off pieces from the wood of that most Holy Crosse, which putting into water and giving that water to be drunk either by sick men or beasts, they are presently restored to health. All which particulars are manifest signs of a Religious Veneration. Hence it is most apparent, not only that the Saxons did from the beginning use the Crosse and Image of Christ (and this Sir H. Spelman confesses): but likewise religiously venerate them. And that be ore the Saxons time the Christian Brittain did the same, hath been upon severall occasions demonstrated in the former part of this History.

6. As touching therefore this mentioned fictitious Synod of London wee will only add that which B. Parker writes: What was decreed in that Synode, is not come to light. And whereas some Writers affirm that the worship and adoration of Images was permitted by it, how truly they affirm this, I will not interpose my judgement.

XVII. CHAP.

1. 2. &c. Another pretended Synod: censured.

AFTER that Sir Henry Spelman had abated the authority of the foresaid Synod of London, he adjoyns another Synod, which he affirms to have been celebrated under King Ina about these times, and which he calls a great Council of all Bishops and Princes, Nobles, Counts and all sage Counsellors and Senators as likewise the Commons of the whole Kingdom, which Council was assembled by the command of King Ina.

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Marcell a bastard by *Alpaide*, his Concubine: which injustice he could not doe without the losse and damnation of his soule, besides the stain that he would bring upon his name in the sight of the whole Church, and scandal of his Nobility and Subjects.

3. This was an employment which not long before had cost the *Holy Bishop Lambert* very dear, for because he had reprehended the same Prince for his unlawful cohabitation and marriage with the same Harlot, he lost his life and was deservedly esteemed a Martyr.

4. The foresaid Bishop, therefore being arrived at *Ioppilia* (a Town upon the River *Maye*) where the sick Prince lay, were kindly received by him. They therefore to comfort and encourage him to suffer with patience temporall afflictions or infirmities, told him that Almighty God in his wisdom and goodness made the way to heaven rough and unpleasant to his Elect, least being delighted in the way they should forget or disesteem the happines which they expected in their country.

5. After such like discourse often repeated, at last having found a convenient and opportune season, among other spirituall advices which they gave him for the good of his soule, they with great affection and zeale discovered to him the speciall motive of their journey, sharply reprooving him for his unlawfull marriage. But they had no sooner touched upon this argument, but they were with great indignation repalled by the Prince. And the harlot *Alpaide* having diligently enquired into and found the occasion of these Prelates journey, rudely commanded them presently to be gone: And withall was so importunate with the Prince in behalf of her son *Charles Marcell*, that she obtained of him whatsoever she requested. And accordingly *Pipin* dying the same year, left *Charles Marcell* heyce of all his Principallities.

6. This being seen by the foresaid Prelates they were forced to return to *Colen* with grief and dishonour: where they made known to *Pietradu* all things which had passed at *Ioppilia* with *Pipin*, withall comforting and exhorting her to sustain such crosses with patience.



XX. CHAP.

s. 2. *Of the Birth education and Gifts of S. Guthlac: Of his Disciple Bertelinus insensation to murder him. Of Etelbald a banished Mercian Prince: comforted by him, &c.*

BVT in Britanny a far more comfortable and happy death befall a Hermit of admirable sanctity, named *S. Guthlac*, who, as in this life he enjoyed a familiar conversation with Angels, so in the next he was made their companion in blessedness forever. His Gifts we have thought fit to recount till this time when he dyed, because having lived a solitary life, they were scarce at all involved with the common occurrences of the Church in his time. The story of his life may require from us a more then ordinary attention & credit, because written by *Felix* a devout Priest of the same age, and dictated to him by *Bertelinus* a Monk of *Croyland* his companion in solitude. The Author dedicated his Writing to *Elfwold* King of the *East Angles*, which is a sufficient warrant to rectify the Chronology of some of our Historians, who place the death of this *Elfwold* in the year of Grace six hundred and ninety. By the general account *S. Guthlac* lived sixty seven years, and being twenty four years old he undertook a soldiers Profession, in which he lived eight years, and fifteen years after in the Solitude of *Croyland*: so that his Birth must fall in the year of Grace six hundred sixty seven. The wonderfull circumstances of which is thus recorded by the foresaid Author *Felix*:

[1. In the dayes of *Ethelred* King of the Mercians, faith he, a certain Noble person of *Redd* offspring, named *Pennwald*, had by his wife *Tella* the holy servant of God *Guthlac*. At the hour of his birth his future sanctity was miraculously designed: for from heaven there appeared the hand as it were of a map, of a red colour and a splendour inexplicable, which marked the outward dore of the house with the sign of the Cross: thereby happily prefiguring, that the infant then ready to be born should constantly carry in his body the Cross of Christ. A great multitude of neighbours there present being astonished with the strangeness of this Miracle, concluded that some great unknown Mystery was represented by it: when presently one of the Midwives issuing forth, published the birth of the infant. When he was baptized, he had the name *Guthlac* given him, which in the Saxon language signifies, A good Gift: And indeed he was given to his parents by God, to the end he might courageously

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geoull fight against their oppressours, both carnall and spirituall, and victoriously triumph over them. He was of a countenance chearfull and mild, so that he became graceful and beloved by all.

3. When he had attained to the four and twentieth year of his age, seeing the Enemies of his country grow strong, he began to aspire to military honours, and raising soldiers he fiercely invaded them, broke into their Cities, subverted their Castles, and by many warlike exploits gained to himself immortal fame. Yet even in the midst of his tury he shew'd mercy to his enemies, and restored a third part of all the spoiles gotten by him.

4. But at last calling to mind the sad and carefull deaths of many Princes from whom he had descended: and considering how all secular pomp is but a smoke suddenly passing away, that life is short, death terrible, a dreadfull Judge, and the pains to be suffered for sins incomprehensible & endless: Therefore calling his soldiers together, he told them, *Since having hitherto fought for vanities, he would spend the remainder of his life in our Lords warfare. That they should chuse themselves a Captain, but for his part he would follow the Cross of his Captain, Christ.* And when by no persuasions he could be drawn from this resolution, quiering his arms, he went to *Reppenden* (or rather, *Rippon*) where there was a famous Monastery, in which receiving the Clericall Tonsure, he submitted himself to a strict Monastick Discipline, wholly abstaining from any drink which could inebriate. He was very diligent in learning the Psalms and Church Hymnes, and in the space of two years he with great facility advanced himself in the knowledge of Sacred Scriptures. He had a pleasing aspect, was humble in his gesture and gate, religiously shewing great fear of Gods actions, firm in Faith, patient in hope, profuse in Charity, kind and mild to all, provident in counsell, and circumspect in his words.

5. Having spent two years in a Canonicall conversation, he aspired to greater austerities in a solitary Anachoreticall life. Now there is in Britanny a vast fenny country which beginning from the River *Grante* extends itself Northward along the sea coast for a very great space, and it is variously divided by fens, woods, and serpentine rivers. Thither did he repair, having first obtained leave of his Religious Brethren: and was told by the inhabitants of the place that the Isle was named *Coyland*: where severall persons having had a desire to dwell, were forced to fly away by terrible apparitions of Devils. This report not discouraging him, he passed over into it in a fishers boat, on the Feast day of *S. Bartholomew* the Apostle: in whose intercession having a speciall confidence, he resolved to make his abode there in that place of horror and vast solitude, having with

him only two young men which had followed him.

6. Whereupon he built himself a small cottage: his cloathing was only raw skins of beasts, and his nourishment barley-bread with muddy water, and this never till Sunset, and with great parsimony. The Enemy of mankind therefore envying the Humility of this Man of God, did suggest to his mind so vehement a temptation, that he had fallen into the pit of despair, had not our Lord mercifully regarded him by the intercession of the blessed Apostle *S. Bartholomew*. For when he being in great disturbance of mind was upon the point to desert his Desert, *S. Bartholomew* visibly appearing to him, encouraged him to constancy, by discovering that such Temptations were permitted by our Lord for the tryall of his Faith, and to the end that distrustful himself he might place all his confidence in God, who would never forsake him. After such like exhortations, the Apostle vanished out of his sight, and from that hour the Devil never had the boldnes to tempt him with the spirit of Despair.

7. Consequently the devout Author recounts severall other particular Temptations, horrible apparitions of Devils in several shapes; sometimes perswading him to immoderate and indiscreet fasting, thereby to destroy his health: sometimes insulting upon him, whipping, binding and carrying him through thole fenning places, &c. all which he despised, and triumphed over.

8. Now as hath been sayd, there were attending him two young men, the name of one of them was *Bertelinus*: he had received the Clericall Tonsure, and served our Lord in spirituall Exercises under the direction of the Holy man. Now the Wicked Spirit perceiving that he could not by any temptation subvert the Saint, raised in the heart of this young man so violent a passion against him, that he took a firm resolution to murder his Master and Teacher, that he being dispatched out of the way, his house and furniture in it might descend as by right upon him. But the pious servant of our Lord by revelation of the Holy Ghost was acquainted with all these malicious designs of *Bertelinus* therefore on a certain day calling him to him, he plainly and distinctly told him all his thoughts, when, and where, and in what manner and with what intention he had designed his murder. The young man perceiving that he was depreched, with great remorse calld himself at his feet, begged and easily obtained pardon. And from that hour he shew'd all fidelity to him, and continued with him to his death: after which he had the honour to assist at his buriall. This is the same *Bertelinus* who dictated all these particulars to *Felix* the Writer of his Life.

9. Hereto the Author adds severall miscellaneous

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aculous signs wrought upon several occasions by the man of God, which the Reader at leisure may have recourse to. Moreover he relates how he was visited by a certain Bishop named Hadda, who being a witness of his piety testified by his discerning the thoughts of a Priest, called Wiffid (who attended the Bishop and promised to explore whether he was not an Hypocrite, such as he had seen many in Scotland, who pretending a solitary life, gave themselves to idleness and excess.) Hereupon the Bishop forced the Holy man against his will to receive the degree and honour of Priest-head.

10. One particular more we will add, briefly mentioned by the forefaid Author of his life, but more fully related by Ingulfus Abbot of Croyland, who writes the History of his Abbey, beginning it with this story of the Conversion of a certain Prince of Mercia called Ethelbald, by the good advice of S. Guthlac.

11. In those days (saith he, that is, in the year before the death of this Holy Hermit) Prince Ethelbald great grandchild of Alwy the Brother of King Penda was banished out of the Kingdom of the Mercians. He was of an elegant stature, strong of body and warlike of mind, but (which was to be bewailed) he was high-minded, and apt to any rash attempt against the King. For which turbulent spirit of his (as we may justly imagine) he was exposed to many dangers, and for a long space debarred all meddling with State-affaires. And not only so, but King Coelred did violently persecute him every where, in so much as being in great danger, and wholly destitute of friends and all means to resist, he would oft come privately to the man of God Saint Guthlac, who was his Confessor, to seek for spirituall counsell, when all worldly assistance fayled him: and to him he humbly made his complaints.

12. The Holy man having heard him, kindly and mildly comforted him: and withall, as one to whom future things were by divine revelation known, he distinctly and particularly discovered to him what should succeed afterward, promising him that he should be King of his Nation, and subdue all his Enemies. Yea moreover he bad him be confident that all these things should happen to him without any combat or effusion of blood, only by Gods power and Providence over him.

13. But to these comforting promises he added serious admonitions, that he should fear our Lord God above all things, and shew all subjection and respect to his Holy Church: That he should often deplore his former crimes, and constantly make good his purpose of amendment: For he told him that if he would be careful to obey the Divine Law he might with confidence expect Gods help and favour. By such exhortations and comforts the mind of the afflicted Prince was

exceedingly refreshed, in so much as in the presence of his holy Father Saint Guthlac, and others then standing by, he expressly promised, that as soon as God should fitt him peaceably in the Throne of the Kingdom, he would found a Monastery in the same place, to the honour of God and memory of his sayd Father: And this promise a short time after he effectually accomplished.]

XXI. CHAP.

1. 2. &c. The death of Saint Guthlac: and wonderfull occurrences. Of his Sister Saint Pega.

1. After a life spent with such austerity, holiness and devotion, there mult needs follow a death conformable to it: which is thus related from the mouth of his companion and Disciple, Berthelm.

2. When the day of his departure approached, he called to him his Disciple Berthelm, to whom he sayd, My son, I am now going to reap the fruit of my labours: I desire not to be disturbed and to be with Christ. And after other words to the same effect, he enjoyed him to goe and with great affection in his name salute his Sister Pega, desiring her to take care of his buriall. Withall he bid him tell her, that therefore he had avoyded the seeing and conversing with her in this present life, that they might for ever enjoy each others company in the life to come.

3. Then his sayd Disciple took the boldnes to say thus to him, I assure you, Holy Father, that you will not refuse to tell me plainly what the matter was, that every morning and evening since I dwell with you I heard you speak it, and sometimes seem to answer some body: Who was that person with whom you conversed? For speeches I heard, but could never understand with whom you spoke. To this question the Holy man answered, My dear son, my last hour is now at hand: It is not therefore expedient for me now to lye, who all my life have abhorred it. Know therefore, every morning and evening I have enjoyed the conversation and comfort of a heavenly Angel, who by his celestiaall consolations refreshed me in all my labours and temptations. He foretold me things future, discovered such as were absent, and acquainted me with hidden Mysteries, which it is not expedient nor lawfull for me to make known. But now, My son, be careful to keep in silence these things: and presume not to discover them to any but my Sister Pega, and the devout Anchorite Egbert.

4. When he had sayd this, such an odoriferous fragrant came from his mouth, that it seemed as if one had throwed roses, or poured forth balm in the place. And from midnight

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night till morning a Light of inestimable brightness shone through the whole house. And alsoon as the Sun was risen, he sayd to his Disciple Berthelm, My son, now is the moment that I must goe to Christ: Having said this with hands stretched forth toward heaven, he fell asleep in our Lord, on the third day before the Ides of April. And the same Brother Law as it were a tower of fire reaching from the earth to heaven, the splendour of which was so wonderfull, that in comparison the light of the Sun at midday was pale and obscure. A while after Blessed Pega the holy Mans sister coming into the Island, found the whole house replenished with a sweet fragrant infinitely exceeding all odours which either art or nature could produce. Then having decently buried her Brother S. Guthlac in his Oratory, she returned to her own dwelling.

5. About a year after his death, his sister and other Priests came to his Oratory with a resolution to bury his body more honourably, and they found it entire without the least corruption, as if he had been asleep. The ioynts likewise of his arms and fingers were as easily flexible, as if the humours and spirits were yet running through his veins, & his sinews had lost nothing of their former vigour. Moreover the garments in which his sacred body had been wrapped preserved still their primitive softness and glasse. With great ioy and exaltation therefore they again reposed the sacred body once more in a Tombe expressly made for it.

6. Now Prince Ethelbald in his exile having heard of the death of the Holy man, was overwhelmed with grief, and coming to his sepulcher, he cried out with many tears, O Father whether shall I a poor banished man goe to whom shall I have recourse? Now indeed I perceive that I am a miserable exile. Dear Father Guthlac, doe not you forsake him who is abandoned by all, and exposed to all miseries and torments. Having spoken many such words with extreme grief and bitter sighs, towards midnight he saw the Oratory wonderfully enlightened with an inexpressible brightness, and the Holy man himself appeared to him with a celestiaall splendour, saying to him these words, My dear Son, Our Lord has a regard to thee, be comforted and assured that within two years all thy travells shall have an end and thou shalt recover thy throne with great glory. Besides this, the Holy man expressly discovered to him how many years he should live, and many other things which should befall him. And when the Prince desired some sign to assure him that these things should be accomplished, the Holy man added, Let this be a mark and sign to thee, that to morrow before nine a clock in the morning the inhabitants of this place, now in want, shall be beyond their hope supplied with abundance of provisions. Now when the Prince saw this really fulfilled, his mind before wavering, was confirmed with great

hope and confidence. And indeed a short while after Almighty God took out of the way King Coelred his persecutor, and dispersed all his enemies, so that within the time promised, the Royal dignity was restored to him, as shall shortly be declared: and likewise how Ethelbald gratefully and magnificently accomplished his promise.

XXII. CHAP.

XXII. Ch.

1. 2. The Death of the Royall Virgin Saint Eanfleda, &c.
3. The death of waldhere Bishop of London: to whom Inguald succeeds.
4. Beorna King of the East Angles after Elvold.

THE same year the Royall Virgin and holy Abbess S. Eanfleda likewise left this valley of tears to goe and enjoy the eternal embraces of her heavenly Bridegroom, to whom she had been consecrated from her infancy. We have already declared, how she being born immediately before her Father Oswi King of the Northumbers was ready to ioyne battell with the bloody King of the Mercians, Penda, he made a vow that in case God would give him the Victory he would devote her to his service in a Religious life: And the Victory ensuing, he gave her to the care of S. Hilda Abbess of the Monastery of Hartfild, and afterward of Sirenschalch: in which S. Eanfleda lived some years in obedience, and afterward became Abbess thereof: where, (saith S. Beda) having accomplished three score years in great devotion and purity, she was translated to heaven to celebrate her marriage with our Lord, to whom she had been all her life espoused. In the same Monastery both she and her Father Oswi, her Mother Eanfleda, and her Mothers Father Edwin, and many other Noble personages were buried in the Church of S. Peter the Apostle: and her name is anniverfarily recited among the Saints in our Martyrologe on the eighth of February.

2. Among the Epistles of S. Boniface there is one which seems to have been written by this Holy Virgin to an Abbess named Adolana, who lived in forraign parts somewhere in the way to Rome: for therein she recommends to her care and charity another Religious woman formerly brought up in her Monastery, who in devotion to the Blessed Apostle S. Peter and S. Paul had undertaken a pilgrimage to Rome to visit their Holy Sepulchers.

3. The year following waldhere Bishop of London dyed, who had succeeded the glorious Bishop S. Erconwald in that See, and who, as S. Beda testifies, gave the Habit of Monasticall Profession to Sebbe the devout King of the East Saxons a little before his

death.

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P. id. sup. l. 6.

B. id. sup. l. 24.

Martyrolog. Angl. S. i. c. 1.

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| K. Ina. | 546 The Church-History of Brittany | K. Ina. |
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| A.D. 715. | <p>death. His Successour was <i>Inguald</i>, who governed the same <i>Diecefs</i> about thirty years, and is reckoned the sixth among the <i>Bishops</i> of <i>London</i>.</p> <p>4. About the same time also hapned the death of <i>Edwald</i> King of the <i>East-Angles</i>, in whose place his Brother <i>Beorna</i> reigned, who was the youngest son of <i>Ethelhere</i>.</p> | A.D. 715. |
| XXIII. C. | XXIII. CHAP. | |
| | <p>1. 2 <i>Warr between King Ina and Ceolfrid.</i></p> <p>3. <i>Horrible crimes of Ceolfrid.</i></p> <p>1. THE same year there arose great troubles in <i>Brittany</i> by reason of a bloody war between <i>Ina</i> King of the <i>West-Saxons</i> and <i>Ceolred</i> King of the <i>Mercians</i>. These were both in power and extent of <i>Dominion</i>, the most puissant <i>Kings</i> among the <i>Saxons</i>. An equality therefore bred a mutual emulation and desire in each of them to advance themselves by the ruine of the other. <i>King Ina</i> was the invader: Neither did he find <i>Ceolred</i> unprepared: so that they quickly came to a battell. And the place of their combat was a Town in <i>Wiltshire</i> called <i>Wodenbury</i>, from <i>Woden</i> the <i>Idol</i> of the <i>Pagan-Saxons</i> answering to <i>Mercury</i>. It is seated near <i>Wansdike</i>, and is the same place where in the year of <i>Grace</i> five hundred ninety one <i>Ceaulin</i> King of the <i>West-Saxons</i> fought his last battell, which having lost, he dyed presently after.</p> <p>2. In this place did <i>Ina</i> and <i>Ceolred</i> meet to decide their controversy whether should be <i>Master</i>: And (saith <i>Huntingdon</i>) the battell was fought on both sides with such horrible obstinacy, that it could scarce be determined in woe-ther part the destruction was greater.</p> <p>3. <i>Ceolred</i> esteemed it as a victory that he could resist so powerfull a King as <i>Ina</i>, from whom he little apprehended a second invasion, considering the great deminution of his forces by the last combat. So that he esteemed himself secure, and freely gave himself up to his lusts and abominable sacrilege. By which he filled up the measure of his sins, and felt the year following in a terrible manner the avenging hand of <i>Gods</i> Justice. His lusts he extended even to <i>Religious Virgins</i> consecrated to the immortal <i>God</i>, who therefore ought to be exempted from the touch of any mortall man. And as for his sacrilege in in-ring the privileges of <i>Religious</i> houses and invading their possessions, our <i>Historians</i> doe not particularly exemplify in any: So that it is probable that it was the late-built <i>Monastery</i> of <i>Evesham</i> which was violated by him. notwithstanding the great Priviledges and Exemptions conferred on it both by the <i>Papall</i> and</p> | XXIII. C. |
| Huntingd. l. 4 | | |
| | <p>XXIV. CHAP.</p> <p>1. 2 <i>Of the Narration of a terrible Vision of a man, when his soule was separated from the body, and afterward restored: related by S. Boniface.</i></p> <p>1. THIS wonderfull relation is extant in an <i>Epistle</i> written by <i>Winfrid</i>, afterwards called <i>Boniface</i>, the glorious <i>Ap-ple</i> of the <i>German Nation</i>, and happy <i>Martyr</i> of <i>Christ</i>. Which <i>Epistle</i> was directed to <i>Eadburga</i> <i>Abbesse</i> sister to <i>S. Editha</i> or <i>Edgitha</i> and daughter of <i>Frewald</i> a Prince among the <i>East-Angles</i>. And probably it is the same <i>Eadburga</i> concerning whom we read in the life of <i>Saint Guthlac</i>, that she sent to that holy <i>Hermite</i> a <i>coffin</i> of lead, and in it a <i>linnen sheet</i>, in which she desired that after his death he would permit his body to be enclosed. Her name is commemorated among the <i>Saints</i> in our <i>Martyrologe</i> on the eighteenth of <i>July</i>.</p> <p>2. Concerning these two devout sisters we read thus in <i>Camdens</i> Description of the Province of the <i>Catchleane</i> or <i>Buckinghamshire</i>: The Town of <i>Aidsbury</i> in that county (saith he) was anciently illustrious by the Me-</p> | XXIV. C. |
| | mor. | Camden in Buckingham. |

| K. Ina. | under the Saxon Heptarchy. XXI. Book. 547 | K. Ina. |
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| A.D. 715. | <p>many of <i>Editha</i> born and brought up in it: who having obtained from her Father <i>Frewald</i> this Town for her portion, by the persuasion of <i>Priests</i> presently quitted all pretensions to a husband or the world, and taking the sacred veyle of Religion was together with her Sister <i>Eadburga</i>, illustrious for holiness in that age, wonderfully abounding with <i>Saints</i>. From her name there remains to this day a village seated among the hills near ad-joining, called <i>Edmoreton</i>. Now the renown of <i>S. Boniface</i> his letter to <i>S. Eadburga</i> is as followeth:</p> <p>3. Most dear Sister, Your request to mee is that I would carefully send you in writing an account of the <i>Visions</i> showed of late to a certain man in the <i>Monastery</i> of the <i>Abbesse</i> <i>Eadburga</i>, who was restored from death to life, according as I was particularly informed by the <i>Venerable</i> <i>Abbesse</i> <i>Eadburga</i>. I thank <i>God</i> I can now more fully and clearly through his help fulfill your desire, for I myself have discoursed with the revived person himself in these transmarine parts, who perfectly informed mee of all those wonderfull visions, which he inspired, and separated from his body, saw.</p> <p>4. For first of all he told mee that by a violent and mortall sickness he was delivered from the weight of his lumpish body, and presently became in a state resembling that of one whose eyes having been clouded with a thick veyle, was on a sudden freed from that impediment, for all things, which formerly had been in darkness, became clearly visible to him. So himself having cast off the thick veyle of his body, the whole world was at once represented to his sight, so that with one glance he saw all creatures.</p> <p>5. Alasoon as he was thus escaped from his body, certain <i>Angels</i> so bright & shining that they dazzled his sight, received him, and they with a melodious harmony sung these Words of the <i>Psalme</i>, O Lord, revive mee not in thine anger, neither correct mee in thy fury. They raised mee up aloft into the aire, and I saw the whole earth compassed with fire, & whence issued a flame upwards vastly spread and most terrible to behold, and it seemed as if the fire would have consumed all things, had not the <i>Angels</i> allayed it by the impression of the sign of the holy <i>Crosse</i>. Which alsoon as they had done, the flame presently settled, and the paine which my eyes had felt by the ardour of it became much qualified, though by reason of the splendour of the <i>Angels</i> accompanying mee it was not wholly taken away, till one of the principall among them with his hand covering my head, protected mee from all danger and incommodity.</p> <p>6. Moreover he told mee that whilst he was out of his body, he saw such an innumerable multitude of soules, that he thought there had not been so many since the <i>Creation</i>: A like troop of wicked spirits likewise there was, as also of glorified <i>Angels</i>, & these were in a continuall earnest dispute together about soules alsoon as they were issued out</p> | A.D. 715. |
| A.D. 715. | <p>of their bodies: the devils accusing and aggravating each ones sins, and the <i>Angels</i> qualifying and excusing them.</p> <p>7. Yet all his own sins and offences which from his infancy he had committed, and not confessed either through negligence, forgetfulness, or ignorance that they were indeed sins, all these he heard with his own voyce earnestly crying out against him and accusing him, every vice setting it self distinctly before him, & upbraiding him severally, one saying I am thy sinfulness, by which thou dost desire things unlawful, and contrary to <i>Gods</i> Law I am thy meane: I am Lying, with which thou hast oft offended I am idle speech, I am covetous, and dissipated, I am to thy Superiours I am continually disobedient, I am wandering and curi-ous in cogitation, to which thy mind almost every day yielded in the Church, or elsewhere. I am Drunken, which hindered thee from rising to praise <i>God</i>. I am an idle journey which thou tookst for thy vain pleasure: I am negligence, and want of care in study about divine matters. And many other vices like these which in the days of his life he had committed, and neglected to correct: yea beside these, many sins cried out terribly against him, of which he had no suspicion that they were sins. In like manner the Wicked spirits joynd with his sins in such clamours and accusations, fiercely testifying to him he times and places where he had committed all his sins.</p> <p>8. Particularly he sayd he saw there a certain man whom whilst he was yet in a secular state he had wounded, & who was yet alive: this man was brought to joy in testimony against him by those Wicked spirits, and his bloody gaping wound seemed to have a tongue which loudly upbraided him with his cruelty. Thus all his sins in a great heap being counted, his terribly malicious Enemies cried out confidently, that he belonged to them, and therefore they had a right to torment him.</p> <p>9. On the other side those few small virtues, said he, which I poor wretch had with great imperfection practised in my life time, they likewise lifted up their voices to excuse mee: One sayd, I am Obedience which he shewed to his Superiours. Another, I am Fasting, with which he made up the unlawfull defect of his flesh. A third, I am Psalmody, exercised by him in satisfaction for idle speeches. And thus every virtue cried out in my behalf to excuse mee against the clamours of the opposite sins. And with these virtues did those gloriously shining <i>Angels</i> joynd themselves in my defence, to exalting and magnifying them, that they now seemed to mee far more excellent then before, and much exceeding the strength I formerly had.</p> <p>10. Besides this he told mee, that in the lower part of the world he saw a great number of pits vomiting flames, and that in some parts the earth would break asunder, & there would issue terrible flames. Now among those pits</p> | A.D. 715. |
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he saw many wretched soules like birds of a black colour, weeping and howling in the flames, bewailing their demerits which had brought them to such torments; which soules would sometimes sit on the brink of the pits in some refreshment, and anon with great wayling fall into the flames again. And one of the *Angells* told him, that such a short vicissitude of rest did signify that God after the last judgment would give perpetuall rest to those poor soules.

11. Now under those *Pits* there were others infinitely lower, whence, said he, I heard a most dreadfull and inexpressibly horrible groaning and shrieking of soules, such as to which our Lord would never extend his mercy, but everlasting flames shall torment them.

12. He saw likewise a place of admirable deliciousties, in which there was a glorious multitude of persons wonderfully beautiful, and reioicing with inexpressible ioy, who invited him, it it were possible, to come to them, and partake of their happiness: And from that place there was exhaled a most odoriferous fragraney, which was nothing but the breath issuing from those happy and ioyfull soules. This place the *Angells* sayd, was that so much spoken of *Paradise* of God.

13. And not far from this delicious place he saw a terrible *River*, which flowed with fire and pitch: over which there lay a narrow plank instead of a bridge, towards which those happy soules made great halt, to the end that passing over it they might arrive on the other bank to another place infinitely more glorious and happy then the former. And some of them without any wavering or difficulty soon passed over: but others slipping aside, fell into that horrible *River*, some only to the knees, others to the arm-pits, & others quite plunged over head: yet every one of them came out much more beautiful and glorious then before they fell in. And one of the *Blessed Angells* said, *These are such soules as when they ended their mortall life were stained with some not very heynous sins, and therefore stand in need of Gods mercy, that they may be perfectly purified before they be admitted to his presence.*

14. Beyond that *River* he saw the walls of a City of an unmeasurable length & height, shining like the sun: and he heard the *Angells* saying, *Thou art that Holy and glorious City, the Heavenly Ierusalem, in which these pure soules shall reioyce for ever, and their glory therein shall be so immense that for the incomprehensible splendour no eye can look upon them.*

15. The man likewise told mee, that among others he saw the soule of a certain *Abbot* lately dead, which seemed of great beauty: which notwithstanding was seised on by the *Wicked spirits*: crying out earnestly that he belonged to them. But one of the *Angells*

sayd, *O you wicked wretches, I will presently shew you that you can have no power over him.* Then immediately there appeared a great multitude of white shining soules, which cryed out saying, *This man was our Teacher and Instructor, and by his exhortation gained us to God, by the merit of which charity he is refused to you, and therefore manifestly can not belong to you.* And with these soules the *Angells* joynd in their contention with the other infernall spirits: by which assistance of the *Angells* that soule was delivered. Then one of the *Angells* reply rebuking the *Devils*, sayd, *Take notice that without any right or title at all you have layd hold on this soule: therefore be gone from hence into everlasting fire.* Alfoon as he had sayd this, immediately those *Wicked spirits* with grievous howling cast themselves into those horrible pits. But a while after there came out others which renewed the contention about the merits or demerits of soules.

16. He sayd moreover that at that time he could discern the different merits and condition of men yet alive. And that those who kept themselves free from crimes were manifestly in Gods favour, and defended from all danger by *Angells* to whom they were united and in a sort allyed by charity. But to those who polluted themselves by heynous sins there was continually associated a *Wicked spirit* always inciting them to sin: And after every sin committed by them in thought, word or deed, this *Wicked spirit* would make it known to other *Infernall spirits*, at which they would reioyce: and immediately the former *Evil spirit* would return to his office of tempting.

17. Particularly he told mee that he then saw a *maid* yet alive, who grinding in a mill saw near her lying a new *dissease* curiously carved, which belonged to another woman: and this *dissease* because it pleased her, she stole. Then those wicked spirits with ioy declared this theft to their companions, bidding them take notice of it.

18. He added saying, I saw the soule of a certain *Brother*, newly dead to whom I gave assistance during his sickness and assisted at his buriall: and he at his death charged mee to require in his name of his brother that for the comfort of his soule he would give freedom to a certain captive *maid*. But his *Brother* through avarice refused to perform his request: for which the foresaid soule with grievous sighs complained of his brothers hard-heartedness.

19. He likewise testified concerning *Ceolred*, King of the *Mercians*, who at the time of these visions was certainly alive. Him he saw defended from the violence of *Devils* by *Angells*, who held over his head a certain *Umbrella* like a large book: But the *Devils* panting with earnestness besought the *Angells* to take away that defence, and give him up to their fury, for they layd to his charge a multitude of most horrible crimes, for

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which, sayd they, he is designed to everlasting torments in Hell. Then the *Angells* with sad countenances sayd, *Alas, alas, this wretched sinner can be defended no longer, neither can we afford him any further assistance, so great and unpardonable is his guilt and impenitence.* Having sayd this they removed the defence from his head: and immediately those infernall spirits more in number, then all creatures now alive in the world, with shoutings and ioy layd hold on him & tore him incessantly with severall sorts of torments.

20. At length the *Angells* commanded the person who being rapt from his body, saw and heard all these things in a spiritually vision, that he should without delay return to his own body: and that he should confidently manifest all these things to such as with a good intention asked him, but by no means to unbelievers or deriders. They likewise charged him to discover particularly to a certain woman dwelling a great way off, all her sins committed by her; withall signifying to her that if she would, she might yet by *Penance* and satisfaction recover the favour of God. But in the first place they commanded him to reveale all these visions distinctly to a certain *Preist* named *Bugan*, and according to his instructions declare them to others. That he should also confesse to the same *Preist* all those his own sins of which he had been accused by the *Unclean spirits*, and according to his judgment correct and amend them. And for a proof that it was by an *Angell* command that he had recourse to him, he should tell the *Preists* that for the Love he bore to God he had worn the space of many years an iron girdle about his loyns: a thing which no man alive knew of.

21. To conclude, he told mee that whilst he was separated from his body he had such a horror and hatred against it, that in all his visions he saw nothing so odious to him, or so contemptible, and that evaporated so filthy a stink, except the *Devils* and the flame in which they were tormented, as his own body. Yea seeing the care and kindness which his brethren and fellow-servants expressed to his hateful body, he had a horror therefore to approach to them. However being commanded by the *Angells* he was forced to return to his body, and this he did at break of day, having left it a little after mid-night.

22. After he was restored to life, it was a full week before he could see any thing, for his eyes were full of *Blister*, and blood issued out of them. And afterwards all proved to be true which had been told him by the *Angells*, touching the devout *Preist*, and sinfull woman. Likewise the sudden death presently following of the wicked King *Ceolred* confirmed too well the truth of those things which were seen touching him.

23. Besides these, there were many other

like things represented to him in his vision; which he could not distinctly call to mind: and indeed he protested that his memory afterward was nothing so retentive, as formerly. Now all these particulars which at your earnest request I have here written were related by him, not to mee alone, for there were three *Religious* and venerable *Monks* present with mee, who doe here ratify by their subscriptions the truth of this Writing. Farewell, truly holy *Virgin*, &c.

24. Such is the tenour of *s. Boniface* Epistle: and, accordingly as *s. Gregory* observes, thus does the Divine Goodness in his great mercy dispose, that some even after their death doe return presently to their body, to the end that by seeing they might be induced to fear the torments of Hell, which having heard from others they would scarce beleive.

XXV. C H A P.

1. 2. *Ec. Death of King Ceolred: to whom Ethelbald Succedeth: who according to his promise to S. Guthlac, builds the Monastery of Crayland.*

1. IN the year seven hundred and sixteen after our Lords Incarnation *Ceolred* King of the *Mercians* by his incestuous lusts, sacrilege and other crimes having filled up the measure of his sins by his fearfull death too well confirmed the truth of the foregoing *Prophetical Vision* concerning him. *William* of *Malmibury* only writes in general concerning it, saying, *Ceolred* miserable in his immature death after a reign of only eight years, was buried at *Lichfield*, leaving his wife *Queen Wereburga* a widow, who became a Religious woman, and afterward an *Abbesse*: His heyr and successeur in the Kingdom being *Ethelbald* grandchild of *Alvis* brother to King *Penda*.

2. But *Saint Boniface* writing to this *New King Ethelbald*, and deterring him from impiety by the sad example of his Predecessour, thus describes his miserable death: *Ceolred*, says he, thy Predecessour a ravisher of Consecrated Virgins, and infinger of Ecclesiasticall privileges, whilst he was splendidly feasting with his Nobles, the infernall spirit seised on him, and forced from him his soule without Confession or any Sacrament, as he was talking with the *Devill*, and blasphemously detesting God and Divine Law. By which exprellion that learned and famous *Saint* reckons among the most heavy and terrible punishments of a soule, to depart out of the world not purified by Confession, nor armed with its last Viaticum, the Sacrament of our Lords Body.

3. The Successeur of *Ceolred* in the Kingdom of the *Mercians* was, as hath been sayd, *Ethelbald*, to whom *Saint Guthlac* had promised it not long before. And he likewise delayd not the same year to perform

A. D. 716.
Greg. M.
Dialog. l. 4.
c. 30.

XXV. Ch.

A. D. 716.

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Ingulph. hist.

Idem ibid.

the promise he had made to the *Saints* by building and richly endowing the *Monastery of Croyland*. Concerning which, *Ingulphus* a Monk and *Abbot* of the same *Monastery* thus writes: *King Ethelbald* perceiving that his dear Father and comforter *Saint Guthlac* became glorious by many Miracles, with great joy and devotion went to the place of his burial, and having now gatt the kingdom promised by the Holy-man, he entirely accomplished whatsoever he had promised him whilst he was alive. For presently sending for a Monk of *Evesham* named *Renulph*, a man of noted piety, he gave unto him the whole Isle of *Croyland*, that he might there build a *Monastery* and gather a Congregation of Monks to serve God for ever: Which *Monastery* he entirely freed from all secular charges and customs: Of which Grant he made them a Charter signed and subscribed by his Bishops and Nobles. A Copy of which Charter is there by the same *Aurhour* recorded.

4. In the same Charter is contained a measure of the Land by him given for the Isle of *Croyland*: is there described to be four leagues in length and three in breadth: To which were added two adjacent *Marishes*, the one being two leagues in length and one in breadth; and the other, each way two leagues. Moreover for the building of the *Monastery* he gave out of his treasury the first year three hundred pounds, and for ten years following one hundred pounds yearly.

5. But this devout King thus far only was able to accomplish his vow this first year, that he assigned the place for building the *Monastery*, together with the lands and possessions annexed to it. But to erect so vast a building on a soyle to fenny and yeilding, required strange industry and labour. Which how it was performed, the same *Aurhour* thus describes: Because *Croyland* was a fenny soyle, as the name imports (for it signifies a crude muddy ground) and therefore could not sustain a stone-building of any considerable bulk, the foresaid King took order that innumerable vast piles of oak should be forcibly driven deep into the earth, and that solide earth should be brought in boats from a place called *Upland*, nine miles distant from thence, which is a fenny earth was mixed with the morish soyle and layd over the said piles. And thus, whereas *S. Guthlac* had formerly contented himself with a wouden Oratory, the King began and consummated a magnificent Church of Stone, there building a *Monastery* which he enriched with possessions and all sorts of ornaments: and during his whole life loved that place most tenderly. And since this first foundation that *Monastery* never wanted Religious persons to inhabit it to this day (that is, till the *Norman* conquest at which time the said *Aurhour* lived.)

6. The first *Abbot* of that *Monastery* is in the forenamed King's Charter called *Renulphus*, sent for out of the *Abbey of Evesham*. But besides the *Monastery*, there was a little *Hermilage* in which *S. Guthlac* lived. Who being demanded who should succeed him therein,

answered, That it was a person who when that question was asked, was a *Heathen Idolatour*. His name was *Cissa*: who being afterward converted, betook himself to an *Anachoreticall Life*, and succeeded *S. Guthlac* in his solitude.

XXVI. CHAP.

1. 2. 3. The unhappy death of Ofred King of the Northumbers.

IN the kingdom of the *Northumbers* the same year dyed King *Ofred* after he had reigned cleaven years. And as he remembered the *Mercian King Ceolred* in his life, so he did in his unfortunat death likewise. Therefore *S. Boniface* in his Letter to King *Ethelbald*, who notwithstanding his good beginning fell afterward into the crimes of incontinence and sacrilege, to deterre him from pursuing such sins, makes use not only of the unhappy end of his Predecessours *Ceolred*, as hath been declared: but likewise of this King *Ofred* his neighbour: The words of his Epistle are these:

2. Since the time, saith he, that *Saint Gregory* sent from the See *Apollolic* Preachers of the *Catholic Faith* into *Britanny*, the Priviledges of Churches have remained unviolated to the times of *Ceolred King of the Mercians* and *Ofred of the Devis and Bernicians*. These two Kings by the Devils insinuat not only persuaded, but by their example taught others publicly to practise in this kingdom these two horrible sins, the violating of consecrated Nuns, and infringing the Priviledges of *Monasteries*: For which by the just judgment of God they have not only been cast down head-long from the height of Regal authority, but being prevented by an immature and terrible death, they are separated from everlasting Light, and plunged deeply in the bottom of Hell. For first as touching your Predecessour *Ceolred*, &c. (as before.) And *Ofred* who likewise was a sacrilegious adulterer and ravisher of holy Virgins, the infernall Spirit never ceased to agitate and impell him from one excess to another, till he made him lose his kingdom, youthfull life and soule likewise by a dishonourable death. To these may be added a third example: for *Charles* the late King of the *Franks*, who was an invader and consumer of the revenues of *Monasteries*, was at last consumed by a tedious tormenting sickness, and fearfull death following it.

3. As touching the manner of King *Ofred's* death all that we can find in our *Ecclesiasticall* monuments is, that in a combat near unto *Mere* he was unfortunately slain by the treason of his kinsman *Kerred* the son of *Cuthwin*, who succeeded him in the government of the kingdom: but enioyed the price of his impiety only two years.

XXVII. CHAP.

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XXVII.C.

XXVII. CHAP.

1. 2. The happy death of the holy King Ethelred and of Saint Egmund Bishop of Worcester.

1. **B**UT there were two illustrious persons in *Britanny* whose deaths this year were as precious and happy as those of the two forenamed Princes were miserable. These were *Ethelred* who had quite the throne of the *Mercian Kingdom* to spend the remainder of his life in the solitude and austerities of a *Monastery*: And *Egwin* the famous Bishop of *Worcester*, founder of the *Novit Monastery* of *Evesham*.

2. Concerning the former, *Florentius* of *Worcester* thus briefly writes: *Ethelred* late King of the *Mercians* after he had been *Abbot* of the *Monastery of Bardene* built by himself, this year departed this life, and entered into the joys of eternall felicity, tranquillity and Light. He was buried in the same *Monastery*, called *Bardene* by *William* of *Malmsbury*, who affirmeth that many ages it was famous for the Sanctity of the Religious Monks living in it, and its plentiful endowments, especially after that King *Ethelred* there took the Crown of *Monasticall* Toifure. In the Church of the said *Monastery* his Monument is seen to these times. We doe anniverariarily celebrate his Memory among *Saints* on the fourth of May.

3. In the next place the happy and holy death of *Saint Egmund* Bishop of *Worcester* is from the Mouth of his life thus described by *Harpsfield*: When came *Egwin* to come to the extremity of his mortall life, he called together his Monks and children whom he had begotten to God, and said to them, My Brethren, I have lived thus long amongst you, and I am not ashamed that I have so lived: for I have done what good I was able, though all I have done is very small. What you are to doe, and what to avoyd, I have frequently and in all the manners which seemed to mee expedient, informed you. Having therefore shewed you the only right way, I beseech you to walk in it, and let not any vain shadow of present felicity seduce you out of the way: for it quickly vanishes, and never remains in the same state. Our Lord who is the way, Truth and life, remove from you the way of iniquity, and instruct you in the way of his judgments. Thus being full of virtues he departed to our Lord on the third day before the Calends of January, in the seven hundred and twentieth year of Grace. (leg. 16.) And he was buried in the *Monastery* of *Evesham* founded by himself. After his death God was pleased to work many Miracles

Vigorn. hist.

Widm. de Ang. 11.

Martyrol. Ang. 4. de Ang.

Widm. de Ang. 11.

11.

Hunting. 114

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by his intercession. His Successor in the See of *Worcester* was *Wilfrid*, or, as he himself writes his name to the Charter of King *Ethelbald* given to the *Monastery of Croyland*, *Wulfstod*. He was elected this year, but not consecrated till the next.

1. 2. Of the Scottish Monks of Hy reduced to the due Observation of Easter, &c. by S. Egbert.

1. **A** Great access was made to the luster of this year by the Conversion of the Monks of *Hy* in *Scotland*, and all the *Monasteries* and Churches subject to them to the Unity of the *Catholic Church* in the Observation of *Easter* and the *Ecclesiasticall Toifure*: Which pious work was performed by the Holy Monk *Egbert*, or whom we have several times treated. How this was done by him *S. Bede* thus relates:

2. Not long after (saith he) those Monks of the *Scotish Nation* imitating the *Irish* and *Hy*, together with other *Monasteries* subject to them were brought through Gods Providence to the Observation of the *Catholic rite* of *Easter* and the *Canonicall Toifure*. For in the year seven hundred & sixteen after our Lords Incarnation, in which *Ofred King of the Northumbers* being unhappily slain, *Kenelme* (or *Kent*) King took the government of the same, the most Venerable Father *Egbert* Presb. (of whom we formerly made mention) came to them out of *Iscland*, and was with great honour and respect received by them. He being both a winning Teacher, and a devout practitioner of the duties he taught, was willingly hearkened to by them all, and by his pious and diligent exhortations wholly changed the inveterate Traditions which they had received from their Fathers (to whom might be applied that saying of the *Apollle*, That they had the *Teale* of God, but not according to knowledge) and taught them the Celebration of the *paschal* solemnity, and the right *Ecclesiasticall Toifure* or *Crown*, after the *Catholic* and *Apollolic* Manner.

3. And truly herein was visible an effect of Divine dispensation and goodness: that whereas that Nation had formerly with great charity communicated to the English people the knowledge of Divine Penalties as far as they had learning therein, they in succession of times should be instructed by the English Nation in those things which they had not so well learnt, and be brought to a perfect form of living. As on the contrary the Britains who refused to make known to the English that knowledge of Christianity which they had, when afterwards the English became by other means perfectly instructed in the Rule of Christian Faith and Discipline, they remain in their

Bed. 1. 5. c. 23.

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their old error, and irregular practices, neither admitting the ancient Catholick Tonsure on their heads, and observing the Christian solemnities contrary to the Orders and practice of the Catholick Church.

4. Now these Monks of Hy by the instruction of Saint Egbert received the Catholick Rite when Dunchad was their Abbot: about fourscore years after they had sent Aidan their Prelat to preach to the English Nation. This Dunchad was the tenth Abbot of Hy after Saints Colomba: and the Annals of Ulster observe that he admit-

ted the *Roman Rises of Easter* in the year of *Grace* seaven hundred and sixteen, on the fourth day before the *Calends of September* being *Saturday*, and that he dyed the year following.

5. As touchinh *J. Egbert, s. Beda* addes, that he remained thirteen years in the sayd Island, which by a new Grace of Ecclesiasticall Communion and peace he had consecrated to Christ. Concerning his happy death we shall speak in due place.



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THE
TWO AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. &c. The Gifts of the Holy Abbot
S. Ceolfrið: He resigns his Office and
in travelling toward Rome, dyes at Lan-
ges in France.

1.  HE year of Grace seaven
hundred and seaventeen is
illustrated by the deaths of
two glorious English Saints,
the great *Swibert* Apostle of the Germans,
and *Saint Celsid* the worthy Succellour of
S. Beneditt *Abp* in the government of the
Monaisterie of *Saint Peter* and *S. Paul* at *Wirt-*
mouth and *Girmy* in the Kingdom of the
Northumbres.

2. Treating above of the occurments of the year of our Lord six hundred eighty three, we then out of a *History of Saint Beda* lately published concerning the *Abbots* of those two Convents, related the memorable *Gests* and happy deaths of *Easterwin*, *Sigfrid* and *S. Benedict Biscop*, who had been *Abbots* of the same before this *S. Ceolfryd*, to whom *S. Benedict* at his death recommended the

care of them both, and by whom *Saint Bede* himself received his education in learning and piety. Now therefore it will be requisite to pursue his *Narration* concerning this his devout, careful *Master* and *Benefactor*: Which is as follows:

3. *S. Crescencius* (Latin) he was a man in-
dustrious in all things, sharp of wit, dili-
gent in business, quick judgment and fer-
vous in his zeal for promoting Religion. He
as hath been already declared, by the as-
sistance of *S. Benedict Bishop* in the space
of eleven years founded, perfected and go-
vern'd the *Monastery of S. Paul the Apostle*,
and afterward became *Abbot* both of that
and the other *Monastery* also of *S. Peter*, which
considering their mutual charity and pro-
pinquity were to be esteem'd as one *Monas-
tery*. In which Office he continued twenty
eight years, carefully and p. dently accom-
plishing the worthy design begun by his
Predecessour S. Benedict. For he added sev-
eral new built *Oratories*, encreas'd the num-
ber of *Sacred Vessels* and *Vestments* for the
Altars and Church, and also much enlarg'd
the *Libraries* of both the *Monasteries*, former-
ly well furnished by his *Predecessor*. Parti-
cularly he added three *Pandects* of a *New*

Bed. Hist
ab' num
Wim &
Givvy.

Translation.

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Translation, to a former one of an old, of which one he took with him in his last voyage to Rome, leaving the others to each Monastery one: he gave likewise a large Book of Cosmography of an admirable work, which S. Benedikt had bought at Rome.

4. Moreover he purchased of the devout and learned King Aldfrid a piece of land of eight families near the River Treffe, for a possession to the Monastery of S. Paul. Which land had been rated by S. Benedikt, but he dyed before he could accomplish the purchase. But afterward in the reign of King Oryed, Saint Ceolfrid made an exchange of this land for other land of twenty families near a town called Sambure, (from which it took its name) because it lay nearer and more conveniently to the Monastery: for the effecting of which exchange he added a considerable Summ of money. And having done this, he sent certain Monks to Rome who obtained of Sergius Pope of happy memory a Privilege for the security of the Monastery, as S. Benedikt before had received from Pope Agatho, and this latter likewise, as the former, was confirmed in a Synod by the subscription of the Magnificent King Aldfrid and the Bishops there present. In his time also a certain servant of Christ learned in Scriptures and secular knowledge, called Wimer, undertaking a Monastical Profession in the Monastery of S. Peter, which he afterwards governed, gave for a perpetual possession to the same Monastery a piece of land of ten families, which had been given him by King Aldfrid.

5. But S. Ceolfrid after a long and exact practice of Regular Obedience, instructions for which he had received partly from his Father Saint Benedikt, and partly himself had collected from the ancient Fathers; after an incomparably skillfull exercise of Prayer and Psalmody, never omitted by him; after a wonderful fervour shewed by him in correcting the disobedient and irregular, as likewise an equal mildness in comforting and strengthening the infirm; after a sparingness in eating and drinking not usual in governours, as likewise a courtesies and vivacity in clothing, at last seeing himself full of days, and by reason thereof incapable of continuing the due Office of a Spiritual Superior in teaching and giving good example to his Monks, having seriously and a long space meditated on these things, at last it seemed to him most expedient to give order to his Monks that, according to the Privilege given them, and according to the Rule of the Holy Abbot Saint Benedikt, they should chuse to themselves an Abbot (as himself had been chosen young by his Predecessor) then going to visit the Sepulchers of the Apostles; that by this means himself might have the opportunity before his death to attend to his own Soule in solitude and exemption from secular cares; and they under the conduct of a younger Abbot

more perfectly observe the instituts of a Regular life.

6. Now having made this proposall, though all the Monks at first opposed them, selves with sighs, tears and prostrations, yet at last he obtained his desire. And so earnestly he was to begin his journey, that the third day after he had discovered his purpose secretly to his Brethren, he began it towards Rome. For he was afraid lest he should be prevented by death before he could come thither, as in effect it fell out; and indeed he was desirous to avoid the importunity of his friends, men of quality in the world, who, he knew, would interpose delays; and lastly he apprehended that some friends would present him with gifts, which he should not be able to requite on a sudden: For this had been always his custom, that whensoever any presents were made him, he would not saye either presently, or in a competent time to return some thing as valuable.

7. On the day therefore before the Nones of June being Thursday, Mass being solemnly sung very early in the Church of the most Blessed Virgin and S. Peter, at which all who were present communicated, he immediately prepared himself to his voyage. All the Monks therefore being assembled in the Church of S. Peter, he having invocced the Altar and made his Prayer before it, standing upon the steps with the Censer in his hand, gave his benediction to them all, whilst they were singing Litanies, which they interrupted with their sighs and tears: Then from thence they went into the Oratory of the Holy Martyr S. Lawrence, which is in the Dormitory, there giving them his last farewell, he admonished them all to preserve mutual Charity and peace, and not to omit, on occasion, brotherly Correction, as the Gospel enioyns: after which he imparted to all who had any way offended him his pardon and love, desiring all to pray for him, and to pardon him if he had shewed too much severity in reprehending any.

8. This being done, they went to the Sea shore, where once again kneeling, he recited a Prayer, and having given them all the kiss of peace, who wept all the while, he took ship with his attendants. The Deacons of the Church likewise lighting their Tapers, and carrying their golden Crost, he passed over the River, adores the Crost, mounts on horse-back and so departed, leaving in his Monasteries almost six hundred Religious Brethren.

9. When he was gone the Brethren went to the Church, where with weeping they commended themselves and all their affairs to our Lord. And awhile after having recited Tierce, they assembled againe, and consulted what was to be done, and resolved that by Prayer, Psalmody and fasting they should without delay demand a Superiour and Father

of God,

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of God, and with sending some of their Brethren they declare to the Religious Monks of Saint Paul what they had determined to do; who willingly give their assent thereto: So that it became of one mind, all their hearts and tongues were lifted up to God.

10. At length on the third day after, being Whitsunday, they met together again, and to them came not a few of the elder Monks of Saint Paul. Then with an unanimous consent they elected for their Abbot, Wetherst, who from his childhood had been brought up in the Monastery, and well instructed not only in Regular Obedience, but in the skill of writing, singing, reading and teaching. He likewise in the days of Pope Sergius of happy memory had been at Rome, where continuing a good space he learnt, wrote and brought back with him whatsoever things he judged necessary.

11. This man then being by the general consent of the Monks of both the Monasteries chosen Abbot, took with him some of his Brethren, and with hast went to the Holy Abbot Ceolfrid who expected a wind proper for his voyage, and to him he signified the Election which the Monks had made, whose answer was, God be thanked: and presently confirmed the Election. Then he received of the new Abbot Letters commendatory to Pope Gregory, in which with great tenderness they besought his Holiness to extend all requisite Charity to their most beloved and most carefull Father, whose corporall presence though they were deprived of, yet they were assured that whether he were alive or dead, they should ever find him an intercessour with God and Patron to them.

12. Now when Abbot Wetherst was returned home, Bishop Acca was desired to come to the Monastery, who with the accustomed form of Benediction confirmed the Abbot in his Office. And he among innumerable actions performed to the common advantage of the Monastery, added this which was very acceptable to all, that he took up the bones of Abbot Eusebin which had been buried in the porch entering into the Church of Saint Peter, as likewise the bones of Abbot Sigfrid, who had formerly been his Master, which had been reposed without the Sacristie, and putting them into one Coffin, yet so that there was a partition between them, they buried them within the Oratory of the Blessed Father Saint Benedikt. This solemnity was performed on the eleventh day before the Calends of September, being the Anniversary day of Abbot Sigfrid: on which very day also by a strange Providence of God the Venerable servant of Christ, Wimer, mentioned before, departed this world, and was

buried in the same place with the sayd Abbot, the example of whose vertues he had carefully imitated.

13. But to return to the servant of God Ceolfrid: he pursuing his journey towards the Monuments of the Apostles at Rome, before he could approach thither, he was seized on by a sickness of which he dyed. For being come as far as Langres in France about nine of the clock before noon, at four in the after noon he departed to our Lord: and the day following was honourably buried in the Church of the three Twin-brethren and glorious Martyrs Spensippus, Eleusippus, and Melesippus, who as they were born at the same birth by one Mother, so they were regenerated together in the same faith of their Mother the Church, and on the same day together with their Grand-Mother Leodilla, they left to that place a worthy Memory of their Martyrdom.

14. At the buriall of the Holy Abbot Ceolfrid there was vehement weeping, not only by those of the English Nation attending him in his journey, who were no fewer then fourscore, but likewise the inhabitants of that City, who much bewayld the retarding and fayling of the desire of the Reverend Old man. Neither could any one without difficulty contain his teares seeing the dispersion of this good Abbot's Disciples and followers, for some of them, notwithstanding the losse of their Father, continued their devout journey to Rome: and others thought fitt rather to return home and give notice of his death: Lastly some there were who out of an unquenchable affection to their beloved Father would continue at his Tombe, amongst a people whose language they understood not at all.

15. He was when he dyed seventy four years of age, he had been a Priest forty seven, and had executed the Office of Abbot thirty five, (or rather three:) for from the time that Saint Benedikt began to build his Monastery to the Honour of the Prince of the Apostles, he was his inseparable companion, and assisted him not only in that labour, but also in the care of Monastical Institution. In the practice of which he was so sedulous, that notwithstanding any occasion of age, infirmity or journey, from the day that he left his Monastery till his death, that is from the day before the Ides of June to the seventh before the Calends of October, which was one hundred and fourteen days, besides the Canonical hours he recited the whole Psalter twice a day, and this when he was so sick that he could not ride on horse-back, but was forced to be carried in a Litter: every day, except that on which he passed the Sea, and three days before his death he sung

Mass

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Mass and offered the saving sacrifice to God.

16. He dyed on the five and twentieth day of September, in the year after our Lord's Incarnation seven hundred and sixteen, upon a Friday after three of the clock in the after noon, in the fields of the foresaid City of Langres, and was buried the day following in the Monastery of the three Twin-Martyrs about a mile distant from the City toward the south, there being present no small army, partly of English who attended him, as likewise inhabitants of the Monastery and City adjoining, all which with loud voyces sung psalmes at his enternment. Thus far writes S. Bede:

Suppl. Mart.
tyrol. Gal.
die. 26. 20-
wemb.

7. It seems his body did not remain at Langres: for in the Supplement of the Gallican Martyrology on the six and twentieth of November we read celebrated the Translation of Saint Ceulfid an English Abbot, who at his return from his pilgrimage to Rome dyed at Langres in France, and was buried in the Church of the three twin-Martyrs. Afterwards his country-men demanding his sacred Body, which had been glorified by many Miracles, it was with great veneration carried back to his own Monastery. The day of his deposition is celebrated in our Martyrology on the five and twentieth of September.

Martyrol.
Angl. 25.
Sept.

II. CHAP.

II. CHAP.

1. 2. Sec. The death: Buriall and Miracles of S. Swibert.

S. Marcellin
in S. Script.

THE same year, as hath been sayd, Saint Swibert the glorious Apostle of the Germans and Frisians ended his mortality. This was the third year after he had visited Prince Pipin and was returned to Weida (saith Marcellin.) At last Almighty God who is himself the great reward of his faithfull servants, and who by a temporal death of the flesh translates the living Stones of his Church from earth to his heavenly building, was pleased to call the valiant Champion of his Faith, Saint Swibert, to receive his Crown in his eternall Kingdom. Therefore in the said year Saint Swibert replenished with a cordial desire to see God, after he had celebrated the Divine Mysteries on the Feast of Saint Peter's Chair in his Monastery, a languishing sickness took him, so that he was forced to confine himself to his bed.

2. And when he saw that his disease every moment grew more violent, he called all his Brethren and Disciples together, to the number of twenty, and in the first

place admonished them to follow our Lord's foot-steps, and to be careful to preserve peace and charity with one another, and with all of the house-hold of Faith. Likewise that with all care they should observe the Institutes of Regular Discipline, which he had taught them by Word and example. Then he told them expressly that the day of his death was at hand: whereupon they all began to weep bitterly. But the Holy Bishop said to them: My beloved Brethren, do not weep, but rather rejoyce in my behalf, for now I shall receive the recompence of all my labours. Extend your charity to me at this time of my retiring out of the world, and protect me with your prayers. After he had said this, he much rejoycing in our Lord, exhorted them to a contempt of this present world, and an earnest desire of heavenly rewards, &c. again put them in mind by their watchings, prayers and good works to prevent the hour of his death, which was uncertain. And having added other words to this effect, and bestowed his Benediction on them, by his command they went out to the Church with great faith.

3. But he remained with him the Superior of his Monastery, Saint Willibrod, with whom he layed in most devout prayer to God and meditation of Divine things. And when the day of his departure and repose was come, of which he had before been informed by an Angel, causing his foresaid Brethren to be once more assembled, he commanded that Mass should solemnly be celebrated in his presence. Then arming himself with the Communion of our Lord's Body, and making the sign of the Cross on all that stood about him, he quietly slept in death, and his blessed soule was caried by Quivers of Angels to the eternall happy society of the Saints. And immediately his face became of a shining brightness: his Cell likewise yielded an odoriferous fragrantcy, which wonderfully refreshed all that were present. This this most Holy Priest Saint Swibert Bishop of Weida happily dyed in the sixty ninth year of his age, on a Friday being the first day of March, on which day the Church every where celebrates his Memory.

4. In the same house that he dyed his soule with great glory and joy, appeared to Saint Willibrod his beloved companion, Bishop of Frecht: then in his way returning from Eprenke to Weida, requesting and admonishing him that he would be present at his Funeralls in Weida and commend his body to the Sepulcher. This being declared to us by Saint Willibrod with much grief, he presently took boat, and made great hast to Weida. There was then present with him his illustrious spiritual daughter the Duchesse-plethide with certain Priests, who blessed God for the merits of

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S. Marcellin
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his holy Confessor Saint Swibert. All these the day following, being Saturday, as they were according to custom singing the Psalms of the Dead, a young man was brought among them, who had been made blind by lightning, and with his clamours interrupting the Psalmody, and calling to the Saint to have his sight restored, as soon as he had touched the Coffin, he immediately recovered his sight, to the astonishment of all. Besides another who was raging mad being brought in, and killing the cover of the same Coffin, was presently restored to his senses: A third also who was possessed by the Devil by the same means was perfectly freed from the Wicked Spirit.

5. At last on Sunday after all the solemnity of the funerals had been devoutly fulfilled, the Sacred Body with hymns and Lauds was reverently committed to the ground by Saint Willibrod Arch-bishop of Frecht. Saint Willibrod a Priest, the glorious Princesses Pirtrude Duchesse of the Austrasians, and many others his Brethren and Disciples.

6. And I Marcellin Priest, who have written this History, and had been formerly a Disciple and companion of the Holy Bishop S. Swibert, I was also present at the Buriall with Saint Willibrod: after which at the earnest request of my dear Brethren Willibrod, Gerard, Theodorick and others we remained with them in the Monastery of Weida fifteen days for their consolation. I will therefore here relate among many some few testimonies of Miracles, which I saw with mine own eyes, and many other with mee, so that it not only deservedly may, but ought to be believed, that the said Holy Bishop is great in the sight of God, and that his glory is wonderful in heaven, since he has made him so resplendent by miracles on earth. For after his death he ceases not to cure the sick, &c.] Thus Writes the Holy Apostolick Priest Saint Marcellin, adding moreover a Narration of severall stupendious Miracles of which himself was an eye witness: and which the devout Reader may find in his Life: for I am unwilling to swell this History with such like Relations.



III. CHAP.

A. D. 717.

III. CHAP.

1. 2. Sec. The Monastery of Theokesbury founded.

7. The death of Saint Egwin Bishop of Worcester.

TO the same year is by our Historians assigned the foundation of the Monastery of Tenkesbury, though in the Chronicles of that Monastery the Erection thereof is sayd to have been made two years sooner. And there we find this account of it:

2. In the reigns of the illustrious Kings of the Mercians Ethelred, Kenred and Ethelbald there lived two Dukes in great estimation, Oddo and Daddo, men of high descent, much regarded for their virtues, but (which most crowns their memory) persons who with sincere devotion loved almighty God, and sought his honour: Which they made good by their charitable actions, for they and their Progenitors magnificently built and endowed many Monasteries. These foresaid Dukes about the year of Grace seven hundred and fifteen gave order for the building a Monastery in their own Territory near the Severn, seven miles distant from Claudiocaster (or Gloucester) at place called Theokesbury, from a certain Clericus named Theocus who anciently had lived there.

3. This Monastery they built to the honour of God and the glorious Virgin Mary: and conferred upon it a Village called Stanwey with all its dependances, and some few possessions besides, for the sustentation of Monks, not many in number, for at first there were but four or five which under the Obedience of a Prior served God according to the Rule of our Holy Father S. Benedict.

4. Now after that these two Dukes were for their devout actions translated to heavenly joys (as we firmly believe) their Bodies were buried in the Church of Persora (Parthlur) in which Duke Daddo had taken the Habit of a Monk, and which they had enriched with ample possessions.

5. These foresaid Dukes had a certain Brother named Almaric, whose body was buried at Derhurst in a little Chappell over against the Gate of the Priory there, which Chappell had formerly been a Royall place. There to this day is shewd his Sepulcher, where in the wall over the door is this Inscription, Thou Royall Hall did Duke Daddo cause to be consecrated into a Church to the honour of the Blessed Virgin Mary, for love which he bore to his Brother Almaric.

6. Thus we read in the said Chronicle: Where consequently is related how by reason of the great troubles and wars hapning both in Mercia and other parts of the Kingdom till it was reduced to a Monarchy under King Althelstan, the said Monastery was often spoiled, and twice burnt: But afterward rec-

Chron. de
Tenkesbury
in Bulwath
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III. Part.

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A.D. 718

Malm. b. 4.
Pons. L. 4.

diffid, and annexed to the *Abbey of Cranborn*: and in conclusion for the commodious and pleasant situation of the place, it was it self erected into an *Abbey*, and the *Monastery of Cranborn* depriued into a *Priory*, and made subiect to it. The great *Parron* and enlarger of it was *Robert the son of Hamon* in the beginning of the *Norman times*, as *William of Malmsbury* testifies: Who by mistake affirms that the Name of *Theobald* did seem to denote to a *Religious use*, being so called as if the Title were *Theobaldus*, or the *Court of the Mother of God*. But *Camden* according to the forementioned *Chronicle* more genuinely derives the name from *Theobald* a devout *Hermit* formerly living there.

7. To this year is assigned the death of *Egwin Bishop of Worcester*, after he had administered that see the space of twenty four years: To whom succeeded *Wilfrid*, who governed the same seaven and twenty years. Scarce anything concerning either of them, besides their names, is recorded.

IV. CHAP.

1. 2. *Kenned King of the Northumbers dying: Osric succeeds.*
3. *The Piety of Eibeld the Mercian King.*

A.D. 718.

Malm. b. 4.
Reg. L. 3.

Ingulph. b. 17.

1. THE year following *Kenned King* of the *Northumbers* after two years possession of the *Throne*, to which he mounted by *Treason* and murder of *Osred* his Kinsman and predecessor, dyed: and in his place succeeded *Osric*, his associate in the same crime.

2. Concerning these *Kings*, *William of Malmsbury* thus writes: *Kenned who reigned only two years*, and after him *Osric* eleven, have left this one mark upon their memories, that shedding the blood of their Master (how well severer deserving such an unhappy end) they defiled the air with their shameful deaths. Yet *Osric* before he came to that Crown, seemed to have had more sense of piety, for it is said that he built about the year seaven hundred a *Monastery* for *Religious Virgins* at *Glacett*.

3. But in the Kingdom of the *Mercians* King *Eibeld*, faith *Ingulphus*, having perfected his *Monastery of Croyland*, employed his mind to promote Holy Church through his whole Kingdom, granting immunities and Priviledges to other *Monasteries* also of *Religious men and women*. For which purpose in the third year of his reign, he published a generall statute to that effect, recorded there by the same *Author*.

V. CHAP.

1. 2. *The Birth: and first rudiments of Sains Boniface, Apostle of the Germans.*

1. THE great losse which the *New-planted Churches* of *Germany* sustained by the death of their glorious *Apostle S. Swibert*, was quickly repaired with advantage. For in the year seaven hundred and nine-teen God provided for them a *New Pastour*, no lesse diligent and powerfull both in word and deed, and who after incredible pains and dangers with infinite fruit thence proceeding, crown'd all his labours with *Martyrdom*. This was *S. Winfrid*, which name was afterward changed into *Boniface*: who the sayd year having received a *Benediction* and authority from *Pope Gregory the Second* of that name, cheerfully began his *Apostolick Office* in that country. His *Gifts* have been written by severall writers, and particularly by *S. Willibald* a *Bishop* his *Disciple* with great care and sincerity: likewise more largely by a certain *Priest* call'd *Orbilo* and besides those, a great Volume still extant of *S. Boniface* his *Epistles* will furnish us with sufficient materials for this *History* many years consequently. Here therefore we will begin a *Narration*, hitherto deferred, of his *Birth*, and education till this great charge was imposed on him, and consequently proceed in recounting his glorious actions and labours, referring them to the severall times in which they were performed.

2. He was born in the year of *Grace* six hundred and seaventy, of an *English Saxon* family, as appears evidently from his own *Epistles*. The place illustrated by his *Birth* was *Creden*, now called *Kerten* in *Devonshire*: the names of his parents are not recorded. He was by them with great care educated, and even in his infancy he was so earnestly studious to enrich his mind with spiritual knowledge and piety, that his father was first astonished, and after displeased with it, so that he spared not severe reprehensions, and endeavours to induce him to mind worldly cares. But the holy Child not abating his sollicitudes after heavenly things, his Father by a sudden sickness from God was admonished not to resist any longer the good inspirations of his child. Whereupon changing his former rigour, he sent him being then thirteen years of age to a *Monastery* call'd *Adeftancester* (but more truly, *Exceter*) commending him to *Welfhard* the Venerable *Abbot* thereof. Under whose government and direction he remained severall years, with great perfection practising all the *Discipline* of a *Regular life*, and incessantly meditating on the *Holy Scriptures*. Notwithstanding by

reason

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V. CHAP.

A.D. 719.

Otho Prob.
Ap. Sur. 1.
Hartm. 1.
Ingulph. b. 17.
Sur. 11.
Malm. b. 4.
Reg. L. 3.

A.D. 719.

V. CHAP.

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reason of the penury of learned Teachers not finding full satisfaction to his desires of spiritual Knowledge, by the permission of the said *Abbot* and *Religious Brethren*, he betook himself to another *Monastery* at this day called *Hamstall*, or *Murcell* where he submitted himself to the direction of the *Abbot* thereof called *Winbert*, who at first refused to admit him, but seeing his perseverance in his earnest desire and supplications, at last through Gods Providence yielded to him.

Now where this *Monastery* was seated it does not appear. And no wonder, since by the succeeding invasions and fury of the *Danes* the memory of many *Monasteries* is lost.

3. In this *Monastery* he profited so much in learning and piety, that he became a *Master and Teacher* to others. And his fame was so great, that a *Synod* being assembled to compose certain differences in the Churches of the *West-Saxons*, he was made choice of by the recommendation of his own *Abbot* *Winbert* or *Winbert*, *Wintra* *Abbot* of *Tisselbury*, and *Beornalde* *Abbot* of *Glastenbury* to goe into *Kent*, and consult the *Arch-bishop* *Brithwald* about the present affairs: which employment he discharged with so much iustification and prudence, that to the great satisfaction and joy both of the *West-Saxon King* and *Bishops*, all debates ended.

4. After this he burning with charity and zeale for the conversion of *Infidels*, and having received the *Order* of *Priesthood*, after much importunity he obtained from his *Abbot* permission to follow *S. Swibert* into *Germany*, where by the Testimony of *S. Marcellin* he became *Canon* of the Church of *Vreche* under the *Blessed Arch-bishop S. Willibrod*. But by reason of a furious persecution raised against the *New-planted Churches* of the *Frisons* by the *Tyrant Radbode*, all those *Apostolick Missionners* being dispersed, he returned into his own country and *Monastery*.

7. Where with great grief he found his beloved Father the *Abbot* *Winbert* sick, who also dyed shortly after. And *S. Winfrid* (or *Boniface*) by the unanimous consent of the *Monks* was chosen *Abbot*. But that *Prelate* he utterly refused, being designed by almighty God for a far more laborious employment, and in his place procured the election and institution of a pious Monk called *Steven* in the Office of *Abbot*.

5. In this *Monastery* he remained only two years, after which the Zeale of Gods house consuming all desire of rest in his mind, he once more resolved to attempt the *Apostolick Office* of converting the *Infidel Germans*: Which that he might perform with more security and order, he being now forty nine years old, undertook a voyage to *Rome*, to receive from the Holy *Pope Gregory* second of that Name, his *Benediction* and a *Missionary authority*. His proceedings in this journey we will consequently relate out of the *Narration* of his *Disciple S. Willibald*.

VI. CHAP.

1. 2. *St. S. Boniface his journey to Rome: where he receives authority to preach the Gospel to Infidels.*

1. IN order and preparation to his voyage to *Rome*, *S. Winfrid* (not yet called *Boniface*) repaired to the Reverend *Bishop Daniel*, *Bishop* of *Winchester*, desiring of him, with his *Blessing*, letters of recommendation to the *See Apostolick*. To this request the good *Bishop* willingly condescended. And exercising the Office of a *Providence Pastour*, after he had preferred to the government of the foreaid *Monastery* a good *Religious Monk* called *Steven*, he dismissed the man of God *Winfrid* with commendatory letters to his voyage towards the places much desired by him.

2. The Letters of recommendation given him by that good *Bishop Daniel*, by which he demanded in his behalf the charity and favour of all *Kings*, *Princes*, *Bishops*, *Abbots* and all devout *Christians* in the way, are to this day extant, among *S. Boniface's* *Epistles*: In which he declares to them by the examples of *Blessed Abraham* and *Lath* how acceptable to almighty God charity and hospitality to strangers is, since for the merit thereof they were honoured with the presence of *Angels*. Consequently he promises to them eternal rewards if they would in the *Religious Press* the bearer of those Letters, charitably entertain *Christ* himself.

3. *S. Winfrid* (saith the same Holy *Aurhour*) encouraged with the good *Bishops* benediction, presently took leave of his *Brethren*, and began his journey through far remote countries and wayes hitherto unknown to him. Now there isoynd themselves as companions of his tedious voyage a good number of Gods devout servants, who with great fervour and devotion visiting many Churches of saints by the way, begged the Divine assistance, that they might without danger passe the terrible precipices of the *Alpes*, and afterward find the fierce minds of the *Lombards* civil and kind to them.

4. Thus Prayer Almighty God mercifully granted, for without any harm or incommodity they travelled through the regions inhabited by that Savage Nation, and arrived safely at the *Monuments* of the *Blessed Apostles S. Peter* and *S. Paul*: where after due thanks to *Christ* their Protetour, they by Penance and Confession begged Absolution of their sins, and a prosperous success of the chief design of their voyage.

5. Neither were they frustrated of their desire: For as soon as the Holy man *S. Winfrid* was admitted to the presence and speech of *Gregory* the second then *Prelate* of the *See Apostolick*, and had declared to him the occasion of his voyage, and the Zeale with which his heart was enflamed, imm

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VI. CHAP.

Ap. Sur. 1.
Ingulph. b. 17.Ap. Bonifac.
Ep. 33.

Id. ap. Sur. 11.

diarly

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Bonif. ad Ep. 1.

ap. Sup. 16.

VII. CH.

idem ibid.

daily the holy Pope looking on him with a cheerful countenance, asked him whether he had any commendatory letters from his Bishop. Whereupon he presently presented to his Holiness the Epistle folded and sealed according to the due form. Which being read by him, and thereby the holy mans design more fully discovered, the Pope had afterwards free and frequent discourse with him, entertaining him with much respect all the time of his abode at Rome, and moreover he bestowed on him whatsoever sacred Relicks of Saints he desired. In the end he gave the Gospel through all Germany, exemplified in Apostolick Letters yet extant, and directed to him, in which moreover he signifies to him: that he was obliged to administer the Sacrament of Baptism towards such as by Divine Grace should be converted, according to the Form and Order prescribed by the Roman Church contained in the Office of the See Apostolick: And withall commanded him that in case any thing were wanting to him in the succeeding discharge of his Office and Ministry, that he would not fail to give intimation thereof to him.

6. Saint Boniface after he had received these Letters from the Venerable Pope, went from Rome to Luitprand King of the Lombards, by whom he was honorably entertained, and abode with him some space of time. Then taking leave of him he passed the steep mountains of the Alpes, and visiting the formerly unknown borders of the Bavarians and Germans, from thence came into Thuringia, where like a diligent and prudent Bee he searched all places where he might gather and carry the delicious Nectar of the Holy Faith.

7. During his abode, which was a considerable time, in Thuringia, he with lively and spiritual exhortations invited the Princes of that Province to embrace the Holy Faith and Religion of Christ. And certain Priests, whom he found in those parts addicted to many vices and disorders, he with effectual reprehensions reduced to an orderly and Canonick conversation.

VII. CHAP.

2. 2. C. The miserable death of King Radbode: deluded by the Devil.

W HILF S. Boniface abode in Thuringia the happy news came to him of the death of the Tyrant Radbode King of the Frisians, who had lately with great fury persecuted the Christians. At which report he received great joy, and presently after sailed into Frisland, where with great Zeale and diligence he dispersed the precious seed of the Gospel, and withdrew very many from their Superstitions and Idolatry.

2. But before we proceed in this Narra-

tion touching the Gift of this glorious Apostle, it will be expedient to declare the circumstances of the miserable death of this Tyrant Radbode, recorded by a devout Writer of the same age, Jonas a Monk of Fontanel in France, who in the life of S. Wulfstan Archbishop of Sens a Joynt-labourer with S. Willibrord and S. Boniface in the Convention of the Frisians, professes that what he wrote he received from the testimony of a Venerable Priest called Ove, a Frison by Nation, who himself had been miraculously delivered from death by the said Apostolick Bishop, when he had been condemned and for the space of two howers actually hanged by the Tyrants command, as a Sacrifice to his Idols.

3. When by the sight of many Miracles faith he, King Radbode had been convinced of the Verity of Christian Religion, and was disposed to receive Baptism, he by many earnest adulations obliged the Apostolick Bishop to answer him to this Question, In whether of the two places did remain his Predecessors Kings and Princes, in that celestiall Region promised to him in case he would be baptised? or in the other Region of darkness and torments? Hereto the Bishop replied, that without doubt since they all dyed without Faith in Christ and Baptism, they were condemned to eternal torments. When the barbarous King heard this, He being ready to step into the fountain where he was to be baptised, streight with-drew his foot, and said, That he could not be induced to rant the society of so many gallant Princes, and live forever among a small company of beggars and vile people.

4. Yet again after this he was perswaded once more to advite with the Holy Bishop Willibrord, whom he sent for to see whether he taught the same Doctrine with S. Wulfstan, S. Willibrord answered the Messenger, since the King will not hearken to the counsel of my Holy Brother Wulfstan, it is not likely that he will be perswaded by mee: For this last night I saw him bound fast with a fiery chain. Yet he followed the Messenger; but in the way was told that the unhappy King was dead without Baptism.

5. And indeed it appeared that the wicked King had filled up the measure of his sins, and was given up by God to impenitency. For in his last sickness by the Divine permission the Devil appeared to him in his sleep, transformed into an Angel of light, with a crown of gold up his head glittering with inestimable jewels, and garments gloriously shining, and said to the astonished King, Tell mee, Noble Prince, who has seduced you to a wilfulness to forsake the Religion of your Predecessors: Doe not hearken to them, but continue constant in the worship of the ancient Gods of your Nation, and you shall not soyle after death to be translated to golden Palaces, and live there in all manner of pleasures and felicity. And to their you that I doe not seduce you, To morrow send for the Christian Doctor Wulfstan, and command

him

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Jonas Hist. in vita S. Wulfst. ap. Sup. 16. Mart.

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him to give you a sight of that happy eternal mansion which he promises you in case you will embrace the Christian Faith, and be baptised. The place is so admirable cannot die: Let there be therefore the Object of his Belief and yours: I will endeavour to be their Guide to show them that gloriously happy Mansion which I have promised you.

6. Altho' as the King awaked, he sent for the Holy Bishop, and recounted to him his Vision: who grudging in spirit told him, that it was an illusion of the Devil, to bring him to eternal misery, no way to be avoided but by Faith in the Saviour of the world, and purging of sins by Baptism. But the King replied, that unless he would give him a sight of the Happiness promised him, he would not sayle according to the order prescribed in the Vision to send his Messenger. Hereupon the Holy Bishop apprehending that in case he should refuse to send one Messenger, likewise to detect the Devils fraud, the Frisians would publish their own Actions, therefore he thought good to send one of his Deacons to accompany the Kings Messenger. These two therefore altho' as they were at an incredible distance from the town, met with one who appeared in the shape of a man, and told them, saying, Make haste for I will show you the happy mansion which I promise the King. Hereupon they following him, travelled through many unknown paths, till at last they came to a large way paved with several sorts of polished marble. Then they saw a fair off a golden house, and the street leading to it was covered with gold and precious Stones. Altho' as they were entered into the house, they saw a most glorious Throne, of a wonderfull beauty and magnificence: and their Guide told them, This is the Palace and this the Seat which God has promised to give to King Radbode.

7. When the Deacon with great astonishment saw these things, he said, If all these things be works of the Omnipotent God, let them remain for ever: but if they be illusions of the Devil, let them presently vanish. Having said this, he immediately armed himself with the sign of the Cross, and the Guide which seemed to have been a man vanished into a Devil, and the whole Palace became dark. So that the two companions, the Deacon and the Frison, found themselves entangled in the midst of reeds and briars in a great Marshy plain: From whence they could not in less than three dayes space return to the Town. But being thither arrived, they found the King dead without Baptism: and related to the Bishop how strangely they had been deluded by the Devil.

8. As for the Frison, he presently professed his belief in Christ and was baptised: his Name was Theophar, and afterward attended the Bishop to Our Monastery of Fontanel. But the unhappy King was not permitted to be

undecieved, because he did not pertain to Christ. And this miracle was spread through the country, whereupon a great multitude was converted to our Lord: Now the death of the forsaide miserable King Radbode happened in the year of our Saviours leaving hundred and nineteen, which was the sevenieth of the illustrious Prince Charles Martel.

VIII. CHAP.

1. 2. C. Several Epistles of Saint Boniface.

BUT to leave this not impertinent digression, and return to S. Boniface. He says Bonifacius, though he was by Apostolick delegation empowered to preach the Word of God independently, yet even in this he showed the marks of Apostleship, in as much as embracing Christian humility, he thought fit to exercise the apprenticeship of his Apostolick Office under another. For during the space of three years he assigned himself a Coadjutor in S. Willibrord (named by the Pope, Clement) in the conversion of the Frisians. And being earnestly pressed by him to accept of his Arch-bishoprick of Freich, he constantly refused, and begging licence departed from him to work alone in that heavenly Office.

2. And moreover distrustful his own forces, he humbly begged the Prayers of others for the Divine assistance in so sublime a work. Among his Epistles there is still extant one to the same effect directed to Leodbata a kinswoman of his, to Bedda, Chunigildu and other Religious Virgins to continue their earnest Prayers to Almighty God that he might be delivered from many pressures which he suffered from importune and wicked men, and that he might not be discouraged from defending Christs Faith and Church from many Hereticks, Schismatics and Hypocrites which used all their endeavours to make a prey of the new converted Lambs with their Mothers, and did more encomber him, then the professed enemies of our Faith, the Pagan Idolaters.

3. There is likewise found another Epistle to him from a Holy Virgin named Ergan, an Abbess then in Brittany, of a Royall family as is witnessed in other Letters of a following date written to him by Hildebert King of Kent. This devout Virgin he had found at Rome when he repaired thither to Pope Gregory: and being returned into Brittain she in an Epistle congratulated with him the sublime Office imposed on him by that Holy Pope; as likewise a vision which he had received from God, who revealed to him the great success of his preaching, and moreover had call down before him

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VIII. CH.

Bonif. ad Ep. 1.

Bonif. Ep. 1.

Ep. 35.

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that great Enemy of his Holy Faith King Radbode. Moreover she informed him that whereas he had desired her to send him the Passions of Martyrs, she could not as then procure them, but would use all her endeavours for his satisfaction. Consequently she begged of him to send her certain Collections out of Holy Scriptures for her consolation, as he had promised her: and that he would offer to God the sacrifices of his Holy Masses for the soule of a dear kinsman of hers lately dead. In conclusion she told him that by the same messenger she had sent him for his present supply fifty shillings (Solidos) and a Pall for the Altar: the smallness of which presents she excused by her poverty: and earnestly begged his Prayers, in which she had great confidence.

I. Epist. 17.

4. Another Epistle himself also about this time wrote to Tatwin and Wighbert Presbys, and to Bernard, Hiedde, Hunfrith and Stirme Monks of the Monastery of Nusselle from whence he came, earnestly exhorting them to conserve the Regular Discipline taught them by their late Venerable Father Wighbert. He ordained likewise that they should observe the directions of the other Wighbert Presbys, and Menginard Deacon touching the howers and order of the Ecclesiastical Office: That, Hiedde should be the Superior over the servants, and Hunfrith his assistant: that Stirme should be in the Kitchen, and Bernard have care of building: lastly that in all things they should be obedient to Tatwin their Abbot. (Now this Tatwin Abbot was a person of great esteem, for after the death of Bithwald Arch-bishop of Canterbury, he was chosen to succeed in that See. Notwithstanding Bishop Parker affirms that Tatwin the Successour of Bithwald was taken out of a Monastery called Brinton, and S. Bede calls it Brundum: which whether it was the same, or a distinct Monastery from Nusselle in the Province of the Mercians, it is hard to determine.)

Bede's. c. 14.

IX. CHAP.

1. 2. &c. Several Bishops ordained, &c.
6. The Gifts of Saint Pega, sister to Saint Guthlac.

1. BVT we must for some time leave Saine Boniface busy in his Apostolick Office in Germany, and return into Britany, where according to our Ecclesiastical Monuments, Eadbert who eight years before had been consecrated Bishop of the south-Saxons by the Arch-bishop Bithwald, dying, there succeeded in his place Ella. Who governed that see a very short time, for Saint Bede ending

Bede's. c. 14.

his History in the year seven hundred thirty one, there expressly affirms that the said Church of the south-Saxons having remained some years without a Bishop, was obliged to have recourse to the Bishop of the West-Saxons for the performing of such rights as required an Episcopal jurisdiction.

A. D. 720.

1. And the year following the See of Dumwich in the Kingdom of the East-Angles becoming voyd by the death of Alfwulf, or Æsculf, there succeeded in it Aldbert: And likewise the other Episcopall See of Helmham being vacant by the death of Norbert, Hethluc succeeded him, which two Bishops are by the same S. Bede affirmed to be alive at the end of his History.

A. D. 720.

Id. ib.

3. The same year also Edgar Bishop of the Lindesfari (now called Linceln) dying, his Successour was Kinebert, a man learned in the Ecclesiastical History, and from whom S. Bede professes that he received help in the writing of his. Concerning all these Bishops little more besides their Names has been transmitted to posterity.

4. In the Kingdom also of the East-Saxons at this time dyed King Berne, who left the throne to be possessed by Alfwald, for so we shall find that he calls himself in Letters written by him to S. Boniface, of which we are after.

Henry's. 4.

3. 100.

5. But the person whose death gave the greatest luster to this year was Pega Sister to S. Guthlac, mentioned before: for so we read in our Martyrologie on the third of June. And hereto agrees our Historian Ingulphus Abbot of Croyland, who describing the state of that Island made famous by the Sanctity of S. Guthlac, records the names of severall holy Hermits which imitated the said Sain: in a solitary life of Contemplation, among the rest he makes expresse mention of his Sister Saint Pega, withall relating the following course of her life:

Ingulph. hist.

6. In the same Island, saith he, in those times severall devout persons lived an Heremitscall life, who whilst the Holy man S. Guthlac was alive enjoyed a spirituall familiarity with him, and as sick men to their Physicians, they had recourse to him for remedy to all their spirituall infirmities. Among whom one there was lately converted to the Catholick Faith, a man illustrious for his noble descent and power in the world. His name was Cissa, who immediately after his conversion forsook all secular pretensions, and in a poore austere life followed our Lord Jesus Christ. A second was Bertelin, a familiar attendant of the foresaid holy Father. A third was Egbert, to whom the said Saint did most frequently and confidently discover his secrets. And a fourth was Tatwin, the person who formerly had been his conductour by boat into the Island. All these devout persons in severall cottages, not far removed from the Oratory of S. Guthlac, by the permission of the fore mentioned Abbot Kenulphus spent their lives in solitude and prayer.

7. 4.

A. D. 720.

A. D. 721.

X. CHAP.

X. CHAP.

1. 2. &c. The Gifts and blessed death of Saint John of Beverley.
6. 7. &c. Several Miracles wrought by him.

A. D. 721.

1. IN the year of Grace seven hundred twenty one, the famous Saint John first named of Beverley, being oppressed with age reigned his Bishoprick of York, and retired himself: to the end he might only attend to the care of his own soule, and prepare himself for a happy end.

Concerning his original, as likewise his education during his childhood under the care of S. Theodore Arch-bishop of Canterbury, by whom he was instructed in all learning and piety, we have already treated. After that returning to his own country of the Northumbers, he retired into the Monastery of Seveshalch, under the government of the Holy Abbot S. Hilda: for the near unto her own Abbey of Religious Virgins had founded a small Convent of Monks for the service of her Church: Out of which Saint Bede professes that he had seen to issue five Bishops; all of them men of singular merit and sanctity, whose names were these, Saint Bede, Saint Eata, Saint Ojfor, this S. John, and S. Wilfrid.

Bede. l. 4. c. 13.

3. In the year of our Lords Incarnation six hundred eighty six he was consecrated Bishop of Hagustlad (or Hexham) and succeeded to Saint Eata. But the year after Saint Wilfrid returning from his long banishment, and being restored to the Arch-bishoprick of the whole Kingdom of the Northumbers, comprehending the three Dioceses of York, Hagustlad and Lindesfarn, Saint John willingly yielded up to him his New possessed Bishoprick. But five years after S. Wilfrid being again expelled, S. John was restored to his See: at which time he promoted to the order of Deanship S. Bede then twenty years of age. This he did at the request of his Holy Abbot S. Ceolfrid. But in the year of Grace in which S. Wilfrid was recalled from his banishment, and quietly restored to his rights, he contenting himself with the single Bishoprick of Hagustlad then vacant by the death of S. Bede, permitted S. John to remove from thence to the See of York.

4. Having therefore with admirable perfection spent thirty four years in the administration of those two Sees successively Hagustlad and York, and finding: that by reason of his weakness and old age he had not strength to discharge such an Office attended with cares and labours, this year, as has been said, he eased himself of too great a burden, and having ordained in his place his Preist Wilfrid

S. Bede's. l. 4. c. 13.

C. 1. in Yorksh. archb.



III. Part.

Bbb who

| K. INA. | 564 The Church History of Brittany | K. INA. | |
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| A. D. 721. | <p>who was a kinsman of the great S. Wilfred, and by the advice of the Holy Abbot Brithun, retired himself to a Monastery built by him self at <i>Deirwode</i> (<i>Sylva Desiderium</i>) or <i>Beverley</i>, he there spent the remainder of his life in all sanctity, and on the Nones of May departed to our Lord, and was buried in the porch of Saint Peter, in the same Monastery. Thus writes the <i>Author</i> of his life in <i>Capgrave</i>.</p> <p>5. He was both in his life and after his death illustrious for his Miracles: several of which are recorded by Saint Beda, who lived with him, and writes nothing but what he had received by the testimony of such as familiarly knew him, and particularly of the most reverend and most sincere Abbot Berthun, or Brithun, who had been his Deacon. Now though I am unwilling to swell this History with the frequent narration of Miracles: Yet being secured by such an irrefragable authority, I will here adjoin a brief relation of one or two among them.</p> <p>6. There was a certain retired mansion compulld about with a wood and trench, at the distance of about a mile and a half from the Church of Hagustald, from which it is separated by the River Tine: To which mansion there is adjoining a Church-yard consecrated to the honour of Saint Michael the Archangel. Thither the Holy Bishop attended by a few of his Disciples was wont, when opportunity was afforded, to retire himself, especially in Lent, that he might without interruption attend to Prayer and spiritual Reading. On a certain time therefore in the beginning of Lent going thither, he commanded that there should be conducted thither some poor begger, who withall was afflicted with some extraordinary infirmity, that he might there have a fit object for his charity and Almes. And the same courtie he usually held in his retirements.</p> <p>7. Now there was then in a village not far distant a certain youth not unknown to the Bishop, who was altogether dumb, and withall had his head wholly covered with a thick scurf, which entirely hindered the growth of haire, except a few which like bristles stood in a thinn circle about the lower part of his head. This young man was brought therefore to him, and a small cottage was built for him, to which the Holy Bishop dayly went with his Almes. Now on the second Sunday of Lent he commanded this poor child to enter into his Cell, and being there to putt forth his tongue, which the holy man took hold of, and made the sign of the Crosse upon it. And having done this, he bid him speak: <i>Pronounce</i>, said he to him, <i>gea</i>, <i>gea</i> (that is, <i>yea</i>, <i>yea</i>.) This the child pronounced distinctly, and presently after other words of more syllables: and in conclusion whole sentences: So that before night by frequent</p> | <p>practice, in which he took great delight, he was able to expresse his thoughts freely.</p> <p>8. This recovery of the poor dumb child did much reioyce the Holy Bishop, who presently after commanded a surgeon to use his skill for curing the scurf of his head: and in a short time by such care, but principally by the prayers and benedictions of the good prelat his head was perfectly healed, and the child who formerly had been deformed and dumb, became of a lovely chearfull countenance, adorned with beautifully curled haire, and ready in speech. Being thus cured, the Holy Bishop offered to entertain him in his family, but he chose rather to return to his friends.</p> <p>9. This Miracle was wrought in his first Diocese of Hagustald: Whereto we will add another performed in that of York: related by the same devout Abbot Brithun to Saint Beda. There was, said he, a certain village belonging to a Count named <i>Duch</i>, distant about two miles from our Monastery of <i>Deirwode</i> (or <i>Beverley</i>.) This Countes wife had for the space of forty dayes been grievously tormented with a sickness, so that for three weekes she could not be removed out of her chamber. Now it hapned at the same time that the Man of God was desired by the said Count to dedicate a Church in the same place. Which having done, the Count earnestly requested him to dine with him. But the Bishop refused, saying, He must needs return to his Monastery near adjoining. The Count told him that if he would vouchsafe to honour his house with his presence, he would give considerable Almes to the poor. Likewise I sayd with him in the same request, promising the like Charity to the poor, upon condition he would dine in his house and give his benediction to it.</p> <p>10. With much adoe at last we obtained this favour from him, and so went to dinner. Now the Holy Bishop had by one of my Menks attending on him sent to the Countes wife some part of the Holy water which he had consecrated and used among the Ceremonies of the Dedication: commanding him to give her some part of it to drink, and that with the rest she should wash that part where she felt the sharpest pain. Which she having accordingly performed, immediately rose up perfectly sound, and was not only freed from her pains, but had her former strength entirely restored: so that she (imitating Saint Peters wives Mother in the Gospel) came down, and during the whole dinner presented drink to the Bishop and to all the rest of the company.</p> <p>11. The Centuriators of Magdeburg write with a very uncertain stile concerning this famous Bishop: sometimes highly commending him, and again as sharply censuring him. He dyed, say they, with great constancy of an Evangelicall Spirit. And again: He was illustrious for his piety and miracles, as Saint Beda relates. But withall they adde, Notwithstanding such great wonders he did not perform without Superstition: For he did not rely alone upon his Prayers, but moreover</p> | A. D. 721. |

| K. LRA. | under the Saxon Heptarchy. XXII. Book. 565 | K. INA. |
|---------------------------------|--|--------------------|
| A. D. 721. | <p>made use of holy water (<i>aqua lustralis</i>.) Very happy men; they little understand the efficacy of the Prayers and benedictions of Gods Church, by vertue of which for at least fifteen ages together the power of Devils has been so oftendred of no force by the use of Holy Water and sign of the Crosse, terrible to infernall spirits, and odious to such Ministers.</p> <p>12. I will onely adde what William of Malmesbury relates as a thing usually performed and generally acknowledged by the inhabitants of Beverley in testimony of the sanctity of their glorious Patron, which is, that the fiercest Bulls being haled with many strong ropes by the force and sweat of severall lusty men, alfoon as they are brought into his Church-yard, immediately looke all their fury and fiercenes, and become gentle as lambs, so that they are there left to their freedom to sport themselves, whereas before with their teet and horns they endangered all that came near them. Moreover how by the intercession and patronage of this Holy Prelate, above a hundred years after his death, King Eshelstan obtained a signall victory againk the Saxons, shall be declared in its proper place. His Memory is celebrated in our Martyrologe on the seventh of May the day of his death: and his Translation made in the year of Grace one thousand sixty three, is solemnly commemorated on the twenty fifth of October. To conclude, his Feast always solemnly observed in the Province of York, was by a Decree of a Synod assembled in the year fourteen hundred and sixteen, ordained to be kept Holiday through all England, upon occasion of a great Victory which then King Henry the fifth obtained in France the same day.</p> | A. D. 721. |
| Malm. de Pontif. | | |
| Martyr. Angl. 7. Maj. 15. 1688. | | |
| XI. CHAP. | <p>XI. CHAP.</p> <p>1. A Of S. Brithun Abbot.</p> <p>3. The Pilgrimage of S. Daniel Bishop of Winchester to Rome.</p> | |
| Martyr. Angl. 1. Maj. | <p>IN this Narration of the Gests of the Holy Bishop S. John of Beverley, often mention was made of his Deacon S. Brithun, or as in a Manuscript Copy of S. Bedas he is called S. Berthun, whose Name is commemorated among the Saints in our Martyrologe on the fifteenth of May. Now though our Ecclesiasticall Monuments doe not place his death till almost twenty years after that of S. John. Yet in consecrating his Memory to posterity in this our History, it seemed expedient not to divide them.</p> <p>2. Concerning him thus we read in the <i>Author</i> of his Life in <i>Capgrave</i>: The Venerable Confessor of Christ Saint Brithun drew his originall from the Nation of the Englab. He was Deacon for many years to the Holy Bishop of York Saint John of Beverley: and for one sanctuary of his life and laudable conversation, he was in his affection preferred by him before others, and constituted Abbot in the Monastery of <i>Deirwode</i>, now called <i>Beverley</i>, which the said Holy Bishop built from the foundations. And to the same Monastery Saint John in his old age resigning his Bishoprick received by the counsell of the said Holy Abbot, where also he dyed after he had spent four years in an Angelicall piety of conversation. After his translation to heaven, he is the Venerable Abbot wearing his good Master, persevered to the end of his life in watchings, fastings, prayers and other good works. For he was a lover of vertues, a persecutor of vice, a desposer of this present world, a zealous aspire to heavenly joys, a fastidius guardian and instructor of the flock committed to him, an unwearied practitioner of justice and piety, a munificent dispenser of Almes, and in a word, one who with all diligence performed whatsoever he knew to be pleasing to God. Thus constantly serving our Lord in all good works to his decrepitate age, he crown'd a most holy life with a suitable death, and having quered this world on the Nones of May, he received his reward in heaven. His body was with great honour buried in his own Monastery. Where in proceesse of time his sanctity becoming illustrious by many Miracles, with consent of the Clergy and people it was taken up, and his sacred Relicks placed near the Coffin of his beloved Master and Instructor the Holy Bishop Saint John, close to the Altar in his Church of Beverley.</p> | |
| Ap. Capgrave. in S. Brithun. | <p>2. Concerning him thus we read in the <i>Author</i> of his Life in <i>Capgrave</i>: The Venerable</p> | |
| | III. Part. | Bbbb ij XII. CHAP. |

A. D. 713.

XII. CHAP.

XII. CHAP.

1. A Rebellion of the South-Saxons repressed.
2. 3. Of Saint Pechehm Bishop of Casa Candida: and of S. Wiro (an Irish Bishop)
6. 7. Of Casa Candida was within the Saxon Dominions.

A. D. 713.
Huntingd.

THE year following great commotions were raised in the Southern parts of Britany. For the South-Saxons impatient of the yoke layd on them by the West-Saxons, elected among them a General a young man of great courage called Eadbert, under whose conduct they seized on a strong castle newly built by King Ina in Somersetshire at the River Thene, therefore called Thoneton, and now Temon. At which time King Ina being by some design, or perhaps by sickness diverted, his magnanimous Queen Edilburga with a choice army layd siege to the said Castle, and in a short space took and destroyed it, that it should no more be a seat of Rebellion. But Eadbert by flight escaped into Surrey, and from thence retired into Sussex, where King Ina following him with a powerfull army, and fighting with him, dispersed all his forces, and flew Eadbert, so utterly extinguishing the rebellion.

2. The same year a New Episcopall See was erected in the Province of the Pits, or rather an ancient one being decayed, was restored: This was the Episcopall See called Candida Casa, and a holy man called Pechehm was consecrated Bishop of it. For thus writes S. Beda, concluding his History, Pechehm now sits Bishop in that part of the Province which is called Candida Casa (or White house): the which Diocese was newly erected by reason of the multiplying of believers in those parts, and the first Bishop was the said Pechehm.

Sup. L. 8. r. 13.

3. Wee have in the eighth book of this History declared how in the year of Grace three hundred ninety four S. Siricius Pope consecrated S. Ninian first Bishop of the Southern Pits, who established his Episcopall See at this place, where he built a Church to the honour of S. Martin, and with great industry converted a great part of the Nation. But after the Saxons had subdued the Pits, wee read of certain Bishops of the Pits, as about forty years before this, the devout Bishop Trumwin but it seems they had no determinate See, at least not this of Wite-horn, or Candida Casa, which was at this time restored.

4. As for this Pechehm, he was a man of great piety and learning, and so illustrious that he was confuted in difficulties of great importance by Saint Boniface, as appears by several Epistles yet extant. In his younger age he was educated in the kingdom of

the West-Saxons, where he was Disciple to the famous Saint Aldelm, and made Deacon, as William of Malmesbury testifies. After that he went over into Germany, where he associated himself to Saint Willibrord, and was present at a Synod assembled by that Holy Apostolick Bishop at Frerich, to which his name is found subscribed. It was he who related to Saint Beda the said Story of the impatient Soldier and favourite of Coenred King of the Mercians, formerly recounted in this History.

5. By whom this holy man was consecrated Bishop, not any of our Historians declare: but in the Belgick Calendars published by Miraeus we read that he was ordained Bishop by the Pope, as likewise the companion of his pilgrimage Saint Wiro. For there wee read this passage: Saint Pechehm (so he is there named) born of Noble parents in the kingdom of the Northumbers, from his youth excelled in humility and modesty: and even in that tender age chastised his body by watchings and fasting, attending assiduously to Prayer. Being come to riper age, he was diligens in the study of Holy Scriptures. When he was promoted to the order of Priesthood, he was liberrall to the poor, and adorned with all virtues, inasmuch as that internal Light which he received from Gods holy Spirit shone forth gloriously in all his actions. Not long after associating himself to Saint Wiro he accompanied him in a pilgrimage to the Monuments of the Blessed Apostles Saint Peter and Saint Paul at Rome. There they with great devotion visited all holy places, and by assiduous Mortifications and prayers offered themselves Holocausts of sweet savour to God. These two holy men being observed by the Pope to be endued with divine Wisdom and enflamed with Charity, he consecrated them Bishops, and enriching them with sacred Relicks of Saints, he dismissed them to their own country. There Pechehm became Bishop in the Church called Candida Casa, where with unvaried labour he extinguished all remainder of Idolatry.

6. Here is a great controversy against the Saxon pretensions, raised by the ancient Scots or Irish, and the Modern Scots, each of them challenging to their own country these two saines. The Irish contend that Saint Pechehm was Bishop of Tuam, and S. Wiro of Dublin: and consequently that their Saint Pechehm was different from the present Bishop of Candida Casa. As for S. Wiro their pretensions seem to be well grounded: For though he be in the printed Copies of S. Marcellin and other our Historians named Bishop of the Deiri, that is Yorkshire, yet since in none of our ancient Catalogues we find any such Bishop, their suspicion of a mistake in the writing seems reasonable, that instead of Deiri, we ought to read De Iren, that is, Ireland. But as for Saint Pechehm, who accompanied S. Wiro first to Rome, and after to the

countrie

A. D. 713.

Malmsh. de Pom. l.

Sup. L. 11. c. 4.

M. in F. B. l. 15. c. 1.

A. D. 713.

XIII. CHAP.

country of the Frisens a second time, it is evident in S. Marcellin that he was Bishop of Candida Casa.

7. As for the Modern, now only called, Scots, they have no show of right in their plea. For it is manifest by the consent of all our Historians, that the Diocese of Casa Candida, though now included in Scotland, yet anciently belonged to the English-Saxon Kingdom of the Bernicians, and so continued to the times of King Edgar. So that the impudent rashness of Dempster affirming, That this doth evidently appear that the Bishoprick of Candida Casa was always in the dominion of Scotland, and never was subject to the jurisdiction of the English, is unanswerably refuted by the learned B. Fisher in his British Antiquities, who demonstrates that the Diocese of Casa Candida, or as it was afterward named, of Glasgo, was a part of the Cumbrian Kingdom. And Malmesbury expressly affirms that the Kings of the Northumbers in these times extended their Dominion to all the Regions beyond Humber as far as Scotland, and that within their confines were contained these Dioceses, The Arch-bishoprick of York, the Bishoprick of Hagustald and Rippon, that of Lindesfarne, and lastly the See of Candida Casa. And this is ingeniously acknowledged by Ioannes Maior a Scottish Writer.

8. Of these two Bishops S. Pechehm and S. Wiro, wee shall treat further hereafter, when we shall find them with great zeal and fruit exerting the Apostolick Office with our other Saxon Missioners in Germany. To which country the memorable Gifts of S. Boniface at this time, doe call us.

XIII. CHAP.

XIII. CHAP.

1. 2. Of S. Boniface being summoned, repaires to Rome: gives an account of his Faith: and is consecrated Bishop by Pope Gregory.
3. The Form of his Obedience to the See Apostolick.
4. 7. Of S. He returns with many recommendations.

Bern. hic. h. v. c. 1. S. Bonif. ap. Bern. L. 11. c. 1.

THE labours of S. Boniface were so great in dispersing the precious seed of the Gospel in Germany, and so wonderfull a Benediction had Almighty God showed on them in those few years which passed since his leaving Rome, that the report thereof coming to Pope Gregory, he thought fit to recall him thither, that he might hear from his own mouth an account of his Apostleship, and thereby enable him to proceed with more vigour and authority.

2. S. Boniface having received letters to this effect, deferred not at all his Obedience to

the Holy Popes summons: but attended by a troop of his brethren and Disciples immediately took his journey towards Italy, and being come within the sight of Rome, he gave God thanks for his prosperous voyage, and commended himself to the patronage of the holy Apostles S. Peter and S. Paul. Alloon as the Pope was informed of his arrivall, he presently sent for him, and after kind salutations, he appointed him a convenient and honourable place for his entertainment. And afterward taking an opportune season, he sent for him to come to a conference at the Church of the Blessed Apostle S. Peter. And after long discourses with mutual satisfaction, the Pope required of him an account of his Faith. The Holy man answered him in these terms, It will not be easy for mee to give a reasonable satisfaction to your Holiness by a sudden speech orally to a demand of so great importance: My request therefore is that you would afford mee some time to answer by writing. To this the Pope yielded. Whereupon accordingly shortly after he presented to him in Writing a full account of his Faith.

3. When the Pope had perused the said Writing, he commanded him in a familiar manner to sit by him: and exhorted him to remain constantly, and with great care to teach that Faith which he there professed. And afterwards entering into long discourses touching spirituall matters, in which they spent the greatest part of the day: at last he asked him in how many regions he had planted the Faith: Whereunto he having succinctly answered, the Pope then plainly discovered his intention to him, that he would consecrate him Bishop, to the end that being promoted to a higher Apostolick dignity, he might with greater confidence and authority correct such as were in error: adding withall, that his sermons and exhortations would be more acceptable and effectually, when it should appear that he was empowered to that office by the Supreme Bishop of Gods Church.

4. Then the Holy man seriously considering this proposall, and apprehending least if he should refuse it, that laying of the Prophet might be applied to him, He rejected benediction, and it shall be removed far from him, submitted himself to his Holiness will. The day therefore of his Ordination being come, which was the Feast of S. Andrew, the Pope consecrated him Bishop, and withall would have him thenceforward to be called Boniface, whereas before his name was Winfrid. Moreover to the end he might more strictly oblige him to exhibit Obedience to him, self and his Successors, and to observe the Tradition of holy Faith, he required and received an Oath from him in the Form following, as is to be read in the most ancient Records:

5. In the Name of our Lord God and Saviour Iesum Christ, I Boniface by the Grace

A. D. 713.

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of God now ordained Bishop, doe promise to thee, O Blessed Peter Prince of the Apostles, and to thy Vicar-Bishop Pope Gregory, by the Father, son, and Holy Ghost the inseparable Trinity, and by this thy most sacred Body that I will constantly maintain the Universality and purity of Holy Faith, in the Unity of which Faith I will through Gods assistance ever persevere, since therein the satisfaction of every Christian does consist: I doe promise likewise that I will never be induced by the persuasions of any to dissent from the Unity of the Catholick Church, but as hath been said, I will in all things maintain this Faith and the purity thereof, and exhibit my endeavours and concurrence to advance the profits of thy Church, since to thee our Lord God has given the power of binding and loosing, and to thy fore aid Vicar and his Successors, And in case I shall know any Bishops transgressors of the ancient Decrees of the holy Fathers, I will have no communion or participation with them; but on the contrary to the utmost of my power I will resist them, and however I will faithfully without delay denounce them to his Holiness. But if it should happen, which God forbid, that I should hereafter attempt or in any way doe any thing contrary to the tenor of this my vow, may I in the last dreadful Judgment incur the sentence and punishment of Ananias and Saphira, who presumed to deal dishonestly with you in disposing their goods. This form of Oath also Boniface humble Bishop have written with mine own hand, and having laid it upon the most sacred Body of S. Peter, I have, in the presence of God who is my Judge, taken this my oath accordingly, which I doe promise to keep.

6. After this the Pope studiously assisted and respected him in all things: for he gave him a Book containing all Ecclesiasticall Decrees which had been Synodically made by his Predecessors: enjoying him that both his Clergy and people should be ordered according to the said Instructions. He likewise by a Privilege, in writing promised and confirmed to him and all that depended on him the favour and Protection of the See Apostolick.

7. To conclude, at his departure he gave him severall Letters, to the illustrious Duke Charles Mar of the French Kings palace, to all Bishops, Preests, Nobles, &c. requiring their assistance and defence of the said holy man, in the execution of his Apostolick Office among the Nations feared on the Eastern parts of the Rhene. With these he adjoynd a Letter also to the Clergy and people peculiarly subject to this Holy Bishop, requiring them to shew all reverence and obedience to him: acquainting them withall that among other Intimations given him, he had commanded him not to presume to make any unlawful Ordinations; not to permit any one who had wives, or one which had not been a Virgin, no illiterate man, or deformed and vitiated in any of his members, none which had been in publick Penance, or obstinate to Ju-

stice, to be promoted to Holy Orders. That he should not receive to the same Orders any Egyptians or Africans, because many such were Manicheans and often rebaptized: That he should be careful not to diminish, but rather encrease the revenues or ornaments of his Churches: And that the Rents and Oblations should be divided into four portions, of which one he should reserve to himself: a second should be distributed to the Clergy proportionably to their Offices: a third to the poor and strangers: and a fourth to be reserved for maintaining the fabricks of Churches: Of all which he was to give an account in the Judgment of God. That Ordinations of Preests and Deacons should be celebrated only in the East of the fourth and tenth Months, at the beginning of Lent, and on the Feasts of Saturday after Whitsontide. Lastly that except in danger of death the sacrament of Baptism should not be conferred but only on the Solemnities of Easter and Pentecost.

8. To these Letters were added others full of pious exhortations and Catechistical Instructions to the people of the Province of the Thuringians and also the Saxons, both Idolaters and new converted Christians. And lastly whereas among the Thuringians there were some courageous persons who in defence of their Faith had suffered grievous persecutions from the Pagans, he addressed a particular letter to them, by name to these Noble persons, Altholph, Godolus, Wilary, Gunthar, Albold, &c. in which he highly exalted their constancy, giving humble thanks to God for the same: and encouraging them to persevere in their constancy; to have recourse to the See Apostolick in any of their necessities; and to be obedient to their new consecrated Bishop.

XIV. CHAP.

1. 2 &c. S. Boniface returning into Germany constantly exercises his Apostolick Office: He destroys Idolatry &c.
4. He excommunicates Hereticks and licentious Christians
5. He is encouraged by S. Michael to whom he builds a Church.
6. 7. 8. He by Letters begs the Prayers of severall Devout persons.

1. **S**aint Boniface encouraged and secured by the authority of so many recommendations began his journey towards Germany the beginning of the year following: and being come to the Noble Prince Charles, surnamed Marcell, he presented to him the Holy Popes Letters: and recommending himself to his protection, with

A. D. 714.

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A. D. 714.
Auth. P. S.
Bonif. ap. 120.

A. D. 714.

his consent he proceeded in his journey to the Region of the Catti, now called Hagstins, to whom he had already begun to preach the Gospel: and to secure him in those and in the way thither the Prince gave him likewise Letters of safe-guard, directed to all Bishops, Dukes, Counts, &c. signifying to them that it was his will that the Apostolick Father and Bishop Boniface the bearer of those should without any molestation or injury goe or remain in the said countreys as being one whom he had received into his favour and Protection (which he calls Mundiburde.)

1. When he was come into the Province of the Catti he found there very many who had cast off the Profession of Christianity: Some sacrificed to trees and fount fons, at least privately: some followed sooth saying and counselling divinations, and many were addicted to abominable sacrifices: so that a very small number remained constant in the way of Truth which they had been taught.

3. By the advice of these the Holy Bishop with their assistance attempted to cutt down a certain Tree of a prodigious vastness which grew in a place called Geyfner, and had been for many ages called the Tree of Iapiter. Whereupon a great multitude of Pagans ran thither, with an intention to kill him as an Enemy of their Gods. But at the same instant the Tree though not at all deep cutt, as it had been agitated by a Divine force, was torn into four peices. This when those Pagans saw they gave glory to God, and embraced the Faith.

4. Neither did he find greater opposition from Pagans, then from Hereticks and licentious Christians. For going from that Province to the Thuringians, he found there a great decay of the Catholick Faith, occasioned by the death of some of their Princes which had been converted. The principall Authors of severall Heresies among them had been these infamous persons Dorthwin, Berthar, Eanbert and Hunned. Others there were horribly defiled with scandalous lusts and adulteries: All which after sharp reprehensions he cutt off from the Churches Communion by Excommunication.

5. In the mean time the fame of his Preaching, being spread, great accessions were made to the number of Believers. Many Churches were erected, and Monasteries built. Among which one of the most Notable was founded at Ordorf to the honour of the Blessed Archangel Saint Michael, who had appeared with great glory to the Holy Bishop on a certain night sleeping in his Tent near the River Orabam, where he had been employed in preaching and baptizing, and with many comfortable words encouraged him to be constant in that holy employment. The morning following he celebrated Masse in the same place: after which he commanded that dinner should be pre-

pared. But being told that there was no meat: *It is so*, answered he: *How many thousands did God feed in the wilderness forty years together? Cannot he provide for his servant, how unworthy soever, nourishment for one day?* Having said this, he commanded the Table should be covered: and presently a great bird flew thither bringing in her mouth a fish sufficient to satisfy all their hunger. This fish he bidd should be dressed: which having eaten, the remainders were cast into the river. This was the occasion of dedicating the said Monastery to the honour of Saint Michael: in which he assembled a great number of Gods servants, all which living after the Primitive manner, provided themselves necessaries for their sustenance and cloathing by the labour of their hands.

6. Now though such effects of his preaching were indeed admirable yet their strangeness will be diminished if wee consider the profound Humility of this man of God, who distrusting his own forces, depended only on God, whole assistance he begged daily himself, and by frequent letters solicited others to doe the same. To which purpose the care to this day extant severall Epistles directed to his devout friends in Brittain. Two there were written to the devout Abbess Eadburga kinswoman to the King of Kent: in one of which he entreats her to send him written with her own hand the Epistles of his Master (to he calls him) Saint Peter, who had directed him to that journey, whose words he desired to have always present before his eyes.

7. Answers also to other Epistles of the like nature he received from severall persons: From Aelfwald (or Ethelwald) King of the East-Angles, from a Bishop called Torhelm (probably the same with Torther who had surrendered his Bishoprick of Hereford to Walsled, and was yet alive: or perhaps with Totta Bishop of Leicester, of whom more hereafter.) Likewise from Daniel Bishop of Winchester, by whose encouragement and benediction Saint Boniface first undertook this Apostolick employment, and who had been Bishop twenty years before him: Who therefore in the same letter with a becoming gravity instructs our Holy Bishop how to proceed in his confutation of the Errors of the Pagans, &c. He likewise complains of an infirmity with which he was much afflicted, and desires his prayers to God for a remedy. Which infirmity, as appears by S. Bonifaces answer, was some distate in his eyes.

8. Of the happy successe of his preaching Saint Boniface, according to orders received, informed Pope Gregory, as appears by the same Popes answer: In which, besides thanks given to Almighty God for the power of his Grace

A. D. 714.

Bonif. Ep. 24
& 28.1b. Ep. 76.
1b. Ep. 43.

1b. Ep. 67.

1b. Ep. 125.

and

A. D. 725.

and exhortations s. Boniface to persevere in his labours, which God would gloriously crown: He acquaints him, that whereas, according to his information, a certain Bishop in those parts, through slothfullness would not assist him in preaching to the infidels, yet challenged a portion in the Oblations and contributions of the Diocese, he had written to the Noble Prince Charles Martel to forbid the attempt of the said Bishop, not doubting but he would obey such his admonition.

XV. CHA.

XV. CHAP.

1. 2. &c. Religious Virgins out of England, Mistresses of Piety in Germany.
4. 5. &c. Proceedings of S. Boniface.

A. D. 725.

Auth. orig.
S. Bonifac.
ap. Sur.
Baron. hic.

THE year following s. Boniface perceiving how great a harvest there was in those regions of the Cates and Thuringians, and how few labourers: he therefore sent into Britanny for more assistants. And the whole English Church there did willingly comply with his desires, that not only many persons eminent for learning and sanctity were sent over to him, but likewise Books and other furniture and presents of severall kinds.

2. The principall men which went from Britanny to assist him were Burchard, Lullus, Gregory, Willibrod, and his Brother Witta. Severall Religious women likewise upon his invitation passed over into Germany to become instructours in Monastick Discipline: Among whom the most eminent were Cunigilde, Aunt to s. Lullus, and her daughter Berigilda, likewise Constanza, Tecla, Lioba and Walpurgis sister to Willibrod, and another Cunigilde sister to Willibrod, with her daughter Berigilda: These were skillfull in sciences and appointed Mistresses in learning and piety among the Thuringians. Constanza was sent into Bavaria, Tecla by his order remained at Osnaburg upon the River Magan, and Lioba was made Abbess of Religious Virgins at Bischofsheim. All these were eminent for sanctity and of them the names of three are recorded among the saints, to wit, Tecla, Lioba and Walpurgis. The Life of saint Walpurgis was faithfully written by a devout Monk called Walfard: and that of s. Lioba upon the command of Rabanus by his Disciple Redulphe.

Vita s. Lioba.

3. In which Life we read how s. Boniface being desirous to establish in Germany Monastick Discipline in a most exact manner, sent to the Countain thereof, the principall Monastery of s. Benedict's Order, Mount Cassin, his Disciple Sturmum, to the end that making his abode there a convenient space of time,

he might be perfectly instructed in their most accurate observances. So unwilling he was to pretermit any thing which might advance piety: although himself had from his infancy been bred up in the same Discipline, which was also practised in many Monasteries in Britanny as s. Beda testifies, and as appears in severall of s. Bonifaces Letters.

4. About the same time Wihred King of Kent (whom s. Beda calls Victred) died on the ninth day before the Calends of May, and left his three Sons, Edilbert, Eadbert and Aldric heirs of his kingdom which himself had worthily governed the space of thirty four years and a half. Of these three Sons, Edilbert, first named by s. Beda, and therefore probably eldest (though William of Malmesbury gives the preference to Eadbert) wrote the same year an Epistle to s. Boniface, which he sent him by a Monk called Etheld who accompanied the forenamed Missioners in their voyage: In which he signified to him the joy which he received in the assurance given him by the holy Abbesse Bugga his Kinswoman, lately returned from her pilgrimage to Rome, that he the said Boniface would be mindful of him in his Prayers. He withall told him how great the generall joy in his kingdom was for the wonderfull benediction which God had given to his preaching among the Fagans. Moreover he expressed the unalines of a present sent by the same bearer, to wit, a vessel of silver gilded within, weighing three pounds and an half, and two smaller ones. One request also he made to him, to send over two falcons, because birds of that sort bred in his kingdom were not so vigorous. He concluded with begging his prayers for himself living or dead, and entreating the favour of an Answer.

5. Now as s. Boniface courageously laboured in Upper Germany, so did s. Willibrod in the Lower. And this year he seems to have visited and cultivated the Territory of Antwerp: For thus writes Miraeus in his Belgick Calendar, In the sixth year of Theodoric King of France, Robing Prince of Antwerp and his wife Bebelina gave to s. Willibrod a third part of the Castle there which s. Amand Bishop of Maestrick had built. These gifts he bestowed for buying incense and Lights, and that the Priests serving in the said Church might pray for Gods mercy and pardon of the Sins of the Donours: as appears in the Charter of the said Princes, recorded by the same Author. Moreover in a Second Charter the same Prince and his wife signify that they had also given to the Church of s. Peter and s. Paul built likewise by saint Amand, (of which Church s. Willibrod had the oversight) the entire village of Preppisdare seated on the River Nette, and half the rents and profits of another village called Win. Lindechem. Thus writes Miraeus out of an ancient Manuscript belonging to the Abbey of

A. D. 725.

Edilbert.

Ap. Bonifac.
Ep. 40.M. in 148
Belg. 7. 20
vemb.

Perpetuati.

A. D. 726.

XVI. CH.

XVI. CHAP.

Epipnec, where also the same s. Willibrod dyed, as shall be shewed in its due place: And he thus concludes, That Evangelicall Plantation which s. Amand and s. Eligius began among the inhabitants of Antwerp, was perfected by s. Willibrod.

1. 2. &c. The Piety of King Ina: His devout journey to Rome.

A. D. 726.

THE year of Grace seven hundred twenty six was much illustated by the piety and devotion of the glorious King of the West-Saxons, Ina, who after a reign of thirty eight years, having munificently extended his liberality to the See of Rome, then at last in his old age undertook a tedious journey thither, leaving his Kingdom to younger and stronger shouldrs, and resolving to spend the remainder of his life in devotion meditation of celestiall things, near the monuments of the glorious Apostles s. Peter and s. Paul. A practise of devotion in those days very frequent with all sorts, Noble and ignoble, men and women also, as s. Beda testifies.

2. Before he put this in execution, he the year before had, beyond all his Predecessors, richly endowed the ancient venerable Monastery of Gloucestery, where from the foundation he erected a New Church consecrated to our Saviour, and the Honour of s. Peter and s. Paul Princes of the Apostles: and withall conferred on the said Monastery (which he styles the prime fountain and originall of Religion in Britanny) very many large possessions and Manors, confirming withall, whatsoever had been formerly given by Kings his Predecessors or any others, a particular account whereof he sets down in his Charter. Moreover he granted to the same Monastery very great Privileges and exemptions from the Bishops authority, permitting the Monks to receive in the said Monastery, or in any Chapells annexed to it the Ecclesiasticall Sacraments from whatsoever Bishop they should think fit, so he were such an one as was conformable to the Church in the Paschall celebration.

3. A Copy of which Royal Charter is extant in Sir H. Spelman, extracted out of the ancient Archives of that Monastery: Where it is further written, that the foresaid King Ina after the sealing of this Charter by himself, with the consents and attestation of his Queen Edilburga, of King Build ed of Adelard the Queens Brother, of Beorhwald Arch-bishop of Canterbury, &c. directed Letters to Pope Gregory signed with the Royall seale, in which was enclosed the same Charter exemplified, together with a Cup of gold and other royall presents, beseeching him that he would receive the Church of Canterbury with all its appurtenances and privileges into the protection of the See Apostolicall, and confirm them for

III. Part.

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ever by his authority. The same year likewise the said King took a journey personally to Rome, and sent back to Gloucestery the Privileged confirmment by the Apostolicall signet.

4. This devout journey of King Ina to Rome was suggested to him principally by his virtuous and pious Queen Ethelburga: The innocent simplicity by which she at last effected it is related by William of Malmesbury, to this effect: King Ina, faith he, had to wife Ethelburga, a Lady of Royall blood and a Royall mind likewise. She frequently insinuated into the cares of her husband motives to induce him to bid farewell, at least in his last age, to all worldly vanities. Such good suggestions he would seem to approve, but the execution of them he delayed from day to day. At last she attempted to overcome him by subtilty, in the manner following:

5. On a certain time being in their Country palace, where a Royall court was kept with extreme magnificence, as they were gone from thence, the Keeper of the house by the Queens private order desired all the rooms of the palace with rubbish and the dung of cattrell, yea in the bed where the King and Queen had lye, he put a few with her young pigs. In the mean time when the Court had proceeded little more than a mile in their return, the Queen entreated and importuned the King to goe back to the same palace, as if it imported almost her life. The King with no great difficulty was persuaded: but when he found his Palace, which he had left but even then magnificently adorned, now become so ugly and nasty, he wondered at it, and turning his eyes to the Queen, seemed to ask her the reason of this change. She taking advantage of this occasion, with a smiling look said to him, in, where are now the rustling sumptuous robes where are the magnificent purple Tapestries? Where are the many vessels of gold and silver, where the luxurious banquets for which sea and land was searched? Are not all these vanished away like smoke and wind? But was to those who fixe their minds on such vanities, which like a swift torrent make hast to lose themselves in the abyss, for they likewise shall be snatched away with them. The more powerfull wee are, the more powerfull will our torments be, unless wee provide in time for our eternall state. To this purpose she spoke, and with such efficacy she by this emblem drew her husbands mind to perform what for many years together she could not obtain by her persuasions. For after many victories and rich spoiles gained from his enemies, and many noble exploits performed in the world, he at last aspiring to the supreme perfection of piety, undertook a pilgrimage to Rome.

6. As touching his pious Queen Edilburga, how she disposed of her self, entering into a Monastery, of which she became Abbess and dyed in great sanctity, wee shall treat in due season and place.

Cccc

XVII. CHA P.

Malm. d.
Reg. l. i. c. 8.

K. ETHE-
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XVII. CH.

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XVII. CHAP.

1. 2. King Ina first confers on the See Apostolick the Pension called Rome's, or Peter's pence.
3. 4. The Same is continued by succeeding Princes: even of the Norman Race: and the like by forrain Kings, &c.

KING Ina being not only resolved, but in a readinesse to begin his Pilgrimage towards Rome, determin'd to leave some lasting monument of his Piety and affection to the See Apostolick. His Predecessour Cedwalla had voluntarily quitted the throne, and with great devotion changed his Purple into a poor Monasticall habit there near the Monuments of the Apostles. King Ina not content to imitate him in that, will moreover testify his submission and respect to the See Apostolick by a liberrall contribution to last for ever. For which purpose, faith an ancient Historian, a general Decree was made by the whole Kingdom of the West-Saxons, that out of every family there should yearly be sent and offered to S. Peter and his Church one penny, which was therefore called Rome's, or Peter's pence, not because it was collected at the Feast of S. Peter ad Vincula, as Sir Th. Spelman imagines (for that order was made long after this time) but to shew the signal obligations, and more then ordinary respect, Vnion and subiection which that kingdom had to S. Peter and his Successors in the See Apostolick.

2. This Munificence of King Ina was in future times imitated by other Saxon Kings also. For in the year of Grace seaven hundred ninety four Offa King of the Mercians (faith Huntingdon) gave to the Roman Bishop a settled rent out of every house in his Kingdom for ever. And in the year eight hundred fifty four, when the whole Kingdom had been reduced into a Monarchy, King Ethelwulf the son of Egbert undertaking likewise a pilgrimage to Rome, as William of Malmesbury testifies, offered to S. Peter in the presence of Pope Leo the fourth a tribute out of his whole kingdom, which is payed to this day.

3. As touching the succeeding Saxon Monarchs, though no doubt this contribution was payed, yet there is to be found no solemn Decree enioyning the payment of it before King Edgar, who made a Law (recited by our learned Selden) the title whereof is, Concerning S. Peter's pence or the Roman tribute (Vedigali.) In which a certain Taxe is established proportionably to each mans ability: and moreover, in case of Non-payment there is prescribed a determinate penalty and forfeiture to be payed to the Bishop and the King. And the same Law was received and submitted to by the Danes who at that time, which was in the year of Grace nine hundred sixty four, possessed some Provinces of the Kingdom.

4. Afterward when, during two or three

successions, the Danes had subdued the whole Kingdom, the said Tribute was augmented, money then it seems being more plentiful, or the peoples charity encreasing, and instead of a Penny, half a mark was appointed to be payed on a certain day. Thus we read in the Antient Lawes recorded by Houedon. And King Canutus in the year of Grace one thousand thirty two being then at Rome, whither in imitation of this King Ina he had undertaken a devout Pilgrimage, wrote from thence Letters to his Bishops, Nobles and all Officers in Brittain, in which with great severity he requires due before his return to discharge all arrears due by the antient Law, to wit the pence due to S. Peter out of all Cities, towns, villages, &c. which if they failed to doe, he threatened to thrust into their duty a severe punishment without pardon.

5. After the expulsion of the Danes, S. Edward King and Confessor, the last of the Saxon race, as he exceeded all his Predecessors in piety, so likewise in reverence and affection to the Apostolick See. And therefore in a body of Laws collected by him with the consent of his Barons, he renewed all antient Lawes of his Saxon Predecessors which favoured of justice and piety, and among the rest, this Pension of S. Peter's pence. And though in the Chronicle of Lichfield it be said that the said Lawes (ever afterwards called S. Edwards Lawes) had for the space of sixty seaven years, since the death of his Grandfather Edgar, been forgotten: that is to be understood not of this particular Law touching Peter's pence, but of some other of the Saxon Lawes then renewed. Since it is evident that the said Pension had not been omitted, as we shew by the example of King Canutus.

6. After this time followed the Reigne of the Norman Kings, among whom this Piety of King Ina was not obliterated. For in an Epistle to Pope Gregory we read, that the same King assures the Pope that the money due to him which for the last three years had been negligently collected, should then at his return be sent. And that for the future his Arch-bishop Lanfrank and other Bishops should have the care of collecting and sending it. Consequently in another Epistle from the said Pope to the Arch-bishops, Bishops, &c. we find the particular rates imposed on each Diocese, & at that time due, collected out of the Registry of the See Apostolick viz. From Canterbury Diocese, seaven pounds, eighteen shillings sterling: From London, sixteen pounds, ten shillings: From Rochester, five pounds, twelve shillings: From Norwich, one and twenty pounds, ten shillings: From Ely, five pounds: From Lincoln, forty two pounds: From Chester, eight pounds: From Winchester, seaven pounds, six shillings, eight pence: From Exeter, nine pounds, five shillings: From Worcester, ten pounds, five shillings: From Hereford, six pounds: From Bath, twelve pounds, five shillings: From Salisbury, seaven pounds: From Coventry, ten pounds, five shillings: From York, seaven pounds, ten shillings.

K. ETHE-
LARD.
A. D. 716.

Houedon f.
80p.

Malmib.

Ap. Seld. i.
Spelman f. 101.

Ep. Guillm.
Concessit ad
Gregm. c. 101.

Ep. Gregm.
p. vii. ad
Archep. &c.

7. A.

Westman. ad
A. D. 717.

Selden in Spi-
ritu leg.
8. 10.

K. ETHE-
LARD.
A. D. 716.

Malmib.

Vol. Par. a.
D. 1313.

Am. 16. 7.
101.

Ep. Guil-
m. ad
Gregm. c. 101.

Ep. Gregm.
p. vii. ad
Archep. &c.

Ep. Guil-
m. ad
Gregm. c. 101.

Id. ad
A. D. 1076.

under the Saxon Heptarchy. XXII. Book. 573

K. ETHE-
LARD.
A. D. 727.

XVIII. C.

XVIII. CHAP.

1. Death of Tobias Bishop of Rochester.
- 2 3 S. Boniface confutes the Pope about several Questions: which are resolved by him

THE same year Tobias Bishop of Rochester dyed Hewwa, faiths Beda, Disciple of Bede, Arch-bishop of Canterbury of happy memory, and of Adrian, Abbot of S. Augustins Monastery. And to a great perfection of learning both Ecclesiastical and secular he added, so accurate a skill in languages both Greek and Latin, that they were as familiar to him as his Native country's tongue. He was buried in the Porch of S. Pauls, which himself had built within the Church of S. Andrew to be a place for his sepulcher. From this passage of S. Beda the great Cardinal Baronius infers, that the English Nation received from the Roman Church, not the Catholick Faith only, but likewise all good literature. To Tobias there succeeded in the see of Rochester, Althulf, who was the tenth Bishop of that Church.

1. But the incessant labours of S. Boniface will interrupt our Narration of the Affairs of Brittain, and require our attention to them. This year (as appears by an Epistle of Pope Gregory to him) he sent his Priest Lennus to the said Pope to consult him about certain difficulties occurring in the discharge of his Apostolick Office. As 1. within what degrees of propinquity Marriage may be permitted, which the Resolution was, that the utmost strictness ought not to be exercised to such new converted Nation, and therefore that beyond the fourth degree of affinity or consanguinity Marriage might be allowed. Again, that in case a woman have an incurable infirmity (before Marriage be accomplished) it may be lawful for the husband to marry another. 3. That if a Priest be defamed by an accusation of the people, and no certain Witness be produced against him, the Priest by oath making, God witness of his innocence, shall remain in his degree. 4. That it is no fit that more Chalice then one should be upon the Altar at celebration of Masse. 5. That concerning eating meats consecrated to Idols, it may be allowed after making the sign of the Crosse over them except in case of scandal mentioned by S. Paul, at one should say, This is as offered to Idols. 6. That children or either sex offered by their parents to God in their infancy to a Regular Discipline, may not afterward in ripe age leave that state and contract matrimony. 7. That persons baptized by adulterous and scandalous Priests, ought not therefore to be rebaptized. But in case there be a doubt whether infants have been baptized or not, then according to the Tradition of the Holy Fathers, they ought

Bed. l. 5. c. 24.

Baron. l. 12.

Ap. Bonifac.

ap.

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111. Part.

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to

K. ETHEL-
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to be baptized & That the holy sacrament of
Christ's body and blood ought not to be denied
to persons infected with leprosy, or other like
contagious disease; but they must not be ad-
mitted to eat and drink with others. 9.
That in case the Pestilence should rage
in Monasteries or Churches, it would be a folly
to flye, since no man can scape Gods hands.
10. That he ought sharply to reprove scan-
dalous and licentious Bishops or Priests: but
was not obliged to refuse eating or conver-
sing with them: For this may be a mean to
gain them.

11. Some of these doubts also S. Boniface
proposed to his learned freinds in Britanny,
and particularly to the holy Prelat Daniel Bi-
shop of Winchester, who returned him the like
answers: and comforted him being much
afflicted with his perverse and obstinate Ger-
man Clergy. Both his Epistle and the Answer
to it are still extant.

XIX. CR.

XIX. CHAP.

1. 2. King Ina at Rome builds the Schoole
of the English: wh. re it was seated.

3. 7. He there takes a Monasticall Habit. his
happy death.

1. IN the year of Grace seven hundred
twenty seven the devout King Ina fi-
nished his journey to Rome. At his leaving
Britanny he resigned his kingdom to his kin-
dred called Ethelard, a worthy successor of so
Noble a Prince. And being thus discharged
of so great a burden of secular sollicitudes,
he pertormed his journey more cheartfully.

2. Being arrived at Rome laith Mathew of
Westminster, he by the consent and will of Pope
Gregory, built in the City a certain house, which
he would have to be called The Schoole of the En-
glish. To the said house the following Kings of
this Nation, the Princes, Bishops, Priests or any
other Ecclesiasticks, were to come, to be instructed
in the Catholick Faith and learning, to prevent
the reaching any perverse doctrine contrary to Ca-
tholick Unity: and when they were become well
established in the Faith, they returned home
again.

3. It seems that not only the Popes in these
times, but the Saxon Princes in Britanny thought
more convenient, that the youth of this Na-
tion should be taught learning and vertue at
Rome rather than publick Schooles should be
erected at home. And the reason is given by
the same Author, saying, From the time of
S. Augustin our Apostle to this Publick Schooles
and Professours of Teaching were by the Bishops
of Rome straitly forbidden to the English, by reason
of the many Heresies which at the coming of the
English into Britanny (at which time the Pagans
were mixed with the Christians) did much corrupt
the doctrine and Discipline of Christianity. So
that the Censure given by the Apostolic Rule
touching this Foundation does well become

him, who affirms, That it was erected to the
great mischiefe of the English state.

4. Besides this house, the same King Ina built
near to it a Church to the honour of the blessed
Virgin Mary, in which the Divine Mysteries might
be celebrated by and for such English as should
come to the City, and in which if any of them
happened to dye, here they might be buried. Thus
writeth the same Author: who in another
place declares, that Buried left King of the Mer-
cians going in pilgrimage to Rome and there
dying, was after a Royall manner buried in the
Church of the Blessed Virgin, adjoining to the
Schoole of the English.

5. It is not easy to determine in what region
of this City the said Schoole and Church were
placed. Several of our Historians agree that it
was the same which is to this day called the
Hospital of the English, or the Hospital of S. Tho-
mas, thus writeth Polydore, Harpsfield, Parker, &c.
But other Authors mention the frequent
conflagrations of it, particularly Anastasius
Blithacarius in his description thereof about
the year of Grace eight hundred, twenty three
shewes that it was seated in the Suburbs, near
to the Church of S. Peter, in that place which
is now called the Borgo, and anciently Saxia,
because a colony of Saxons was sent thither by
Charles the great.

6. King Ina having thus provided for se-
curing a perpetual instruction and propaga-
tion of the Faith among his countrymen,
presently retired himself to a quiet repose
in contemplation. He therefore in the ex-
pression of William of Malmshury, cut off his
hair, and cloathing himself with a vile plebeian
habit spent the shere remainder of his age in a
secret retirement. And how acceptable this
last sacrifice of himself was to Almighty God,
he was pleased to shew by many miracles, saith
the same Author. Now that by this plebeian
habit was meant a Monasticall one, the gene-
rall consent of our Historians doe confirm.
For the cloathing of Religious persons at the
beginning was the same: with that of the or-
dinary meaner sort of people: but fashions
altering among secular persons, and Religious
men not changing, hence it comes that they
have a distinct peculiar habit, nothing at all
resembling the generall fashion of other
men in the world.

7. His life was not prolonged at Rome: For
in our Martyrologie he is recorded to have
died this same year, and his memory is cele-
brated among Saints on the seventh of Fe-
bruary. Which does not well agree together.
For his arrivall at Rome, and the orders taken
for such buildings could not be effected so
early in the year. Yet that he did not passe
through the following year may be collec-
ted from hence, that being dead his Sacred
Body was buried with great honour in the
entrance of S. Peters Church, by reason that
the Church founded by him to the honour
of the Blessed Virgin was not quite finished.

XX. CHAP.

K. ETHEL-
LARD.

under the Saxon Heptarchy. XXII. Book. 575

K. ETHEL-
LARD.

A.D. 719.

XX CHA.

XX. CHAP.

1. 2. Death of S. Willeic: and of S. Engel-
mund a Martyr.

3. 4. Osvald rebels against King Ethelard:
and is expelled.

5. 6. Death of S. Egbert.

7. 9. Osric King of the Northumbers dying,
the pious King Ceolulf succeeds.

1. TO this same year is consigned the
happy death of the Holy Priest and Dis-
ciple of S. Willeic, S. Willeic, o. whom some
what hath been said before. Concerning
him thus writeth Miraeus in his Belgick Calen-
dar: S. Willeic was an Assistant of the holy Bishop
S. Willeic in the preaching of the Gospel: and
became a Canon of the Church of Treves lately
erected. After S. Willeic's death he governed the
Monastery of Werda the space of ten years with
great commendation and esteem. He died this
year: and his Memory is celebrated among the
Saints on the second of March.

2. About the same time also dyed, yet more
happily, because his life was sacrificed by
Martyrdom, the glorious Saint and companion
of S. Willeic, S. Engelmund, who, according
to the same Author, imbued with Evangelical
Doctrine the Sacerdants and Kenemarians. But
in the Supplement to the Gallican Martyrologe
a larger Elogy is given of him in this man-
ner At Wilsa in Holland on the one and seven-
tieth day of June was celebrated the happy death of
S. Engelmund Priest and Martyr. He by Nation
an Englishman, was companion of S. Willeic, &c.
by command of Pope Sergius was sent in com-
mission with him in his Apostolick Office, in
preaching, converting of soules and working mi-
racles among the Frisians. He was also Abbot and
director of many Religious persons which he as-
sembled together to praise our Lord. At length
being zealously urgent to withdraw the Savage
Nation of the Frisians from their horrible Super-
stitions and barbarous manners, he for so great
Cherity incurred their hatred and furious perse-
cution, with which he was at last oppressed: So
crowning his Apostolick Office with a glorious
Martyrdom.

3. The year following the Kingdom and
Churches of the West-Saxons were much dis-
quieted by the restless ambition of a young
Prince of the Royall family called Osvald, who
it seems in indignation that King Ina in re-
signing the Crown preferred his kindred
Ethelward or Adelhard before him, thought
by force to give it himself. Concerning this
tumult and the successe of it, unhappy to the
aggreivour, thus writeth Henry of Huntingdon:
Adelhard King of the West-Saxons before the first
year of his reign was expired, sought a batel against
Osvald a young man of the Royall stock, who at-

tempted to obtain the kingdom for himself. But
the young man not being able to bring equal
forces into the field, having for some time borne
the burden of a furious combat, at last being
overpowered was forced to fly, and quite abandon
the kingdom: By which means King Ethelward
was firmly established thereon.

4. This worthy King so shew himself a de-
erving successor of King Ina, presently after
extended his Royall magnificence to houses
of piety and Religion: particularly to the fa-
mous Monastery of Glastenbury, the memory
whereof the Antiquities of that place doe
thus commend to posterity: When Censile was
Abbot in the year of our Lords Incarnation seven
hundred twenty nine, Ethelard King and
successor of Ina bestowed for a stable possession to
the Religious family serving our Lord in the Mo-
nastery of Glastenbury sixty hides of land in Po-
nsholt, and twelve hides in Thoric. His Queen
likewise named Friderigitha gave Brunant. How
this devout Queen nine years after this quire-
d her Royall state, and undertook a pilgri-
mage to Rome, where she consecrated her-
self to God, we shall shew hereafter.

5. This year likewise dyed the most holy
Abbot Egbert, of whom frequent mention
has been made. This is he who in the year of
Grace six hundred sixty four being mortally
sick of the Pestilence was wonderfully re-
turned to health: and forsaking his Native
country Britanny, went into Ireland in the
year six hundred and ninety, where for his
admirable piety he was in high estimation:
and being desirous to expose himself to all
inconmodities and dangers for spreading
the Faith in forraign countreys, was by Al-
mighty God, who designed him for another
employment, hindered. Notwithstanding by
his exhortations the glorious Saint Wille-
broord, Swibert and their companions under-
took that most famous Apostolick Mission
into Germany: This likewise was he who,
thirteen years before this, reduced the Monks
of Hy in Scotland to conform themselves to
the Catholick observance of the Paschall So-
lemnity.

6. This Blessed Saint, whom S. Beda calls a
Venerable and not without honour to be named
servant of Christ and Priest Egbert, being ninety
years old, departed this world to a heavenly King-
dom. And for a proof that this his zeal,
whereby he united that Schismaticall Church
to the Universall Church, was acceptable to
God, the same Author observes, that, as he
had much laboured in establishing the true
celebration of Easter he received his eternal
recompence on the same Feast. For thus he
writeth:

7. The man of God Egbert remained thirteen
years in the said Island of Hy, which he by a new
extraordinary illustration of Divine Grace of Ec-
clesiasticall Communion and peace, had consecra-
ted to our Lord. In the year therefore of our Lords
Incarnation seven hundred twenty nine, in
which the Paschall Solemnity was celebrated on

the eighth day before the Calends of May, when we had solemnly celebrated Masse in memory of our Lords Resurrection, the very same day he himself likewise departed to our Lord, and having begun the joy of so great a Festival with his Brethren on earth, whom he had converted to the Grace of Ecclesiastical Entry, he finished it with our Lord, and his Apostles together with all the glorified Saints in heaven; or rather he still celebrates it to all eternity. Indeed the Divine dispensation was wonderful, that not only this Venerable man should pass to our Lord on this Feast of Easter, but in such a day on which it had never before been celebrated in that place. His Religious Brethren therefore rejoiced for the certainly true Catholic knowledge of the Paschall time which they had learnt of him, and they rejoiced in the assured protection of their holy Father by whom they were taught and corrected. And he himself likewise congratulates, that he was continued alive in the flesh till he might enjoy the happiness to see his Brethren and Disciples admit, and together with him celebrate Easter on that day, which in former times they had always avoided. Thus the most reverend Father being assured of their correction rejoiced to see the day of our Lord, he said it and was glad. He dyed there, or thus happily, and both in the Roman and other Martyrologies his name is anniversaryly recited among the Saints on the four and twentieth day of April.

Martyr. Rom.
24. April.Ethelw. l. 2.
c. 13.

8. To conclude, the same year King Offic having reigned eleven years over the Northumbers, and appointed for his heir in the kingdom Ceolulf Brother to King Keired, dyed, or as Ethelwold writes, was slain. He was in nothing happy so much as leaving behind him to worthy a Successor, for Ceolulf both for piety and learning was comparable with the best Princes, and after he had happily governed his Kingdom many years, voluntarily quitted it, to aspire to an immortal Crown.

9. Concerning the beginning of his Reign, William of Malmesbury writes in this manner: Ceolulf, saith he, the eighth King from the ascended the trembling throne of the Northumbers this year. A man he was of abilities sufficient for any employment, and besides that, endowed with learning in great perfection, which with assiduous study and a sharp wit he attained to. S. Bede will be my surety for this: for presently after this, in a time when Britanny most abounded with learned men, he made choice of this Prince, to whom he dedicated his History of English Affairs, as being a person who by his authority could add strength to whatsoever was well written therein: and by his knowledge and skill could correct, if any thing was written amiss. Concerning him more shall be said hereafter.



XXI. CHAP.

1. 2. Death of the Venerable Abbot Cymbert.

3. 4. Death of Saint Brithwald Arch-bishop of Canterbury: to whom succeeds Tatwin.

IN the year of our Lords Incarnation seven hundred and thirty, according to our English Martyrology dyed the holy Abbot Cymbert, titled there Bishop and Confessor, and supposed by some to have had his see in the Isle of Wight. But none of our Ancient Monuments do signify that that Island was ever made the seat of a Bishop, for generally it hath been assigned to the see of Winchester: neither is the name of Cymbert recorded among Bishops, except only by Saint Bede, who thereby understands the same person, who by other Writers is called Kinebert, and was Bishop of the Mercians, and had his Seat at Lindisfarne, now called Lincoln. Which Kinebert is at this time alive, as S. Bede testifies in the conclusion of his History, which ends the year following.

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2. This therefore may seem to have been the compiled or the mistake of those who compiled our Martyrology. The Cymbert therefore commemorated there as dying this year is the same Holy Abbot of Redford in Hampshire, who, as hath been declared, obtained permission to instruct in the Christian Faith and baptize two young princes Brethren of Arnald King of the Isle of Wight, before they were to be put to death by the command of King Cedwalla, who had subdued the said Island. The Memory of this holy Abbot is celebrated among the Saints on the one and twentieth of February.

Vid. l. 10. c. 5.

Martyr. Ang.
21. Feb.

3. The same year also dyed Saint Brithwald, Arch-bishop of Canterbury, successor to Saint Theodore after he had administered that see the space of almost thirty eight years, saith Huntingdon. We have before declared how he being Nephew to Ethelred King of the Mercians was the first of the Saxon race who was Abbot of Gloucestery, which dignity in love to solitude he relinquished, and retired himself to a secret place called Regulwer. From whence he was even by force drawn to sit in the Archiepiscopal see of Canterbury, which he adorned with many actions of pastoral zeal and piety, assembling Synods and regulating disorders in several Provinces of this Island. And at last full of years and merits was this year translated to heaven. He is commemorated in our Martyrology on the ninth of January.

Martyr. Ang.
9. Jan.A. D. 731.
Bede. l. 4. c. 24.

4. In his place the year following was elected and consecrated Arch-bishop the Vene-

rable

XXII. CHAP.

1. 2. &c. The State of Britanny at this time in which Saint Bede ended his History.

SINCE it was in this year of Grace seven hundred thirty one that Saint Bede concluded his History, and as some Authors affirm, his Life also: we will here, as he has done, give a brief prospect in general of the state of Britanny at this time, as well touching the Church as State. In the next place to manifest the sincere veracity of so learned and pious an Author, we will, from his pen, declare upon how well grounded an authority he built the whole frame of his History, as likewise what diligent search he made for true information in all things, as well such as happened in former ages, as during his own age in the other regions and kingdoms of Britanny and forrain countreys: And lastly we will conclude with a particular Narration of Saint Bede's own life and happy death.

Vid. l. 5. c. 24.

1. As touching the first thus he writes: At this present time (to wit, in the year of Grace seven hundred thirty one) the Bishops governing the severall Episcopall Sees of Britanny are these following. The Province of Kent is administered by Tatwine Arch-bishop (or Canterbury) and Aldulf (Bishop of Rochester) That of the East Saxons by Inguald (Bishop of London) The East Angles by Eadbert (or Aldbert Bishop of Dunwich) and Hadulac (Bishop of Elmham). The Province of the West Saxons by Daniel (Bishop of Winchester) and Foribere (Bishop of Sherborn). In the kingdom of the Mercians Aldwin is Bishop (of Lichfield) Wulfod Bishop (of Hereford and the region beyond the Severn) Wulfod Bishop of Worcester, and Cymbert (or Kinebert) Bishop of the Lindisfarne (or Lincoln): as for the Isle of Wight, it was annexed to the See of Winchester. The Province of the South Saxons of late has been vacant, and therefore has recourse to the Bishop of the West Saxons (that is Winchester) for such necessities as require Episcopall Ministry. And all these together with other Southern Provinces, though governed immediately by particular Kings,

yet both they and their Kings also from the South Sea as far as the Humber Northwards are subject to Edwald King of the Mercians. Lastly the large Province of the Northumbers, of which Ceolulf is now King, is administered by four Bishops: the Church of York by Wulfred (the younger) that of Lindisfarne by Eadwald and Agafald (or Hexham) by Aica and Candida Coja (or Witheren) by Peithelm. This last Episcopall see has been lately erected, by reason that the number of Christians there has been greatly multiplied, and Peithelm was consecrated the first Bishop thereof. Thus are the severall Episcopall Churches of Britanny administered.

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As touching the severall Nations inhabiting it, that of the Picts is united in league with the English: and to their great joy with the Universal Church in the Orthodox Faith, Communion and peace. The Scots inhabiting the Northern parts of Britanny are quiet, and make no attempts or fraudulent designs against the English. The Britanni although for the most part out of a National hatred they have an irreconcilable aversion from the English, and likewise do erroniously and impiously oppose the Catholic Church in the Paschall Observance: yet in neither of these regards can they attain their purpose and prevail, both divine and human power resisting their designs. For though a great part of that Nation be independent on any other, yet in some places they are subject to the Empire of the English: And again the times at present being peaceable very many of them in the Northern parts (called Cumbers) both Nailes and of inferior condition doe more frequently receive the Monastical Tonsure in English Monasteries, and consecrate their children to the same Profession, then exercise themselves in arms and warlike exploits. And what good issue may come from hence the succeeding age will see.

Britanni.

4. Such as present is the state of all Britanny in this year, which is the two hundred eighty fifth since the coming of the English into this Island, and the seven hundred and one and thirtieth after our Lords Incarnation. I will conclude with this prayer: That the earth may all ways rejoice in the kingdom of our God, and many Islands with joy confesse to the memory of his Holiness the Conquency of Britanny in his Faith. Thus does S. Bede conclude his History.

XXIII. CHAP.

1. 2. &c. The names and qualities of such persons from whom S. Bede received information in his History.

IN the next place for a proof of his veracity in his History, we will produce his Epistle to the illustrious and learned King Ceolulf then reigning over the Northumbers,

to

to whom S. Beda presented the same, deferring not so much his protection, as judgment and censure of it. In which *Epistle* to the end he might approve his care and diligence to inform himself in the truth, he produces the names and characters of the principal persons from whom he received information and assistance, persons of such abilities, piety and esteem, that no man can reasonably suspect in them either want of knowledge or of sincerity: Thus therefore he writes:

1. The principal Author and assistant in this work (faith he) was Albinus the most reverend Abbot of Canterbury, a man of eminent learning in all kinds of literature, having been educated therein by those two most venerable and learned men, Theodore Arch-bishop of the said Church of happy memory, and Hadrian Abbot. This worthy Abbot Albinus was pleased to communicate to mee partly in writing, and partly by the Religious Priest of the Church of London, Northelm, whom he sent to acquaint mee with all particular occurrences worthy memory which had, after diligent enquiry, come to his knowledge, either in the Province of Kent or adjacent Regions, concerning the Gests of the Disciples of the Blessed Pope S. Gregory, or whatsoever he could find in ancient Records, or receive from the Tradition of Antecessors. The said Northelm likewise after ward going to Rome, by permission of Pope Gregory searching the Archives of that Church, found and copied out certain Letters both of the said Pope and some of his Predecessors touching the affairs of Britanny, which at his return, by the advice of the most Reverend Abbot Albin, he brought to mee to be inserted in this History.

3. In the which, those things which are related from the beginning thereof to the times in which the English Nation received the Christian Faith, wee collected principally out of such Writings as we could here and there meet with. Then from that time to the present age all the Gests performed in the Province of Kent by the Disciples of S. Gregory and their Successors, and under what Kings they were performed, all these came to my knowledge by the industry of the foresaid Abbot Albin, and the relation of Northelm sent by him. The same persons likewise informed mee in several things touching the Conversion of the West and East-Saxons the East-Angles and Northumbers, by the preaching of what Bishops, and in the reign of what Kings those Provinces received the Christian Faith. In a word it was principally by the advice and perswasion of the same Albinus that I had the courage to set upon this work.

4. Besides these, the most Reverend Bishop of the West-Saxons, Daniel, who is yet alive, gave mee an account in writing of many things regarding the Ecclesiastical History of that Province, and that of the South-Saxons confining to it, together with the Isle of Wight. Again how by the ministry of the Holy Priests Cedd and Ceddab the Province of the Mercians came to embrace the

Faith of Christ, before unknown to them, and that of the East-Saxons to recover that Faith which once received was afterward recited by them. And likewise how these two Holy Fathers spent their lives in all sanctity, and how happily they dyed, all these things wee learned from the Religious Brethren of the Monastery of Lestingen, built by them. Moreover in the Province of the East-Angles the Ecclesiastical Gests, wee understood partly by writings, and Tradition of their Ancestors, and partly by the relation of the most Reverend Abbot Eftm.

5. But as touching the Province of Lindisfarne (or Lincoln) how the Faith of Christ was spread there, together with the Succession of Bishops, we were informed in some part by Letters of the most Reverend Bishop Cuthbert (or Kinebert) or by discoursing with several men of good credit. To conclude, the occurrences happening in the Kingdom of the Northumbers and several regions of it, these I came to the knowledge of by the constant report, not of a few, but of almost innumerable Witnesses, who might well know or remember them, besides many things to which I my self can give testimony. Among which I my self have written concerning those things which I have written concerning the most Holy Father and Bishop Saint Cuthbert, either in this History, or in a particular Book of his Gests, these I received and transcribed out of certain writings compiled by the Religious Monks of the Church of Lindisfarne, the sincerity of which I had no reason to suspect: and to these I added with great care many other things which I my self learned from the most sure attestation of several faithful and sincere persons.

6. To conclude, I humbly entreat the Reader, that in case he find in these my Writings any particular passage severing from Truth, he would not impute that to mee as my fault, since my only care has been simply and sincerely to commit by writing to posterity for their instruction, such things as either from vulgar fame or writings of former ages I have collected. Now it is against the general Law of History, that the Writer should be answerable for the mistakes of other men. Thus much touching the Truth and sincerity of S. Beda's History.



1. 2. &c. The birth, life and Gests of the Venerable Doctour of the Church S. Beda.

WE will in the last place adde a Narration of the Life and blessed Death of this great Ornament of his age, and glory of our Island, S. Beda, a man so admirably eminent in all kinds of learning, to excellency a Poet, an Orator, an Historian, an Astronomer, an Arithmetician, a Chronographer, a Cosmographer, a Philosopher and a Divine, that it was a common saying among the learned of his age, That a man born in the utmost corner of the earth had dazzled the whole world with the lustre of his Wit and learning: And such use he made of all these great Talents in his life, that, according to his own testimony, between the observances of Regular Discipline, and daily singing the Divine Office in the Church, he always found a great sweetness in learning, or teaching, or writing something. For which in his life time he was first by Pope Sergius, and for that reason perhaps generally by all, styled Venerable, and in that regard that Title since his death has by the whole Church been in a sort appropriated to him: For though in all Histories and Martyrologies his Sanctity is celebrated, yet he is seldom found written or named Saint, but Venerable Beda: so that perhaps I may incur the censure of some Readers for not observing the same in this present History.

1. How long he lived cannot certainly be determined. Some, as hath been said, assign his death to this year in which he concluded his History. But this is sufficiently disproved in that Saint Boniface, fourteen years after this, writing to Egbert Arch-bishop of York, and desiring some Books of Venerable Beda to be sent to him, speaks of him as then newly dead, for he entitles him a man, as he had heard, who of late had been much enriched with divine Grace and spiritual knowledge, and shined gloriously in that Province, &c. And the like passage we find in an Epistle of the same Holy Bishop to Cuthbert Abbot and Disciple of S. Beda.

3. Again, others prolong his age beyond the year of Grace seven hundred seventy six, grounding their opinion on an Epistle written as by him that year to a Priest called Wuthreda: Upon which account he should many years over-live Saint Boniface, contrary to what was even now produced. Moreover several of our ancient Historians place his death four years after this: But neither will S. Boniface's expression well suit with that position.

4. In this uncertainty without interposing mine own judgment, it seemd most expedient, since we can no longer make use of the testimony and light of this so holy and faithful an Historian, to adjoin his own story to that which he wrote of his country: especially considering that wee find no Gests of his hereafter interwoven with the generall Ecclesiastical affairs, so that without any prejudice to order, wee may treat of his end in this place conveniently enough.

5. He was born in the year of Grace six hundred seventy one, as evidently appears in that himself affirms that he was this year in which he concluded his History fifty nine years old. The place of his Birth was a little village not far from Durham called Gyrny (now Larrow) where the River Tyne is ready to fall into the sea. A village then of no consideration, though since ennobled not only by his birth, but by its neighbourhood to the famous Monastery of Saint Peter founded by S. Benedict Bishop three years after S. Beda was born, and it self being the seat of another Monastery about eight years after built by the same Holy Abbot, and dedicated to S. Paul.

6. Who or of what condition his parents were, hath not been recorded, but in a poor village then so obscure, we may expect to find inhabitants as obscure. What ever condition they were of, he was in his infancy deprived of them both, and left to the care of his kintred, who probably for want of subsistence recommended him, being but seven years old, to the care and discipline of the foresaid S. Benedict, by which means he in his tender years was imbibed in the rudiments of a Monastical Life according to the Rule of the Great Patriarch of Monastical Institution S. BENEDICT: which Rule, as hath been declared, was not long before this time introduced into the Province of the Northumbers by the famous Bishop S. Wilfrid.

7. In this Monastery of S. Peter seated at Wethermouth S. Beda under to careful and pious a Master spent his time in all innocence and devotion, till he came to an age capable of professing that Discipline under which he had been bred: and then he was committed to the care and government of the Holy Abbot Cressid in the new-built Monastery of Saint Paul at Gyrny (or Larrow) the place of his birth, from whom he received the Monastical Habit.

8. What special Masters he found there of ability sufficient to train him up in learning and to bring him to that prodigious perfection therein as that he became the wonder of all Christendom, it does not appear. There were indeed then in the kingdom of Kent two eminent Masters in all kinds of Literature, S. Theodore Arch-bishop, and S. Adrian Abbot of Canterbury. But it is without any ground from History that some Modern Writers have sent him thither to Schoole. Nei-

ther is there any necessity to frame such an imagination. For *S. Bede* himself describing the plenty and riches of the *Library* which with immense costs *Saint Benedikt* Bishop provided for his *Monastery*, we ought not to doubt, but that those *Books* useful to the *Religious Disciples* living there. Neither indeed was there probably any great necessity of eminent *Masters* to a *Scholar* of so vast a capacity as *Saint Bede*. It was sufficient for him to be taught the rudiments of our learning; for after that his own naturall quickness of wit and solidity of judgment would not faile to make a speedy progresse, especially since he enioyed the advantage of so famous a *Library*, of the richness whereof himself alone was a *Proof* more then sufficient, since it appears by such a world of volumes written by him, he wanted not instructions in all manner of *Literature*, and in all learned languages.

9. It is a sufficient sign that he was very early much advanced in learning, and in sixteen likewise for piety, that when he was entering into his twentieth year he was at the request of his *Abbot S. Ceolfrid* promoted to the Order of *Deacon* by the famous Bishop *S. John of Beverley*, then newly possided of the See of *Hexham*, who by some *Writers* is affirmed also to have been an *instructor* of *S. Bede* in learning, and specially in the study of *Holy Scriptures*.

10. As soon as he was thirty years old he was by command of the same *Abbot* advanced to the degree of *Priest* head. For in these days that was the age which rendered persons capable of that sublime Order, in which the Church proposed to her self our *Blessed Saviour* for an Example, who about those years began the Ministry of his *Prophetical Office*, as the *Gospel* teaches us: Though in succeeding times the same Church for reasons no doubt weighty, has diminished six years of that measure.

11. At this time *S. Bede's* fame for learning was so spread, even among forrain Nations, that *Pope Sergius* by Letters written to the Holy *Abbot Ceolfrid*, called *S. Bede* to Rome, to be his assistant in Ecclesiastical Affairs & dispatches, as *Saint Jerom* had been anciently to *Pope Damasus*. The *Epistle* of the same *Pope*, faith *Baronius*, is extant to *Ceolfrid* in Britanny *Abbot* of that *Monastery* in which *Saint Bede* had been educated, and was grown into a perfect man, illustrious for his Sanctity and learning. Whereupon the same *Pope* commanded he should be sent to him. The tenour of the *Epistle* is this:

12. What words are sufficient to exalt the unexpressible clemency and Providence of our God towards us; in that we may render him worthy praises for his immense benefits bestowed on us, whom out of darkness and the shadow of death he hath called and brought to the light of his knowledge! Ad a little after he proceeds thus:

Know that we have with a chearfull mind received the present, and grace of *Benediction* which thy Religious devotion has sent us by the bearer of these. And we do most willingly comply with those requests which so opportunely and with such a religious solicitude thou hast made unto us. We do likewise exhort thy Piety, to become one who has a true Zeale for the advancement of the Holy Church, that since there have been of late raised here certain difficulties about Ecclesiastical causes of great weight, the examination and clearing whereof cannot be long delayd, thou wouldst not faile to afford thy devout obedience to our request, and without delay to send hither to the shrines of my Lords and thy favourable Patrons and Protectours *S. Peter* and *S. Paul* Princes of the Apostles, the Religious servant of God *Bede* a Venerable Priest of thy Monastery, that he may here appear in our presence. And do not doubt but as soon as the said causes shall through Gods assistance be solemnly determined, he being assisted with thy prayers shall shortly return to thee in safety. I do the more confidently desire this from thee, because I do not doubt but whatsoever he shall contribute to the generall good of the Church, will be profitable to thee and to all committed to thy charge.

13. Some *Writers* are of opinion that *S. Bede* accordingly undertook this journey: But that is not very probable, since *Pope Sergius* dyed toward the end of this very year in which *S. Bede* was made *Priest*, and in these Letters he is named Venerable *Priest*: so that there could not intervene space enough for so long a voyage. Besides this, if he himself had been at Rome, he had stood in no need of *Norhelm's* searching into the Archives of that see for furnishing thence fit materials for his History: since he himself might more conveniently have done it.

14. There doe not occur in our Ecclesiastical *Writers* many more particular matters touching his life. Neither indeed can it be expected: For what can be said of a solitary Religious man and a student, but that he passed his dayes and nights in Prayer to God, in sacred learning and Writing, and in Teaching others: And thus much he delivers of himselfe in a *Postscript* to his Ecclesiastical History. So many volumes written by him doe testify almost an impossibility that he should have mispent any hower of his life: especially considering how considerable a part of it the daily attendance to Psalmody in the Church, and other Regular observances in the Monastery would require.

15. He had, faith *Trithemius*, many eminent men his Disciples, whom by his example and most fervent exhortations he did incite to a love of *Holy Scriptures*: so that his endeavour was to render them illustrious not so much by studies, as religion and sanctity. Out of all Britanny men flowed to him, desirous to advance themselves in sacred knowledge and piety under his Direction.

16. He

16. He addioyned to his History a Catalogue of his Works containing about seventy several Books: Of which some have miscarried. Some also were afterward published, as having been written after he had made the said Catalogue, which, as himself testifies was this year when he was fifty nine years old. For there is an excellent *Epistle* of *Spitruell* advice which he sent to *Everard* Bishop of York, instructing him in Pastoral Duties. Now *Everard* did not enter into that see till the year of Christ seven hundred thirty five. And indeed that seems to have been one of the last things he ever wrote, for in it he complains of his age and sickness: Neither would it have been very seemly for a simple Monk to write instructions of that Nature to an eminent Father of the Church, but that the advantage & authority of age might justify it.

17. Many Books he has written of great curiosity and subtilty: but his chief delight was to meditate and interpret *Holy Scriptures*: which he did with so unwearied a diligence, that he allowed no time or leisure for the Study or the flesh to tempt him. And particularly concerning his Expositions of *Scripture* he says, That if they brought no other profit to the Readers, at least they were beneficial to himself in this, that whilst he employed his whole studies on them, he avoided all vain thoughts of worldly things.

18. A principal encourager and inciter of him to proceed in such expositions was the Reverend and Holy Bishop *Acca* the successor of *S. Wilfrid* in the Episcopall See of *Hexham*, as *William of Malmesbury* testifies. There is still extant a Letter of *Acca* to him in which he exhorts him to explain the *Writings* of *S. Luke* with a just Commentary, after he had finished that upon the *Acts* of the Apostles. Many others had desired the same thing from him: but he deferred, or rather excused the labour, partly for the difficulty, and likewise because *S. Ambrose* had left a sufficient explanation of the *Gospel*. But these reasons not satisfying the Holy Bishop *Acca*, who told him that the commentary of *S. Ambrose* it self needed an Interpretation. Hereupon *S. Bede* delayd no longer, but in an Answer testified his Obedience. Which Letter also he prefixed to the same Commentary.

19. Such his Expositions of *Holy Scriptures* were even in his own age so reverend esteem, that by an Ordinance of an English Synod they were received into the Ecclesiastical Office: and at this day by the content of the *Three hundred Church many Lessons* on several occasions are publicly read in the Church.

20. It is not unexpedient to treat so particularly concerning *S. Bede's* study, meditation, and explanation of *Holy Scripture* to stop the mouths of *Modern* *Infidels*, who vainly impute the pretended Errors and Superstitions of Catholics to their ignorance in

Scripture: Wherein we see a holy, mortified, and intersted person, who spent his whole life in prayer and Meditation on scriptures, and yet confidently taught those *Duties* and *Practices* which such men will needs call Superstitious Errors.

21. I will conclude this Discourse of this Holy *Dollours* Life with those words which he said a little before his death to have spoken to his Disciples, If by my labours and study I have in any measure profited you or the Church of God, render mee I beseech you this requital, so be mindfull of mee after my death there where Christ our Lord is every day both the Priest and Sacrifice of Propitiation.

Ap. Capron
in vit. S. Bed.

XXV. CHAP.

XXV. Ch.

1. 2. Of the order and circumstances of the happy Death of *S. Bede*.

1. As touching *S. Bede's* happy departure out of this Life to God, there is still extant an *Epistle* written by one of his Disciples (whose name I suppose was *Cuthbert*, afterwards *Abbot* of his Monastery.) It is written with great sincerity, neither is it obnoxious to any suspicion of being supposititious: We find it annexed to the end of his Works, and well deserves a place in this History. The person to whom it was directed is not known, and the *Writers* name only guessed at: But the tenour of it is as follows:

2. The small Gift you were pleased to send mee I gratefully received, and your devout Letter I read with much consolation, especially finding in it that your Community does carefully celebrate Masses and Prayers for our Beloved Master and Father in God, *Bede*. Therefore being moved rather by my affection to him then any opinion of mine own ability, I will most willingly acquaint you in a short discourse with the order and circumstances of his happy departure out of this world, since I perceive that you desire and have requested to be informed of it.

3. His last sickness began about a fortnight before Easter, and continued till the Feast of our Lord's Ascension. The thing which most troubled him in it was Shortness of breath: other pain he had little or none. During all which time he ceased not day and night to give thanks to God. All this hindered him not to continue his Lessons to his Disciples at the Ordinary hower: and except that short time, all the rest of the day he spent in singing of Psalms with great chearfulness of mind. The whole night likewise (except when sleep, which was very short, interrupted him) he spent in Prayer and giving of thanks to God. I sincerely

Epist. de Obi.

S. Bed.

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A. D. 731.

professe I never saw, nor heard of any man who so incessantly employed his time in praising God. A most blessed man certainly he was. He would sometimes repeat all that fence of S. Paul, *It is a fearful thing to fall into the hands of God*, and other like passages of Holy Scripture, to admonish us by meditating on our last hour to awake from spiritual sleep and negligence. Again at other times he would sing certain *Antiphones*, for both our and his own consolation. Particularly in repeating one which begins thus, *O King of glory, Lord of all power*, when he came to those words, *Leave us not orphans*, he broke forth into excessive weeping: But he would again resume it, and such was his employment all the day. As for us his Disciples who attended him, we could not abstain from weeping: Some times we would read, and pretently burst forth into tears, and sometimes we would read, and weep together.

4. In such an exercise mixt with grief and joy we passed the days of Lent till the aforesaid Feast. And he would oftentimes rejoice and give God thanks for his sickness, frequently saying, *God corrects every child whom he receives*: sometimes also he would repeat that speech of S. Ambrose, *I have not so lived among you as that I need to be ashamed: neither do I fear to dye, because I have a mercifull Lord*.

5. In those dayes moreover, besides our daily Lessons, he accomplished two Works, (which deserves to be remembered for the singleness:) the one was the Translation of S. Iohns Gospel into the English tongue for the Churches profit, till he came to those words (in the sixth Chapter) *but what are these (five loaves and two fishes) among so many?* The other was a Collection of memorable passages out of S. Ildores works.

6. But when the Twelfth day before our Lords Ascension was come, his sickness became much more violent, and breathing more difficult: and besides that, a swelling began to arise in his feet. Yet all that day he taught and dictated to us very cheerfully: and he would now and then say to us, *Be diligent in learning, for I know not how long I may last, nor whether my Creator will very shortly take me from you*. Such speeches made us believe that he foresaw when he should dye. The night following he passed without any sleep at all, and spent it wholly in praying and praising God. The morning following very early he bid us to be very attentive and diligent to make an end of writing the Lesson we had begun: So that we continued in receiving his Disciples till nine of the clock. After which however we went in solelemne Procession with Relicks of the saints, as the Office of that day required. One of us his Disciples in the mean time stayd with him, and told him saying, *There remains still one Chapter of the Treatise which you did dictate to us: but I fear it will be too great trouble for you to speak*. No, said he, Take

your pen presently and write: and he did accordingly.

7. About three of the Clock after noon he called mee to him and said, *I have in a little boxe some precious things, there is Pepper, incense, and Orassa (which some interpret Handkercheifes, others, stoles; and some likewise, Chaplets, for numbring of Prayers)*, which, say they, therefore from him took the name of Beades. Run presently and fetch them: and desire the Priests of our Monastery to come hither, that I may distribute among them some such small Gifts as God bestowd on mee. This I performed with much trembling. And when the Priests were come, he earnestly requested every one of them not to faile to pray and say Masses diligently for him. Which they all heartily promised him. But they burst out into bitter weeping when he told them, he believed they should never see his face again in this world. But again it was a joy to them when he said, *It is now time, if I should be the pleasure of God my Creator, that I should be delivered out of this flesh, and get to him who when I was not, framed mee of nothing. I have lived a long time, and my mercifull Judge has well ordered my life. The time of my freedom is at hand, for my just desire to see Christ my King in his glory*. In such like speeches to our great comfort and edification he spent joyously that which was his last day, till even.

8. The foresaid young Disciple of his (whose name was Wilbert) layd once again to him, *Dear Master, there remains yet one sentence unwritten*. But he answered, *Well, well, all is finished. Thou hast said right. Come and turn my head for I much desire to sit and look to my Oratory, and pray to my heavenly Father*. Thus being layd upon a hayr-cloth (spread on the floor, as he was singing these words, *Glorie be to the Father, and to the Son, and to the Holy Ghost*, &c. he happily breathed forth his soule: And we may assuredly believe that considering his laborious constancy in praising God, his soule was by Angels carried to eternal joyes.

9. Now all which heard his speeches and were witnesses of the manner of the death of this our good Father Beda, doe professe that they never saw any one end his life with so great tranquillity of mind and devotion. For as you have heard, as long as his soule continued in his body he never ceased to praise God and with arms stretchd forth to give thanks to him. Now you must know, that besides what I have written, there remain many other particulars, which for want of skill in expressing I am forced to omit. Yet I have a purpose through Gods help to relate more amply severall other things which I saw and heard from him. This account did this Disciple give of his holy Masters death. After which, as we read in the Author of his Life in Capgrave, there followed in the room where he dyed a sweet fra-

grancy

A. D. 731.
in Capgrave
in Beda.Malm. de
Reg. Li. c. 9.Marty. Rom.
21. Maij.Ap. Bedae.
Epist. p. 1.

grancy so wonderfully odorsiferous, that all the persons present thought themselves in Paradise, for no Perfumes or precious balsam came near the sweetness of it.

10. And hereto William of Malmesbury adds, which was omitted by the said Disciple, That the whole congregation of the Monks being assembled, he received Extreme Unction and communicated the Body of our Lord for his Viaticum: strengthen him in his last combat against his spiritual enemies: and moreover that having kissed them every one, he earnestly desired to be remembered in their Prayers, &c.

11. He dyed on the seventh day before the Calends of June, which was the twenty sixth of May: But because that day was also the Feast of our great Apostle S. Augustin, therefore the Church thought fit to commemorate S. Beda the day following, and so we find both in the Roman and English Martyrologies. He was buried in his own Monastery, in which from his infancy he had lived about threescore years. But the fame of his sanctity afterward encreasing, his Bones together with the sacred Body of Saint Cuthbert Bishop of Lindisfarne were translated to Durham, and there reposed together.

12. As soon as his Death was known abroad, severall Letters came from forraign countreys to desire some of his Treatises and Books. Two Epistles there are still extant from S. Boniface, and from S. Lullus Successor to him and to S. Willibrord, to the same purpose: And particularly S. Lullus writing to Cuthbert who had been his Disciple three and forty years, and was afterward Abbot of the same Monastery, tells him that he had sent a Vesture all of silk to enwrap the Relicks of his beloved Master: To which the Answers of the same Cuthbert also are still extant.

13. I doe not know by what warrant from Ancient Monuments the devout Writer, by some stiled the Chancellor of the Blessed Virgin, S. Alanus de Rupe affirms that Saint Beda was the first who began in England the Exercise of particular Devotion: an Reciting of Chaplets to the honour of that glorious Queen of Virgins, for so we find the Orassa distributed by S. Beda to his Brethren, interpreted. And that from Brittany such Devotion

was propagated into France and other forraign countreys.

14. I will conclude this Narration with the large Testimonies given to S. Beda's learning and Piety, even by Enemies to that Religion which he taught. Thus then writes Camden of him, Beda among all our Writers is a lover of Truth. And again, Our Beda, the singular glory of England, for his piety and erudition gaind the Title, Venerabilis. He gave up himself, as he testifies, to the dedication of Holy Scriptures, and wrote a very great number of Volumes, in an age turmoild with huge waves of barbarism. Thus likewise Whitaker, Beda did excell in many vertues, and singular learning. To the same purpose Foxe, Beda was a man worthy of eternall memory: the whole Western Church of that age gave him the palm and preeminence for learning and understanding of Scripture. Very many more like testimonies may be added: but I will content my self with that of the carnall Apostle Bale, Beda, faith he, was esteemed by many even above Gregory the Great, for his exact skill both in the Latin and Greek tongues. There scarce any thing worthy the reading in all Antiquity, which is not found in his writings. If he had lived in the times of Hieronim, Augustin and Chrysostom, I doe not doubt but he might have come in competition with them for esteem. He published every many works full of all kinds of learning, and in a decrepit age he dyed at last among his Disciples, and obtained a most happy end.

15. Now since evident Truth extorted such praises from the pens of the detractors of that Religion which so pious and so learned a Doctor of Gods Church who both lived and dyed in eminent sanctity, always taught, our dear Countrymen will doe wisely to attend to the affrighting admonition of the learned Cardinal Baronius, saying, The Holy English Church hath always gloried, and with great reason, in so holy a Doctor, whom since her Apostate children doe now reject, and instead of him doe follow deceived and deceiving Apostles of Satan, they have reason to apprehend, least in the last Judgment, so great and powerful an accuser standing against them before the Tribunal of our Lord, they shall receive a sentence of damnation.

A. D. 731.

Camd. in 127.
Brit. p. 12.
Id. ib. p. 670.Whitac. ad 2.
dem. Band.
Foxe in 2. lib.
p. 114.Bale Cent. 2.
c. 1.Baron. ad
A. D. 731.

A. D. 731.

ying only that he was a *Presb.* and desiring Letters of recommendation to *Charles Martel*: but that he made no *Confession* to him, nor by consequence received any *Abfolution*. Therefore he advises *S. Boniface* to avoid *Communion* with him, and such like as he. 4. He advises him feverely to penance such as fed upon *horse-flesh*. 5. He enjoins him to rebapize such as had been unduly baptized by *Pagans*, and by a *Christian Presb.* revolted from the *Faith*, and who had sacrificed to *Jupiter*. 6. That *Oblations* should be received, and com memoration made by the *Presb.* at the *Altar*, nor indifferently for all that were dead, but only such as were true *Catholic Christians*. 7. He dissuades from *Marriage* to the seventh degree of affinity or consanguinity. 8. And counsells him to exhort men after the death of their wives, not to marry more then once. 9. As touching such as had murdered their *Father*, *Mother*, *Brother* or *sister*, that they should be denied *Communion* all their life, except only at the point of death, and be oblig'd to fast every *Monday*, *Wednesday* and *Friday*. 10. And whereas there was an impious custom among even the converted *German*s to sell their slaves to *Pagans* to be sacrificed by them, he requires him absolutely to forbid it, and to impose the same *Penance* on transgressors which the *Canons* inflict on *Homicides*. 11. Lastly that he should never consecrate any *Bishop*, but in the presence and with the assistance of at least two *Bishops*.

Auth. Pit. S.
Bonif. ap. Sur.

4. The Messengers returning with these Letters and Presents, brought great joy to *S. Boniface*, who presently after erected two new Churches one at *Fritzlar* to the honour of *S. Peter Prince of the Apostles*: and the other at *Amanbury* to the honour of *S. Michael the Archangel*. And to these two Churches he adjoynd two Monasteries, in which he placed a good number of Monks to serve and praise *Almighty God*.

5. Over one of these Monasteries he seems to have appointed *Abbot* a certain *Presb.* named *Wigbert*, whom he sent for out of *Brittany* from out of the Monastery of *Glastonbury*. Which devout *Presb.* being arrived, wrote an *Epistle*, yet extant, to his *Fathers* and *Brethren* at *Glastonbury* to give them notice of his prosperous journey: desiring their prayers to *God* that he would give good success to his labours in this *Mission*, which exposed him to great incommodities and dangers. He requests them to give notice of all these things to his *Mother Tetta*, and the *Congregation* with her.

Mir. in Fab.
Belg. 13 Aug.

6. This *S. Wigbert* is evidently different from that *Saint Wigbert a Martyr*, which wee mentioned six years before this time. And he is doubtlesse the same concerning whom *Mirae* thus writes in his *Calendar* on the thirteenth of *August*: In *Germany* the commemoration of *S. Wigbert Presb. and Confessor*. He was, I suppose, desicnd first *Abbot* of *Fritzlar* by *S. Boniface the Apostle of the*

*German*s. His Relicks were afterward translated to the Monastery of *Hirsfeld* in *Hesse* by *Lulib* Successour of *S. Boniface* in his *Arch-bishoprick*. To his name and honour *Rabanus Maurus* who was *Arch-bishop* in the year of our Lords Incarnation eight hundred and fifty, built a Church in *Hirsfeld*. And severall ages afterward *Mathildis* the most pious *Empresse* Mother of *Otho* the first, did the like.

7. This *S. Wigbert* was present at a *Synod* celebrated at *Meitz* in the year of *Grace* seven hundred forty five: and consequently outlived *S. Beda*. Therefore whereas his name is found in *S. Beda's Martyrologe*, and a *Homily* pretended as made by *S. Beda* on his solemnity, wee many conclude that both these were added by *S. Beda's Disciples* after his death.

8. Not long after *S. Boniface* visited the confining Regions of *Bavaria*, the Prince whereof was called *Hugbert*: To whom the Holy *Bishop* with great zeale preached the *Faith of Christ*. There likewise with much fervour and authority he condemned and cast out of the Church a certain pestilent *Heretic* called *Ermenulf*. What his *Heresy* was it does not appear: probably it died with the *Author*.

Auth. Pit. S.
Bonif. ap. Sur.

II. CHAP.

II. CHAP.

1. 2. The Primacy of the Sea of Canterbury, again established by the Pope.
3. 4. Bishops consecrated by Arch-bishop Tatwin, after he had received the Archiepiscopall Pall.
5. 6. Sedition among the Northumbers, &c.

1. WE read in *B. Parkers British Antiquities* that in the year of *Grace* seven hundred thirty two, being the second after the consecration of *Tatwin Arch-bishop* of *Canterbury*; a controversy arose between that *See* and the *See of York* about *Primacy*: Upon which occasion *Pall* from *Pope Gregory*, and likewise a confirmation of his *Primacy*. After which he made great haste to return into *Brittany*.

2. There is indeed extant in *Willam of Malmibury* an *Epistle* of *Pope Gregory* addressed to all the *English Bishops*, in which he exhorts them to *Unity* and constancy in *Faith* and *Charity*: and withall signifies that he had given the *Archiepiscopall Pall* with the venerable use of the *Dalmatick* to *Tatwin Successour* to *S. Augustin* in his chair of *Canterbury*: and that after a diligent search in the *Sacred Archives* for the *Priviledges* and rights of *Jurisdiction* belonging to that *See* from the time of the said *S. Augustin*, he had con-

A. D. 731.
Aug. 13 Aug.Malm. de
Fam. l. 1.
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A. D. 733.

A. D. 734.

III. CHA.

III. CHAP.

1. 2. 3. Ethelbald the Mercian King invades his neighbours.
4. 5. Tatwin Arch-bishop of Canterbury dying: Nothelm succeeds. And Egbert succeeds in the See of York.
- 6 7 8. S. Boniface proposes a Scrupulous doubt to Nothelm, &c. The Resolution of it.

1. IN the year of *Grace* seven hundred thirty four *Ethelbald King* of the *Mercians*, who as hath been said, was wonderfully called by *God* to the Kingdom, became very powerful, and not content with the limits of his own Kingdom, invaded the Provinces of his Neighbours. Ad the Regions from the South-Saxons as far as *Humber* Northward, though governed by petty Kings, yet those Provinces with their Kings were subject to his Dominion, with *Florence*. Yet all these to a mind to vast as his were narrow bounds. Therefore making an impression into the western parts, he besieged the Castle of *Merston*, and no assistance coming to the soldiers there inclosed, he brought it into his own power. By which means he became possessor of a great part of *Somersetshire*, which takes its name from that place.

A. D. 734.

Wigorn.
A. D. 731.

W. sim. hic.

Huntingd.
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2. And not content with this, he marched with his Army Northward, and force pressing over *suftice*, he in a hostile manner entered the Kingdom of the *Northumbers*: where finding none to resist him, he enriched himself and his army with spoyle, as much as he thought good; then withdrew his forces homeward. Thus writes *Huntingdon*. The *Abrider* of *S. Beda's History* refers this invasion to the year seven hundred and forty: but the generall content of other Writers disproves him.

3. But this prosperity which *God's* goodness gave him, he abused, and plunged himself into many enormous crimes, as shall be shewed. Notwithstanding the *Divine Grace* did not utterly forsake him: For at last he repented his ingratitude to *God*, amended his enorms, and with a mixture of virtues and vices ended his life by the treason of his subjects.

Hoved.

4. The same year, as *Hoveden* testifies, the Moon for the space of an hour early in the morning on the thirtieth day of January became of a deep blood-red colour: and from thence turned black, after which its natural brightness was restored. This prodigy, it seems, in his opinion foreshewed the death of *Tatwin Arch-bishop* of *Canterbury*: for he immediately adds an account of his death thereto, happening the twenty ninth of July following, and in the fourth year after his consecration. He was a man, faith *S. Beda*, highly eminent for his Religion and prudence. He succeeded *Brihtwald* his equall in learning and piety, who was Successour to *S. Theodore*.

firmed the same; commanding all the Churches of *Brittany* with their respective *Bishops* to yield due obedience to all the *Canonical precepts* of the said *Tatwin*, whom he appointed *Primas*, and withall conferred on him authority in his stead to visit all Churches in that Region: Moreover that the Church of *Canterbury* being the first offspring of *Christianity* and Mother of all other Churches there, he took it into his speciall protection, threatening feverely to vindicate all contempts and disobediences to it on any person whatsoever.

3. To this effect did *Pope Gregory* write, but without any mention or reflection on the *See of York*, or any competition of any other in the *Primacy*. Besides this, the present *Bishop* of *Tork*, *Wilfrid* second of that name, was a man of great modesty and aversion from contention. Whereas indeed his Successour of a *Princely* family, and high spirits, did, not long after, not only restore his *See* of *Tork* to the *Archiepiscopall* dignity, which at first *S. Paulinus* the *Apostle* of that Province enjoyed, but challenged an equality with the *Arch-bishop* of *Canterbury*, as shall be declared. And this perhaps gave occasion of mistake and a confusion of times to *B. Parker* and likewise *S. Godwin*.

A. D. 731.
Hoved. ad
A. D. 733.

W. sim. hic.

4. *Arch-bishop Tatwin* having thus received the *Pall*, and being returned into *Brittany*, the year following consecrated two *Bishops*: For *Kinbert* *Bishop* of the *Lincolns* (or *Lincoln*) being dead: he substituted in his place *Alva*, whom wee find present in a *Synod* assembled fourteen years after this. Likewise the *Episcopall See* of the *South-Saxons* by the death of *Eadla*, being vacant, he consecrated, or his Successour *Sigga*, or *Sicfid*.

5. The same year there were great tumults in the Kingdom of the *Northumbers*, by a faction, the Head whereof is now unknown. But so violent was the Sedition, that both *King Ceolulf* and the Holy *Bishop Aea*, were forced to submit to the impetuousness of it. *King Ceolulf* was made prisoner and shaved as a Monk. Notwithstanding presently after in consideration of his integrity, virtue and piety, he was restored to his Throne.

6. But as for the Holy *Bishop Aea* the persecution against him continued longer. For during the space of three years he remained banished from his *See*. Yea, faith *William* of *Malmibury*, it is uncertain whether ever he returned to it, or no. However, that after his death he was with great honour buried there, and became famous to posterity by his frequent Miracles, shall be shewed hereafter.



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5. The

A. D. 735.

Malmesbury.

Id. ib. 169.

Mid. Linc.

1612.

Harp. f. Sec.
3. c. 22.
Malmesbury. ubi
sup.Bonif. sec.
ep. 85.

that See, there was chosen in his place Egbert Brother to Eadbert, or as some also call him, Egbert, who shortly after was King of the Northumbrians.

2. The Church of York, since the death of the founder of it and first Arch-bishop Saint Paulinus, to this time continued in much dejection; by whose fault this hapned, it does not appear: perhaps it was by means of the contentions long continuing among the Bishops, or the multiplication of Sub-priests. But now Egbert being a man of great parts, and courage, restores it to its primitive Dignity, as William of Malmesbury thus declares: Egbert, faith he, by his prudence and assisted with his Brothers power reduced that See to its first State. For as it is manifest to any one who reads the Ancient Gests of the English Nation, Saint Paulinus the first Prelat of that Church, was by open violence and hostility driven out of it: So that he was forced to retire himself to Rochester in Kent, where he died Bishop of that See, and there left the Archiepiscopall Pall which he had received from Pope Honorius. As for his Successors in that great Church of York, they contented themselves with the simple Title of Bishops, not aspiring higher. But Egbert a man of a more haughty disposition, considering with himself what, as it is a mark of pride for a man to seek honours undue, so it is a mark of baseness to neglect such as are due, thereupon by several Appeals to the See Apostolick he at last recovered the Archiepiscopall Pall, so raising that Church, once more to a Metropolitan Dignity.

3. Not any of our Historians doe impute this action of Egbert to a culpable ambition, on the contrary his memory is much celebrated by them: Harpsfield says that he was a Prelat in many regards worthy of high commendation. And William of Malmesbury gives him this Character, That he was a Treasury of all liberal Sciences. And of this, says he, I can produce a witness of unquestioned authority, the learned Alcuin, who in an Epistle to the Emperor Charles the Great thus writes, Let mee be furnished with Books of more exquisite learning, such as whilst I lived in mine own country of Britanny, by the favour and industry of my worthy Master Egbert Arch-bishop of York I had the use of. And if such be your Excellencies pleasure, I will send either some of my Disciples, to carry out there, or bring with them into France the choicest flowers in their Libraries. Probably this Alcuin who after Saint Aldelm and Saint Beda was the most learned man of the English Nation had a principall regard in this passage cited out of him, to that most Noble Library which Egbert furnished at York.

4. But nothing gives a greater lustre to him, and more lets forth his learning and erudition then that Saint Boniface judged him a person capable to resolve his difficulties. There is among his Epistles one written after the death of Saint Beda to him, in which he desires him to send him some of that Holy Doctors Treatises: and withall

asks his advice, whether he might lawfully permit a certain Parish, besides whom there was none other, to administer Baptism, and celebrate Masse in a large territory inhabited by Christians, indeed, yet such as were tainted with errors: considering that the said Priest who long agoe had fallen into the sin of fornication, afterward not only was absolved after Penance, but also restored to his degree and Office, contrary to the expresse Canons of the Church. Now the Question is, whether it be better, or at least a lesse ill that such a Priest should perform the Office of the Altar contrary to the Canons, or in case he be deprived, a multitude of Infants should dye without Baptism, and the rest of the people without Sacraments: since that people can not be furnished with another more chaste Priest: Which is indeed no Question at all.

5. Egbert having obtained his Archiepiscopall Pall this same year suppli'd two Episcopall sees which were vacant. For to Eilhelm Bishop of Candida Casa he substituted Eadwald: And the Holy Bishop Aeca having been unjustly expelled his Church of Hagulfeld, and there being no probability of his restitution, least our Lords flock should remain longer without a Pastour, he consecrated thereto Eadbert: Who notwithstanding in our Ecclesiasticall Monuments is not esteemed Bishop, till the death of Aeca, which followed five years after.

VI. CHAP.

1. 2. &c. A Summe of the Gests of S. Willibrord: and his death.

6. 7. &c. Several Bishops consecrated by Nothelm Arch-bishop of Canterbury.

9. Queen Frithogitha's pilgrimage to Rome.

1. THE year following the most famous Apostle of the Frisons, the erec-tour and first Arch-bishop of Frisland, Saint Willibrord received the eternall reward of all his labours. Wee have often mentioned him before, and will here only add a brief summ of his life and Gests out of the Gallican Martyrologe:

2. On the seventeenth of November at Epierne in the Territory of Triers is celebrated the Commemoration of Saint Willibrord Bishop and Confessor, Apostle of the Frisons. He was by Nation an English-Saxon, and being endowed with many Divine Graces, he with nine Companions were by Saint Egbert directed into Lower Germany. From Britanny therefore he passed over into Frisland, and began the Apprentisage of his Apostolick Office at Verecht, but was desired by Pippin to goe further into the country of the Frisons.

M. apud Gallie.
7. Novemb.

A. D. 736.

VI. CHAP.

A. D. 736.

M. apud Gallie.
7. Novemb.

A. D. 736.

A. D. 737.

At the Castle of Verecht near an Ancient sacred Church of Saint Thomas, he built an Oratory to the honour of the Holy Crosse. Pope Sergius being before admonished by an Angelick vision, solemnly ordained him Arch-bishop in the Church of Saint Peter, at the request of Duke Pippin: and withall strengthening him with Apostolick authority to preach and dilate the Gospel, to the end he might with a more profperous amen undertake that labour, he gave him the Surname of Clement, to whom after the two Princes of the Apostles the Care of Religion in his infancy was committed.

3. From Rome he returned into Frisland, and at Verecht upon Rhene placed his Episcopall See, building there a Church which he consecrated to Saint Martin. He baptized with the Water of regeneration Pippin the Son of Charles Martel. He spread the Gospel largely in Frisland, baptizing Caretchmens, confirming Neophytes, celebrating holy Orders, and almost in every village building Churches, over which he constituted Pastours.

4. Whilst he was busily employed in these sacred works, there came to him Saint Boniface, who in process of time became his Successour in his Episcoprick and Apostleship of the Frisons: who staying with him about two years, assisted him with courage and diligence in procuring the salvation of many. At last after many labours, incommodes and travells undertaken by him for many years in planting the Church and sowing of foules, he vnder his holy and happy Spirit to his Creator as Epierne: after he had for the space of forty years with a pious and vertue truly Apostolick governed the Church founded by himself.

5. His Sacred Body was buried in a Monastery of that Town, which formerly he had erected: where it did shine with so many illustrious Miracles, that both the Monastery and Church were afterwards called by his Name. Concerning his Successours Eaban, Boniface and Gregory we shall treat in due place. His Life was written both in verse and Prose by his Country man Saint Alcuin, an eloquent Witnesse of his sanctity.

6. The same year Nothelm Arch-bishop of Canterbury having received his Archiepiscopall Pall from Rome consecrated severall Bishops: For the See of Hereford being vacant by the death of Wulfred he substituted in his place Cuthbert: Who four years after succeeded Nothelm himself, being translated to the See of Canterbury. But before that, he finished a very costly Crosse begun by his Predecessour, and moreover built a sumptuous Tomb, in which he placed the Bodies of the three preceding Bishops, Tiril, Torthere and Wulfred: to which he adjoyned three more, a certain Nobleman called Milfrid, with his Lady called Quenburga, and Ofrith the Son of ofelin: as appears by the verses inscribed on it, recorded by B. Godwin in his Catalogue of the Bishops of Hereford.

7. The Church of the East-Angles likewise being deprived of her two Pastours Eadbert Bishop of Dunwich, and Hadulac Bishop of Elmham: The said Arch-bishop gave for succellour to the former Cuthwin (called by Howden, Heordwald) and to the other, Eilfsfid: Concerning whom nothing remains to posterity but their names.

8. The next year Alduin Bishop of Lichfield dying, two Bishops were consecrated in his place, Witta in Lichfield, and Totta (or Torthelm) in Leyeffer. In this City of Leyeffer (which, faith William of Malmesbury, is very ancient, and situated in the midland countrey of England, called Legecestra from the River Leger passing by it) Saint Wilfrid, as hath been declared, after his expulsion out of the Kingdom of the Northumbrians, made his abode, and exercised jurisdiction there. After whole departure the Kingdom of the Mercians had but one Bishop: till this year, in which for the Pastors of the Province two Bishops were ordained. And Leyeffer continued an Episcopall See till the time of King Edgar, when Leovin Bishop of the Lindesfars, or Lincoln, united Leyeffer to his See.

9. Moreover in the place of Forthere Bishop of Shurburn, Herwald was consecrated: The cause whereof was not the death of Forthere, but as Florentius testifies, because he attending Frithogitha Queen of the West-Saxons, undertook a Pilgrimage to Rome: And it was not fit that the Church should want a Pastour. This is the same Frithogitha Wife to King Ethelard who eight years before this was so munificent a Benefactress to the Monastery of Canterbury: And now the Flame of Divine Charity encreasing in her Soule, she abandoned all her splendid possessions, and gave her self entirely to God. And in those days, at wee read in Mailer of Westminster, many Kings and Bishops, Noble men and ignoble, Clergy-men and secular, yea women also did the like.

VII. CHAP.

VII. CH.

1. 2. &c. Ceolulf King of the Northumbrians becomes a Monk: His Munificence to the Church of Saint Cuthbert.

1. THE same year Britanny saw a spectacle, which all other Christian countreys esteemed prodigious, but was become no wonder in our Island: and this was a potent King in his ripe age, and the midst of his prosperity, to renounce all worldly glory, advantages and contentment, and to prefer before all these a poor Cell, a course habit, fasting and simple diet, and submission to the meaneest of his Subjects.

This

This was *Ceolulf* King of the Northumbrians to whom *S. Bede* had dedicated his *History of Britanny*, not so much that he might by his eminent quality be a protector of it or of the *Author*, as by his learning and judgement to be a corrector. And it is not to be doubted but that so many examples which he found there, of persons condemning, hating and flying from all worldly temptations and pleasures, had a strong influence on his mind to inflame it with the love of heavenly and only true happiness.

2. A little before he thus offered himself a *Holocaust* to our Lord, he had bestowed liberally many possessions on the *Monastery of Lindisfarne* where the famous *S. Cuthbert* lived and practised the rudiments of his *Sauvage* whose life and glorious actions he had read in *S. Bede's* writings. *Hoveden* among the munificent gifts of this King to *S. Cuthbert* reckons three paces, *Flecester*, *Wittingham*, and *Coldingham*. But the *Religious King* esteemed this liberality not so noble, unless he gave himself likewise to him by embracing a *penitential* life in his *Monastery*: which this year being the ninth of his reign, he performed.

3. The space of nine years spent in vanity (*saith Huntingd.*) seemed to him a whole age for he was in great awe of mind that so great a part of his life should be lost in the vain cares and encumbrances of the world. He retired therefore to consecrate the remainder of his years to spiritual wisdom, and to the eternal advantage of his own soul. Therefore proposing to himself out of the *History* of *S. Bede* six pious Kings for his imitation, he resolved to follow their examples. These were *Ethelred King of the Mercians*, and *Kenned his successor*, *Liluw's* *Cedwalla King of the West-Saxons* and *Ina his successor*, *Sigbert King of the East-Saxons*, who became a Monk, and was afterwards slain by the Tyrant *Penda*: And *Sebbi King of the East-Saxons*, who embracing a *Religious Profession*, by Divine revelation foretold the wished-for day of his death, he saw it and was glad. These did not consume their substance with harlots, like the *Prodigal son*, but went on their way with sorrow sowing their seed, that they might return with joy and present their treasures to our Lord. King *Ceolulf* therefore added a seventh (*Hoveden*) to the number of perfect Kings: and receiving a *Monastical habit*, in exchange of the *Temporall Crown* which he left, God set upon his Head a glorious Crown of one entire precious stone.

4. The *Monastery* into which he retired was that of *Lindisfarne* the *Monks* whereof were the *Disciples* of *S. Aidan*, whom long before this, *King Oswald* had sent forth out of *Scotland*: and they following his example practised far more rigorous austerities, then were usually seen else where. For not only all the *Religious men*, and women too, of that institution continued fasting every *Wednesday* and *Friday* till *Vespers* were accomplished: but also

wholly abstained from wine and all strong drink, concerning themselves with water mingled with a little milk. But whether it was that experience showed them that *English Complexions*, nor so robustious as those of the *Scots*, could not support this great austerity, or whether likewise it was out of condescendance to the delicacy and infirm temper of King *Ceolulf*, at his entrance an indulgence was given to the *Monks*, and they were permitted for their drink to use a moderate proportion of wine or Ale.

5. Now besides his former liberalities to that *Monastery*, King *Ceolulf* at the time of his *Monastical* *Towring* gave the *Manner of Parkworth*. So writes *Camden* out of our *Ancient Monuments*: *Parkworth*, saith he, with all its dependences was a possession of the Church of *Lindisfarne* by the gift of King *Ceolulf*. For this mansion at his renouncing the world he bestowed on the said Church, in which being made a Monk he aspired to a heavenly kingdom.

6. Our *Martyrology*, in which his memory is celebrated among the Saints on the fifth of January, refers his death to this last year: But certain it is that his life was prolonged these the space of twenty three years: So that we are to interpret, that this year he dyed to the world. Now how happily he concealed himself in that solitude from the world, and how charged he was with merits and graces when he left it, thus is sufficiently testified, *saith William of Malmshury*, by the honour he received in being buried close to *S. Cuthbert*, and by many Divine Miracles wrought there by his intercession. His Relics were afterward translated to *Northam*, *saith Hoveden*, where they likewise became illustrious by Miracles: being placed in a church there built by *Egred Bishop of Lindisfarne* about seventy years after this King's death, and dedicated to the honour of *Saint Peter*, *Saint Cuthbert* and *S. Ceolulf*.

7. This Holy King resigned his Kingdom to his Nephew *Eadbert*, or *Egbert*, a Successor likewise of his virtue and piety: for *saith William of Malmshury*, he governed the space of twenty years with great prudence and justice. He had likewise a brother of his own name *Arch-bishop of York*, who by his own wisdom and his Brothers power restored his See to its primitive dignity. But of these two illustrious persons more hereafter.



VIII. CHAP.

1. 2. *Saint Boniface his journey to Rome.*
3. 6. *He by Apostolick authority erects severall Bishopsricks in Germany.*

1. THE Gifts of *S. Boniface*, which are the principal business of the greatest part of this Age, almost yearly furnishing our History, doe call us into Germany, from thence to attend his journey to Rome, which he again undertook in the year of Grace seven hundred thirty eight: The occasion of his journey (as we read in the *Author* of his Life, the account whereof is collected from that of his *Disciple S. Willibald*) was partly to visit *Pope Gregory* third of that Name, as likewise to commend himself to the *Prayers* of the *Holy Apostles* and other Saints reposing there: and also to obtain from the said *Pope*, as appears by his Letters, a resolution of certain difficulties touching the care of souls committed to his charge.

2. He went therefore to Rome attended by a great troop of French men, *Bavarians* and *Brimtaine*: Where being arrived, he was kindly received by the *Pope*. The people of Rome likewise had him in such veneration, that they stacked in great multitudes to his preaching, and endeavoured to detain him a long time among them. For of old it had been their custom when any man of note or sanctity came to Rome, they would with all civility, respect and kindness entertain him. Thus they did in former ages with *S. Athanasius*, *S. Epiphanius*, *S. Hilary*, *S. Peter of Alexandria* and many others.

3. Now when *S. Boniface* was ready to depart, the *Pope* very liberally bestowed on him many gifts, and whatsoever Relicks of Saints he desired. He sent likewise by him several Letters to the *Bishops*, *Princes* and *Abbots* of Germany, requiring their assistance to *S. Boniface* in the great charge committed to him of converting souls, as likewise their presence to whatsoever synods he should assemble, and their Obedience to his orders and Decrees made according to the Rule prescribed by the *See Apostolick*, which had authorized him to his *Apostolick Office*, and constituted him the supreme *Pastor* of Germany.

4. With these Letters *S. Boniface* departed from Rome, and came to *Ticinum*, or *Pavia*, where he abode some time with *Leutpand King of the Lombards*. Thence he proceeded towards Germany, and being arrived near the River *Danubius*, he made some stay there, expecting a Synod of *Bishops* which he by the *Popes* order had called. And from thence he wrote Letters to certain special friends *Gepin*, *Baban*, *Basius* and *Wyx Religious Abbot*, as likewise to all their *Monks*, and leve-

ral *Religious Virgins*, in which he gave them a particular account of this his journey, and the success of it.

5. The year following being invited by *Prilo Duke of the Bavarians*, he visited his country, staying there many dayes, and preaching the word of God, with great fruit. There he found many false Christians, who waited the Churches, and seduced the people. Some of these falsely pretended themselves to be *Bishops*, and others usurped the Office of *Priests*: Many likewise with fictions and pernicious lyes wrought great mischief among the ignorant. A further course of whole malice he found not any means more effectually to prevent, then by dividing the Province of *Bavaria* into four Dioceses: which with the consent of *Duke Prilo* he performed: the Government of which he committed to persons of eminent virtue, whom he ordained *Bishops*.

6. Of these the first was *John*, whose *Episcopall See* was placed at *Salzburg*. The second was *Erimbert*, who governed the Church of *Frislingen*: the third was *Hunibald*, who was consecrated Bishop of *Regen*, the *Metropolis* of *Bavaria*. And *Wimilo*, who before had been ordained Bishop by the *Pope* of the whole country, had the Church of *Petray* assigned to him.

7. Having done this, he wrote to the *Pope* giving him an account of all things, and desiring his confirmation and ratification for perpetuity: Therein imitating his Predecessors: For so did *Eugenius* and *Damianus*, in the *British Church*: so did *S. Patrick* in *Ireland*; and so did *S. Augustin* among the *English Saxons* demand from the *See Apostolick* a confirmation of their Ordinations.

8. We have still extant the *Popes* answer hereto, containing an approbation of what he had done: Likewise an injunction to assemble a Synod of all Germany, and in his place to preside over it. And because the necessities of those Churches would not allow him repose in any one place, he renewed his *Apostolick Authority* to erect *Bishopsricks* wheresoever he should judge expedient.



IX. CHAP.

1. Cuthred succeeds King Eihelard in the Kingdom of the West-Saxons.
2. Nothelm Arch-bishop of Canterbury dying, Cuthbert succeeds.
3. 4. The Death of the Holy Bishop Saint Acca
5. 6. The Martyrdom of Saint Iuthwara a Brittain Virgin: of her Sister S. Sidwella.
10. 11. The Gifts of the Holy Virgin S. Fridesida
17. 18. Death of S. Eihelburga Abbess formerly Queen of the West-Saxons.
19. The Death of Saint Arnulf a Hermit.

A. D. 740.

IN the year of our Lords Incarnation began his reign over the West-Saxons, whose Predecessour Eihelard, by some called his Brother, by others his kinsman, dyed the year before. This King, (said Huntingdon, was much afflicted by the proud King of the Mercians Eihelbald, who sometimes made open war against him, and sometimes raised sedition in his country. In all which Fortune showed her self very various between them, sometimes the one, and some times the other gaining advantage. And now and then, being weary they would make peace: which seldom lasted any considerable time, the one or the other presently renewing the war.

Novel. hic.

1. The same year there was exalted to the Archepiscopall see of Canterbury being vacant by the death of Nothelm, Cuthbert, who four years before had been consecrated Bishop of Hereford. He was descended from an illustrious Saxon family, and as Nobly he administered his See, but Aldulf Bishop of Rochester dying, he consecrated his Successour in that See a Priest called Dun.

Martyr. Angl.
19. F. Br.
M. v. in F. Br.
B. 130. Nov.

3. At this time the Holy Bishop Acca formerly a great friend to S. Beda and encourager in his studies and Writing, ended his life, of whom mention hath been severall times made before. A brief relation of his life we will here adioyn from Miræu: who recites his name among the Saints on the last day of November though in our Martyrologe his commemoration be on the nineteenth of February. Concerning him Miræu thus writes. Acca a Bishop was named the third among the Apostlick Priests which under the conduct of S. Willibard departed out of England and arrived at Ptoch in the year of our Lord six hundred and ninety, to procure the con-

secrat on of S. Swibert, he was there detained, and not long after ordained Bishop of Hagulfald, (not) Lindesfarn (as Miræu mistaking writes)

Novel. hic.

4. How saint-like his life was Almighty God shewed by many miracles after his death, as Hoveden testifies saying, The same year Acca Bishop of Venerable memory was received into the happy region of the living, after he had administered the Church of Hagulfald twenty four years. His body was buried with great honour in the Eastern part of that Church. And above three hundred years after his death, by occasion of a Revelation made to a certain Priest, his Sacred Relicks were translated, and put into a shrine: Where to this day he is held in great veneration. And for a demonstration of his sanctity his hajable, Alce and Manie which had been buried with his Sacred Body, to this day do not only preserve their colour, but primitive firmness likewise.

Martyr. Angl.
23. Decem.Cappavau
in S. Isthm.

5. In our Martyrologe on the three and twentieth of December this year is commemorated the Martyrdom of a devout British Virgin called Iuthwara: The Circumstances of her death and Martyrdom and a brief abridgment of her life we find in Cappavau: The Holy Virgin S. Iuthwara (saith the Author thereof) was born of Noble parents, and from her childhood being prevented by a plentiful Grace of Gods holy Spirit, she was diligent to serve our Lord in all good works. She living in her Fathers house after the death of her Mother, with all innocence, became amiable to all, and made a progresse in vertues, as she did in years. Whensoever any Pilgrims came to her Fathers house, as frequently they did, she with great cheerfulness of devotion and humility attended and ministered to them. She had a Brother called Bana, and three devout Sisters, S. Eadwara, Saint Wilgitha and Sidwella, all which imitated her piety and vertue.

6. Not long after S. Iuthwara's Mother was dead, her Father took a second Wife, a woman for her extraction Noble enough, but of a most malicious disposition, for her soule by the Devils insinuit was full of the gall of bitterness, especially against this devout Virgin: for the destruction of whom she employed continually the thoughts of her poisonous heart in contriving snares and mischievous treachery: And for the executing thereof she intended to make Bana, a rebellious man, but fit for any villany, her instrument.

7. It was the Holy Virgin's constant practise in all Vigils of Saints to be present at Divine Service, and to spend whole nights in Prayer: but thither she never went alone, but in the company of other Virgins. She was likewise very assiduous in Watching and Fasting and other Mortifications subduing carnall desires. With these austerities and grief for her Fathers death, she became extremely feeble and pale. This occasion by the Devils suggestion her malicious Mother in Law took to execute her rancour against her. For which purpose dissembling her bloody intent under a shew of Motherly affection and care, she began to

speak

speak kindly to her, and solicitously to enquire the causes of her painedness. S. Iuthwara suspecting no ill, imputed it to the life of her dear Father, the grief for which had caused great pain in her breast. The malicious woman having heard this spoke comfortably to her, and promised her to find out some remedy. And presently after she brought her two small peeces of Fresh cheese still dropping with whey, which she bad her to lay upon each breast before she went to Church, assuring her that thus would take away all her pain. The simple Virgin suspecting no harm, did accordingly. Then the cruel stepdame went to the Virgins Brother Bana, and told him that his Sister was with child: and for a proof thereof advised him to open her breasts, and taking away the linnen cloth which covers them, he should see them all wet with milk dropping from them. The young man foolishly believing her, meets his Sister as she was coming out of Church, and before all the people asked her, Who had got her with child. The poor Virgin astonished at such a Question, protested she was not with child. Whereupon she presently opened her breasts, and finding the linnen all moist, in a rage he drew out his sword, and cut off her head.

8. Immediately after this, the Holy Virgin with her own hands took up the head, and to the astonishment of all, carried it back, stealthily into the Church. And moreover for a further proof of the Holy Virgins sanctity, Almighty God caused a fountain to burst forth out of the place where the head fell, and over the fountain miraculously a Tree began to grow.

9. Thus writes the Author of her Life, adding many other Miracles as testimonies of her sanctity. The memory of this Holy Virgin, as likewise of her Sister Sidwella is much renowned in some Western parts of England, and certain Coapells have been erected to their Honour in Devonshire. Our Martyrologe stiles them British Virgins, adding that the Martyrdom of S. Iuthwara happened in some part of South-wales. Which is very probable, because none of our Ancient Historians treating of Saxon affairs, have mentioned any of these Sisters.

10. We will adioyn to her another admirable Virgin, who was without all question of English blood, and whose glorious Memory is celebrated both at home and abroad. Now though her actions and death can not by any certain signs be assigned to determine the time, yet since our Writers generally agree that they belonged to the times of the Reign of Cuthred King of the West-Saxons, & our Martyrologe likewise declares that she flourished about this year seven hundred & forty, it seems expedient here to allembic such particular passages touching her life and death, as are found dispersed in our several Authors, William of Malmsbury, Matthew Paris and Cappavau.

11. The Holy Virgin concerning whom we are now to treat, is the famous S. Fridesida, the ornament and Patroneffe of the most

illustrious City and University of Oxford. Her Fathers name was Didan a person of Noble quality, and her Mother, Saffida. Both which for their happines in the birth and pious education of such a daughter, have deferred to be kept in the memory of posterity. Almighty God was pleased even from her infancy to shew that he chose her for his own, to great a fence of piety he inspired into her soule in her most tender years. For, saith the Author of her life, even then she had an aversion from all delicacies, in so much as she usually lay upon the hard pavement, and not this reit would she afford her self till she could no longer resist sleep: so that a great part of the night she spent in prayer upon her knees, or prostrate on the ground. Her ordinary dyet was barley-bread with a few hearbes and roots, and her drink only water. Hence it was that her Parents perceiving that all her thoughts were directed to God, freely gave her leave to consecrate her self entirely to him in a Religious Profession. And by her example twelve other Virgins of Noble Families forsook the world to attend only upon our Lord.

12. By the Munificence therefore of the King she built a Monastery, into which entering with her companions, she passed the greatest part of her time in Prayer and Fasting: And this particular task of Devotion she imposed on her self, to recite a certain number of Prayers to God upon her knees a hundred times each day, and as many in the night.

13. But what soule can perfectly aspire to goodness, without incurring the envy of him who is unchangeably evil? And when his envy is once raised, all his pernicious subtilties will be employed to destroy or diminish at least, the good which he envies. Saint Fridesida enclosed in a Monastery may seem secure from all attempts prejudicial to her purity: Yet even there the Devil found a way to endanger her. Before she had consecrated herself to God, there was a certain Prince deeply wounded by her beauty, not knowing that he was prevented by another celestiall Rival. He used all the Arts and Batteries of a Lover to win the devout Virgins affections. But in vain: Her spirituall espousalls made his hoped-for Marriage impossible, and the desire of it sacrilegious. But what will not carnall Love inflamed with rage attempt? Since flatteries could not prevail when she lived free in the world, he will not fear to use force now she is confined to her Enclave. This when the Holy Virgin saw, she concluded there could not be any other security for her but in flight. Hereupon she privately stole alone out of the Monastery, and endeavoured to secure her self in a wood neighbouring thereto. But the piercing eyes of a Lover discovered her flight, & pursued her thither: Which she perceiving, by secret paths through our Lords guidance, she escaped to Oxford, whither she arrived.

A. D. 740.

Cappavau
Saint Fridesida
Malm. de
Pom. l. 1.
Malm. Paris

A. D. 111.

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A.D. 741. XI. CHAP. XI. CHAP.

1. &c. A Synod at Ratibon convoked by King Carloman: in which S. Boniface presided.
2. The Decrees of it confirmed by the Pope.
3. &c. S. Boniface his Letter to Cuthbert Arch bishop of Canterbury: taxing the disorders of the English.

Brown. ad. A.D. 741.

1. After the receipt of these Letters, the proceedings of S. Boniface and his fellow Bishops are thus described by Cardinal Baronius, out of the *Author of Saint Boniface's Life*: At that time, says he, when the Noble Duke Charles Martel had finished the course of his life, and his Sons Carloman and Pipin had succeeded in his Government, of which, Carloman, as being the eldest, disposed all publick Affairs of the Kingdom: S. Boniface went to him, and presenting Pope Zacharias his Letters, earnestly besought him for the Love of God, the establishment of his Dominion and the salvation of his Subjects, to advance the Orthodox Faith, therein imitating the zeal of his illustrious Father. Upon which request Carloman as if he had received a command from heaven, used his utmost endeavours to recall to the way of justice and piety all persons, Ecclesiasticks and secular, who had swerved from the duties to which Christian Religion obliged them: for this purpose employing both his Kingly authority and the Ecclesiastick likewise. He commanded moreover a Synod to be assembled at Ratibon, by the prescript whereof all abuses should be corrected. The Decrees of which Synod, being full of edification, doe here follow.

2. In the Name of our Lord Jesus Christ, I Carloman Duke and Prince of the French, in the year after our Lord's Incarnation seven hundred forty two, on the eleventh day before the Calends of May, have by the Crispsell of the Servants of God and of my Nobles, in the fear of Christ, assembled to a Synod the Bishops which were in my Kingdom, together with their Preests, namely Boniface Arch-bishop, Burchard, Reginard, Witan, and Willibrord, Dadan and Adan with their Preests: to the end they may give mee advice how the Law of God and Christian Religion, which in our Predecessors days has been much dissipated, may be restored, and the Christian people brought into the way of salvation. Therefore by the counsel of my Nobles and other Cities, over whom wee have constituted Arch-bishop Boniface with a Legat of the See

Apostolick. Wee have appointed likewise, that every year a Synod be assembled in our presence for restoring the ancient Canons and Discipline of the Church, and correcting abuses.
3. More particularly, wee command that restitution be made of all moneys fraudulently taken from Churches. 2. Wee have deprived of all participation of Church-revenues all false Preests, Deacons and other Clerks who have been adulterers or fornicators, moreover degrading them, and constraining them to Penance. 3. Wee have utterly forbidden all the Servants of God, Ecclesiasticks, to fight, or wear arms, yea or to be present in our Armies, excepting only those who are purposely chosen for the Divine Ministry. the Celebrating of Masse, or carrying sacred Relicks, that is, one or two to attend the Prince, and to every Preest one Preist to hear Confessions and enjoin Penances. 4. Likewise wee have interdicted the same persons to hunt with dogs, or to keep hawks. 5. Moreover wee have decreed according to Holy Canons that all Preests in their Parishes be subject to their proper Bishops, and every Lay give him an account of their Ministry, of the order observed by them in Baptism, celebrating of Masse, reciting Prayer and Catechizing. And that whenever the Bishop according to the Canons shall make his Visitations for administering Confirmation to the people, every Preest be ready to receive and entertain him at the charges of the people to be confirmed: As also that every Maundy Thursday they receive new Chrism of the Bishop receiving likewise from him a testimony of their constancy, unblameable life and soundness of Faith. 6. Wee have also ordained according to the canon prescribed enjoind by the Canons that no stranger-Bishops or Preests from whence sever they come, shall be admitted to the Ecclesiastick Ministry before they have received an Approbation from the Synod. 7. Likewise wee have decreed that every Bishop show great solicitude to withdraw the people of God from all Heathenish Superstitions, all Sacrifices over the dead, all Sorceries, Divinations, Phylacteries, Amulets and Incantations exercised after a Pagan manner by some foolish Christians near their Churches, under the name of Holy Martyrs and confessions, so provoking the wrath of God and his Saints: Particularly wee require them to forbid earnestly these sacrilegious rites called Metes. And for the rooting out of all such Pagan Superstitions wee command our Magistrates (Graphones) every where to give their assistance to the Bishops. 8. Also wee have ordained that whatsoever Ecclesiastick person or Religious woman shall after this Synod fall into the crime of fornication, shall be put in prison, and deprivance of bread and water. And if he be a Preist, he shall be scourged and remain a prisoner two years: If an inferior Clerk or Monk be guilty of the same offence he shall be whipped thrice, and continue in prison a year: There to doe Penance. 9. Wee have decreed moreover that no Preests or Deacons shall wear Cassocks like Lay-men, but Ecclesiastick robes (callicas) as becomes the servants of

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God. And that not any of them permit a woman to live in his house. 10. Lastly that all Monks and Religious Persons be careful to order their Lives as becomes their Profession according to the Rule of S. BENEDICT.
4. When this Synod was concluded Saint Boniface transmitted to Rome a Copy of its Decrees, to be approved by the See Apostolick. Which being perused by the Pope, he likewise called a Synod, in which the said Decrees were read and confirmed: Of all which Pope Zacharias gave information in an Epistle directed to all Bishops, Preests, Deacons, Abbots, and likewise to the Dominions of the and all Gods servants in the Dominion of the French: Particularly enjoining all due respect and obedience to their Arch-bishop Boniface. This he did because many of the French Clergy looked with envious eyes upon him, as being an extren and a Religious man: for which reason his preeminent Legation Authority was displeasing to them.
5. Of all this S. Boniface likewise gave an account in an Epistle to Cuthbert Arch-bishop of Canterbury, who the year before had written and sent some presents to him. In which Epistle he gave him a brief of the forelaide Decrees: Adding this moreover, That in that Synodall Meeting all the Bishops present made a Confession of the Catholick Faith, and professed their resolution to their deaths to preferre Unity and subjection to the Roman Church, and that they would be obedient to Saint Peter and his Vicar. That every year they would assemble a Synod: That all Metropolitans would demand from the See Apostolick Arch-bishops Palls: and that in all things their desire was to be Canonically obedient to the Precept of S. Peter, that so they might be reckoned in the number of the sheep commended to him. To this Confession, sayd he, we all consented and subscribed, Availing it to the Body of S. Peter Prince of the Apostles. Which the Pope and Roman Clergy received gratefully.
6. Therto he adds many grave Instructions and Admonitions becoming an Apostolick Prelate: As, That all Bishops should denounce to their Metropolitans such abuses as they could not amend in their Dioceses, and in like manner the Metropolitans to the Pope: so far doing, they shall free their own souls from the guilt of the blood of their own fowles. Moreover he signified to him that most of the servants of God with him were much scandalized and displeased upon occasion of a great stain and ignominy cast upon the English Church and Nation, which he ascribes him to wipe away by a solemn prohibition made in a synod of the Clergy and Nobility, to hinder that frequency of their women going and coming back from Rome: considering that few of them returned uncorrupted: A proof whereof is, that there were few Cities in Lombardy or France in which there were not Harlots of the English Nation. He advised him likewise severely to reprehend, and if they amended not, to ex-

communicate both alive and dead any of their Princes and Great men who sacrilegiously invaded Monasteries, possessing their revenues, and governing the Monks, as if themselves were Abbots. And lastly with his utmost endeavours to hinder the intolerable superstition and excess of cloathing reigning in Brittany, where their vestments were, as they thought, adorned, but indeed defiled with embroidery of Purple and silk which vanity, sayd he, is a sign of the coming of Antichrist, and an occasion of bringing luxury and uncleanness even into Monasteries.

7. It is probable that admonitions so severe and earnest from a person of so great authority as S. Boniface, being the Papal Legat in so great a kingdom, might be the occasion of celebrating a Synod in Brittany at Claveshove, in which a remedy was found against sacrilegious invasions of Church-revenues and Privileges. For after diligent search, the formerly mentioned Law and Privilege made by Withred the pious King of Kent was found and recited in this Synod: whereupon Ethelbald King of the Mercians by a New-Law confirmed the same in his Kingdom also. Notwithstanding as shall be declared, King Ethelbald himself became a transgressor of his own Law, for which he was sharply reprehended by S. Boniface, and repenting his iniustice, made satisfaction for it.

Spelm. l. i. Conc. Brit. ad hanc annum. Pidd. 10. c. 6

XII. CHAP.

1. &c. Another Synod at Liptin: In which Adalbert and Clement, Hereticks are censured, and imprisoned.
2. S. Boniface imputes Simony to the Pope: who clears himself.
3. Jurisdiction over all France given to S. Boniface.

THE year following S. Boniface celebrated another Synod at a place called Liptin not far from Cambray, whither Carloman who kept his Court there, called him. In which Synod, besides a Confirmation of the Decrees of the former, it was ordained that a Petition should be made to the Pope to send three Palls for three Arch-bishops newly ordained by S. Boniface, Grimon in the City of Reims, Abel in the City of Sens, and a third at Trier.

2. In the same Synod likewise, as appears by Pope Zacharias his Answer, S. Boniface discovered and condemned the blasphemies and errors of two Arch-hereticks, Adalbert and Clement. Of which the one challenged to himself Episcopall authority without Ordination: wallowed in luxury: set up Crozier and little Oratories in the fields, seducing the people by false pretended mi-

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rales, and withdrawing them from publick Churches. Yea such was his Pride that he would be stiled a *Saint*, and consecrated Churches to his own honour, affirming that he knew many *Angels* by name: severall of which names *S. Boniface* had sett down in his *Epistle* to the said *Pope*, which were indged to be the Names rather of Devils then *Angels*.

3. The other *Heretick* was so given over to lust that he kept a Concubine by whom he had two children: yet challenged Priesthood to himself, saying that this was agreeable to the *Old Testament*. Further he affirmed that *Christ* rising from the dead, took with him all that were then in *Hell*, not leaving any one behind him. All which most detestable Doctrines and practices the *Pope* likewise condemned, saying that *S. Boniface* rightly stiled the *Authors* of them *Ministers* and *Precursors* of *Antichrist*, and did well in causing them to be flung up in prison.

4. The reason which made *Saints Boniface* more earnest against these *Hereticks*, particularly *Adalbert*, was because though his *Errors* and wicked practices were manifestly contrary to the *Doctrine* and *Tradition* of the Church, yet his behaviour was so subtle and hypocritical, and such a moving persuasiveness he had in his tongue, that he had almost seduced the *Religious Prince Carolusman*. Now the first time that *Saint Boniface* entered into dispute with him, among others, *Sturmi* the first *Abbot* of *Fulda* was present: who earnestly endeavoured to dissuade him from that dispute: the like did *Lullus* and *Megin-garus*. But *S. Boniface* answered them, He that is in us is greater then he that is in him. Thereupon reasoning with him, he so convinced him, that he putt him to silence. After which he enclosed him prisoner in the Monastery of *Fulda*. But more of these *Hereticks*, when they shall be sent to *Rome*, where their *Heresies* will be more fully detected.

5 But presently afterward by the false suggestion of certain unknown persons, there had like to have ensued a breach and division between the said *Pope* and *S. Boniface*, by occasion of a scandalous imputation cast upon the *Pope*, that he had *Simoniacally* demanded money for the *Archiepiscopall* *Palls* which he had lately sent. This report being too easily believed by *S. Boniface*, he wrote a sharp Letter to the *Pope*, telling him he was astonied that *Simon Magnus* his poyson should infect *S. Peters Chair*, which had heretofore thundered out maledictions against that crime.

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6. But the good *Popes* mild, yet grave answer prevented all progreffe of dissention between them: *Dearest Brother*, said he, I beseech your Charity that hereafter you would forbear to write in such a stile to me: for it is very offensive and injurious to be accused of that which we do desire. Far be it from us or any of our Clergy to sell for money the Gift which we

have received by the Grace of the Holy Ghost. And as for those three *Palls*, know for certain that not any money at all hath been received by any of my Officers for them. Yea on the contrary, the Fees which by custome was due to our Officer for your Confirmation, I freely allowed it out of mine own purse.

7. Besides this, in the same Letter, to shew he had blotted out all resentment of this injurious imputation, he not only confirmed the Province granted to *Saint Boniface* by his Predecessour, but besides *Bavaria*, enlarged his Jurisdiction through all France, giving him authority in his Name and his Power to correct & reforme whatsoever he found any where to decline from *Christian Faith* or the *Constitutions* of *Canons*. The year following an occasiō hapned to *S. Boniface* to have his turn of reprehension from the same *Pope*, which he suffred with the same spirit of *Christian meeknes*. But before we relate it, certain affairs of *Brittany* require to be interposed.

XIII. CHAP.

1. 2. The Britains furiously invade the West Saxons: and are repul'd.

4. 5. The resignation and death of Daniel the Venerable Bishop of Winchester, &c.

ALL sorts of vices reigning among the English and Saxons, provoked Almighty God to punish the Kingdom with a bloody war against an Enemy which though allways full of malice, yet through civil divisions and want of strength had many years given disquiet to none but themselves. These were the Britains, who this year made an irruption into the Provinces of the English with such prodigious forces, that they seemed to have a design & hope to hazzard the regaining of the whole Kingdom again. The time and successe of the war is thus described by *Henry of Huntingdon*:

2. Cuthred King of the West-Saxons in the fourth year of his Reign, saith he, making peace with Eshelbald King of the Mercians, they send both their forces together, to fight against an innumerable multitude of Britains which had newly broke into their Provinces. When they were met, the two Kings, each of them followed by most valiant tried soldiers, dividing their armies to a reasonable distance, made severall ways so furious an impression upon the vast body of the Britains, that though for some time they courageously resisted, yet they were not long able to sustain so terrible a weight, but at length were forced to fly, yielding their backs to the swords of their pursuers and their spoyle: to them returning Victorious. Which being done the two Kings

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with

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with triumph rejoycing each into his own dominion, were with great joy received by their Subjects.

3. The year following the Reverend and Holy Bishop of Winchester Daniel having with great piety spent forty three years in the administration of that Diocese, to the end he might conclude his long-lasting age in quiet repose, surrendred his Bishoprick, and became a Monk at *Malmesbury* (*Melduni*.) Thus writes *William of Malmesbury* from the ancient Tradition of his own Monastery. But his repose on earth continued a short time, for the year following he happily attained to an eternall repose in heaven. His Successour's name was *Humbert*, whose name we find among the Subscriptions to a Synod assembled at *Claverthorpe* the second time, shortly after. As for the Holy Bishop Daniel though by his great virtues he well deserved a name among our Saints, yet we do not find him recorded in our Calendar.

4. The same year *Mildred* was ordained Bishop of *Worcester*, the successour of *Wulfred* who dyed the year before. Concerning whom we can find nothing in our Ecclesiasticall Monuments, but what *Bishop Godwin* produces, *Wulfred* Bishop of *Worcester*, contemporany to *S. Beda* was consecrated Bishop in the year of Grace seven hundred and seventeen, and dyed in the year seven hundred forty three.

XIV. Ch.

XIV. CHAP.

1. 2. S. Boniface falsely calumniated to Duke Pipin.

3. 4. &c. His Letter to the Pope: and Answer.

6. A sedius his malicious mistake.

IN the mean time *Saint Boniface* his patience is exercised for his good: for he found adversaries not only in the Court of Duke *Pipin*, a proper seat for envy and malignity: but at home also among his companions in the work of the Gospel. As for the former sort, he easily made voyd all their designs against him with a Letter written to the Duke: and his domestick accusers he overcame by his meeknes.

2. Who these were, & what they layd to his charge we find in a Letter written to him by the *Pope*: the tenour whereof is this: *Virgilius* and *Sidonius* Religious men living in the Province of the *Bavarians* have lately visited us with their Letter: in which they have intimated that your Reverend Fraternity enoynd them to rebaptize certain Christians. At the reading of this we were much troubled: and should extremely wonder if it should be true: Among other examples they produced this, of a certain Priest

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ep. 144.

in the same Province who being ignorant of the Latin tongue, he pronounced it wrong in baptizing, saying. Baptizo te in nomine Patris & Filii & Spiritus Sancti. And for this, as we sayd, your Reverend Fraternity thought fit that Baptisme should be reiterated. But holy Brother, if he who baptizes, introduces no error or heresy, but through ignorance only failes in pronunciation, we can by no means allow that such Baptism should be repeated. For as your Holy Fraternity well knows, who severer is baptiz'd even by Hereticks in the name of the Father, of the Son and of the Holy Ghost, must by no means be rebaptiz'd, but only be purified by imposition of hands. If the matter therefore stand, as hath been related to us, Holy Brother, abstain hereafter from such inunctions: and be careful to observe what the Holy Fathers teach.

3. Upon the receipt of this Letter *S. Boniface* presently without reply acquiesced: And the same year dispatched to *Rome* his Presbyter *Euban* with Letters to the *Pope*, in which he suggested many things very necessary for the Churches of France, contained in twenty seven heads of great advantage to Ecclesiastical Discipline.

4. Hereto *Pope Zacharias* immediately answered, adjoining to every one of the said Points his own judgment. Withall he informed him that the most excellent Prince *Pipin* had sent likewise to him a Religious Priest named *Andoba*, with other Points of the like nature, concerning the Rights of Bishops, Priests, &c. also touching unlawful Marriages, inquiring what was to be observed therein according the Rites of the Church, the Discipline of Holy Fathers and Canons of Councils: And many other things he had proposed relating to the good of Soules. To all which likewise he had returned an Answer. Consequently he enoynd *S. Boniface* to assemble a Synod, and therein to discover to the Bishops his said Determinations.

5. He gave him moreover order that the forementioned contumacious and Sacrilegious Hereticks *Aldebert*, *Godelace* and *Clement* should be made to appear before the said Synod, that their cause might again be accurately examined. And in case they were found wholly to sever from the way of Truth and iustice, and being convinced, would not retract their errors and amend their faults, that then the Princes assistance being desired, they should be proceeded against with all severity according to the Canons of the Church. But if they should persist in Pride, and protest that they were innocent, then his will was that they should be sent to *Rome*, and with them two or three Priests approved for their piety and prudence, to be their accusers: and there the cause should be with all care examined by the See Apostolick, and judgment given on them according to their merits.

6. Before we declare how *S. Boniface* observed what was enoynd him by the *Pope*, in

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calling

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calling a Council, and therein convincing again the said Hereticks and doing other matters for the Church good, all which was done the year following, it will be expedient in the mean time to admonish the Reader of a mistake made by Afsedus a Calvinistical Chronologist, who affirms, that this year a Synod was assembled in Britanny against the Seditious Impunity of the English Clergy: Whereas no Synod was called there this year: and in that which was assembled two years after, though many disorders are censured in it, yet this is not named among them.

XV. CHA. XV. CHAP.

- 1. 2. A third Synod assembled by S. Boniface at Mentz.
- 3. 4. In which Gervilio Bup of Mentz was deposed, or Homicide, &c.
- 6. S. Boniface a Bishop of Mentz: and Primate of Germany.

IN the year of Grace seven hundred forty five, S. Boniface according to the admonition given him by Pope Zacharias, and the command of Duke Carloman assembled his third Council at Mentz in Germany. At which were present (according to the account given by himself to Herfild an English Prelat) eight Bishops, all of the English Nation: But of them those only Names remain which Miram hath recorded saying, As the Synod of Mentz convoked by S. Boniface were present Adel, Burchard, Willibald, Werbet and Wera (perhaps Witta, or Wistan.)

2. The Decrees of this Synod touching Ecclesiastical Discipline contained in the fore-mentioned thirty seven Heads, sent by Saint Boniface to Pope Zacharias, and by him with some corrections approved, are not now extant. But other affairs of great consequence agitated and determined, are mentioned in the Life of S. Boniface in Surin: Where we read that in the said Synod not only many Ecclesiasticks insisted with Heresies were excommunicated; but severall Bishops also infamous for horrible crimes were deposed. The prime Authors of all Errors in Germany were the two Arch-hereticks Adelbert and Clement: Whose cause was remitted to Rome, and there with all circumspection judged, as shall be largely declared.

3. Of Bishops layd to be deposed in this Synod, the name and speciall demerit of one only is now recorded, and that was Gervilio Bishop of Mentz, where the Council was held. The cause of his Deposition (according to the said Authour) was this: At that time the Thuringians invaded the Province of a-

loman against the Saxons which wasted their country. He presently sent an Army, and with it Gervilio Bishop of Mentz, who was Father of Gervilio. Gervilio in the combat among many others was slain. And his son who at that time was a Lay man attending at Court, to avenge his grief for his Fathers death, was taken into the Clergy, and made Bishop of Mentz in his Fathers place.

4. Not long after Carloman gathered another Army, which himself lead into Germany, and took Gervilio with him. Whilst this Army lay encamped on both the sides of the River Weser (Weler) Gervilio commanded his servants to go privately into the enemies camp, and there diligently enquire who it was that slew his Father. Thus he did, and finding the man not far off, he desired him to come and speak with his Master. He came, and as soon as Gervilio had notice of it, he met him on horse back in the midst of the River: Where as they were discussing together, Gervilio taking out a sword which he carried privately, ran the man through, who presently falling into the river, there dyed. Upon this a mighty clamour was made, and the two Armies began a fierce combat: in which the Saxons were overcome, and Carloman after the victory retired home. Now this fact of Gervilio, was by none at that time imputed to him as Homicide. He returned therefore to Mentz, where, as before, he administered the office of Bishop.

5. But among other crimes with which he was charged in the present Synode, this was one. And the Holy Prelat Saint Boniface publicly declared, That no man could exerce lawfully the function of a Bishop, who had been polluted with the slaughter of any one. And besides this, he objected to him that he himself had seen him with Hawks and Hounds publicly recreate himself: which was absolutely forbidden to Bishops by the Canons. Gervilio having heard his accusation, and perceiving that he could not resist both secular and Ecclesiastical authority armed against him, retired himself to the judgment of the synod, and was deposed.

6. After whose deposition Saint Boniface (who hitherto had been an Arch-bishop at large, without any particular Title or See) was by Carloman and his Brother Pipin appointed Prelat of the Church of Mentz: And that his dignity might be more eminent, the same Prince determined to exalt the See of Mentz, which at this time was subject to another, to be the Metropolitan Church of all Germany: which likewise by a Message sent to the Pope, they obtained and effected.



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XVI. CHA. XVI. CHAP.

- 1. 2. The Heresies of Adelbert a French man and Clement a Scot: condemned by Pope Zacharias in a Synod.
- 11. Colen made an Archbishoprick: but subordinate to Mentz.

THE cause of Gervilio being thus determined, the Fathers of the Synod consulted concerning the two Arch-hereticks, Adelbert and Clement: Whose Errors though they then condemned, yet they thought meet to send them to the Apostolick See, that their condemnation might be more solemn. They decreed likewise to send with them the forementioned Priest, Denard, to act the part of an Accuser in the name of the Synod before the Pope: To him likewise they gave Letters and the Acts of the Synod to be presented and confirmed by him.

Being arrived there, Pope Zacharias called together, according to the custom, a Synod of Bishops, before whom Denard appearing, presented the Epistle of S. Boniface, in which he informed the Pope that since the time that he had conferred on him a Jurisdiction over all the Churches of France, at their own request, he had suffered many injuries and persecutions from false, and adulterous Priests and other Ecclesiasticks. But that his greatest trouble proceeded from the said two blasphemous Hereticks, Adelbert who was a French-man, and Clement, a Scot: Who though they differed in their Errors, yet were equal in the enormity of their crimes. For whose regard he had incurred the enmity and maledictions of the French, who grievously complained against him because he had taken from them their great Apostle, Adelbert, their Patron and intercessour with God, a man who was a worker of wonderful Miracles. He desired therefore the Pope to shut them up in close prison, after he had given them up to Satan, that none might be poisoned by their abominable Heresies.

3. Now we will here more fully declare the Errors, blasphemies and crimes charged upon Adelbert, and further demonstrated by Denard, who presented certain Writings to the Synod containing the Life & Acts of that Arch-heretic, together with an Epistle of our Lord Jesus, which he said fell from heaven into the City of Jerusalem, and was found by the Archangel Michael in the Gate of Ephraim, and copied out by a Priest called Icor, and by him sent to another Priest in Germany called Thalafius, &c. and at last by the hands of an Angel was brought to the Sepulcher of Saint Peter at Rome, where twelve persons belonging to the Pope sitting in kapp that day Vigill with fasting and prayers, &c.

As for the other Book, it was read, and it began thus: In the name of our Lord Jesus Christ, here beginneth the life of the Holy and blessed Bishop Adelbert, born by the Election of God. He was begotten of simple parents, and crowned by the Grace of God: For whilst he was yet in his Mothers womb, the saw in a vision as it were a Calf issuing out of her right side: Which Calf designed that Grace which he received from an Angel before he was brought forth, &c.

5. Besides these the same Denard presented likewise a Prayer, composed by Adelbert, in which after supplications made to God the Father, he addressed himself to the Angels saying, I beseech, conjure and humbly entreat you O Angels Priel, Razuel, Tubuel, Michael, Adin, Tabin, Sabaoth, Simichel, &c.

6. When these Writings were read before the Synod by Gregory the Notary, Regency and Nomenclator, all the Bishops concluded that the man was madd, and that those were names of Devils, not of Angels, except only S. Michael, since Divine authority delivers to us only the Names of three Angels Michael, Gabriel & Raphael. Therefore, they condemned them all to be burnt: Notwithstanding the Pope thought fit they should be layd up in his Archiv with a perpetual mark in memory of their condemnation and reprobation.

7. Besides these Writings it was layd to the charge and proved against the same Adelbert, that from his childhood he was an Hypocrite, saying that an Angel of our Lord in human shape, ha from the utmost end of the world brought him Relicks, he knew not of whom, but fit for were of wonderful sanctity, by virtue of which he could do all things whatsoever he asked of God. Hereby he insinuated himself into the minds of silly women and ignorant peasants, who affirmed him to be a man of Apostolick sanctity. That he had led unlearned Bishops to ordain him, contrary to the Canons: and that hereby his heart swelled with such Pride, that he esteemed himself equal to the Apostles of Christ inasmuch as being appointed to consecrate a Church to the honour of the Apostles and Martyrs, he consecrated it in his own honour, or rather defiled it: That he would likewise reprehend those who desired to visit the shrines of the Apostles, and to hinder them he built Oratories, and set up Cresses in the fields, or near Springs, or where soever he thought good, commanding the people there to make their Prayers to him inasmuch as multitudes of deceived people desisting their own Bishops, and Churches gathered meetings in such places, saying, The merits of S. Adelbert will help us. Besides this, he gave to the people the parings of his nuyles, and the hairs which fell from his head, bidding them mingle these with the Relicks of S. Peter. Yet his presumption came to that point, that when any came, and prostrated themselves at his feet, desirous to consoile their sins, he would tell them: I know all your sins already, your very thoughts are not hid from mee therefore there is no need to confesse them.

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Goe home in peace, have no doubt at all but your sins are pardoned. These and many other like marks of Pride and Hypocrisy did Adelbert shew in his habit, gate, gesture and behaviour.

8. As for the other Heretick called Clement, his Heresies did more openly destroy the Common Faith of the Church: He rejected all the Sacred Canons, all the Writings of the Holy Fathers, and all authority of Councils. He would maintain that he might lawfully be a Catholick Bishop, though he had two children born in adultery. Tea he introduced Iudaism, affirming that a Christian might without sin, if he pleased, marry his own Brothers Widow. Moreover in opposition to the constant Doctrine of the Fathers, he taught that Christ the Son of God, when he descended into Hell, delivered out of that Infernal prison all without exception, believers and infidels. And many Heresies more he published touching Divine Predestination, contrary to Catholick Faith.

9. These things being made known to the Synod at Rome, The Fathers unanimously deprived Adelbert of his Sacerdotal function: condemning him to Penance: and in case he should afterward seduce any, they pronounced Anathema against him, and all that should adhere to him or his doctrines. In like manner they deposed Clement, and actually excommunicated him: and whosoever should content to his sacrilegious Opinions.

10. Our late Zealous Reformers of Scotland may here discover with gratulation their prime Patriark, who desirous to be an Apostle of a New pure Religion, made the foundation of it to be a contempt of the Doctrines of Ancient Fathers and Sacred Canons of the Church. And in the like unhappy attempt he will shortly be imitated by another Priest of the same Nation called Sampson, who in despite of Sacred Tradition and the Universal practice of the Church denied the necessity of Baptism, asserting that by the simple imposition of hands by a Bishop, without Baptism, one might be made a good Catholick Christian.

As Bonif.
Ep. 158.

11. An account of all these Proceedings Pope Zacharius gave S. Boniface in a Letter, requiring him to publish through Germany & France the condemnation of these Hereticks. He signified moreover that he confirmed all things which had passed in the Synod of Mentz, ratifying the erection of that See to a Metropolitan dignity, though he knew that many Schismaticall Priests in France did earnestly oppose themselves against it. And whereas a request had been made to him from France that the City formerly called Agerippina, but then Colonia, might be erected to be a Metropolitan Church, he signified his dissent, but so that it should be subordinate to the See of Mentz. He also intimated to him, that in case a certain seducer, named Grotelb, who formerly had usurped the name & au-

thority of a Bishop, should present himself to him at Rome without his approbation, he would treat him as he deserved: And he enjoyed likewise S. Boniface not to admit any Bishops or Metropolitans confirmed by him at Rome, except they brought Commendatory Letters from him.

XVII. CHAP.

XVII. CH.

1. &c. A Letter of Saint Boniface and the Synod of English Bishops at Mentz to the Mercian King Ethelbald reproving him for his incestuous lusts and Sacrilege.

7. &c. Another Letter of the same to Egbert Arch-bishop of York.

NEither did S. Boniface's Christian Charity and Pastoral sollicitude confine it self to Germany alone: But he thought it his duty to give his best assistance to his Native country Britanny, almost overwhelmed with a Sea of vices. There King Ethelbald, the most potent among the English Saxon Princes, had in a high manner offended God in a sacrilegious invasion of the rights and revenues of Churches within his Dominions of Mercia, in offering violence to the chastity of Religious Virgins consecrated to God, and many other crimes, and there was a just fear lest such enormities in a King should become exemplary to his subjects, and draw many to imitate them; Therefore S. Boniface and his companions in this Synod of Mentz who were all Bishops of English race, thought expedient to admonish the said King Ethelbald of his Duty as a Christian Prince, by a Letter directed to him in the name of the whole Synod: Which was likewise done by them.

2. This Letter is still extant In which with a modest yet vigorous stile, becoming an Apostolick spirit they signified to him, that publick fame having informed them that he had all his life abstained from Marriage, which if he had done out of the Love and fear of God and for chastities sake, they should have much rejoiced in it: But they were told that he refused to take a lawfull wife, and polluted himself in adulteries and unlawful lusts, nor abstaining even from devout Virgins the spouses of our Lord: a sin so horrible, that it is by God esteemed equal to Heathenish Idolatry. Yea the ancient Pagan Saxons did so abhor adultery that if any woman, though unmarried were found guilty of it, they would compel her with her own hands to hang herself, & after her death they would consume her body with fire, and hang him who had corrupted her, over her smoking ashes. Or else they would cause a multitude of women to drive her out of their town with whips, cutting all her garment away to her waist, and lancing her body with knives: and thus she would

would

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would be entertained by the women of the next village, who would use the like rigour towards her till they dispatched her of her life. Now if Heathens have such a zeale for Maritumiall Chastity, how zealous will our Lord be of his spouses contracted to him by Law, and how infinitely more heavy will the punishment be which he will inflict on their sacrilegious corrupters!

3. They adured him moreover to consider that Gods fury will more fiercely be inflamed against Kings who are guilty of unlawful lusts, because probably their subjects will imitate them: by which means the whole Nation, like Sodom, will become polluted, and thereby leave a poiterity effeminated by lusts, despised both by God and men, and regardless even of their Faith. An example whereof might be seen in the Nations in Spain, Province and Burgundy, which giving themselves to filthy luxury were forsaken by God, who justly suffered the Saracens to come upon them and overcome them, so that now they have lost all knowledge of God and their Holy Faith.

4. Hereto they added another great Crime which publick fame made him guilty of, which was breaking the Privileges of Churches and Monasteries, and invading their revenues: in which abominable sin he was followed by his Nobles, who set no bounds to their rapin and cruelty to Ecclesiasticks and Monks, depriving them of their subsistence, and bringing them into servitude. They therefore earnestly beought him to consider that among all the Saxon Kings since the Conquest of that Island, not any had been guilty of such sacrilegious cruelty and unbounded lusts, except only two, Olfred King of the Northumbrians, and Ceolred his predecessor in the Kingdom of the Mercians: And how horrible their deaths were, he could not be ignorant: particularly of this latter, whom the Devil visibly hurried away to hell in the midst of his idleness and banqueting.

5. Therefore with humble and Fatherly prayers they besought him not to despise their counsell: but freely and speedily to amend those greivous offences against God: considering how short this present life is, how momentary the delectation of the filthy flesh, and how ignominious it is for a Prince after a short life to leave behind him a perpetuall example of sin to poiterity, &c.

6. This Letter being written they did not send immediately to King Ethelbald, but prudently considering that reproofs or counsels which arrive unseasonably to persons of high estate, seldom produce any good effects, but rather harden them the more:

Therefore they inclosed it in another directed to a certain Priest named Heresfrid, to whom the King would more willingly hearken, than any other, and who like-

wife out of fear to God, would not fear boldly to admonish the King. Him therefore they desired to present it to King Ethelbald, when he saw a fitting opportunity.

7. At the same time likewise Saint Boniface wrote another Epistle to Egbert the learned Arch-bishop of York, in which he acquainted him, that having received command from the Apostolick See that in what Nation soever he saw or understood that errors were sowed among the people, or the Ecclesiastick Rules depraved by ill practices and customs, that he with the Pope's own authority should endeavour to invite and reduce into the right any Transgressors who soever they were. In obedience to which command he together with eight other Bishops of the English Nation assembled in a Synod at Mentz, had sent an humble admonitory Letter to Ethelbald King of the Mercians which they had given order should be first shewed to him, that he might correct in it any thing which he did not approve, and add thereto what in prudence he should think meet. Withall desiring him that if in his Province of the Northumbrians any such poysonous root of wickedness was springing, he should speedily pluck it up. He requested him likewise to send him some Treatise of Bede, who of late brightly shone with divine Light and Grace in that Province. Telling him also that among other small presents he had sent him the Copies of certain Epistles of Saint Gregory, which he believed had never before come into Britanny, and if he pleased, would afterwards send him more. Because he had at his being at Rome copied out of the Popes Archives a multitude of such Writings. Besides all this he with much seriousness entreated him that he would be his Counsellor and helper in inquiring and finding out the Ecclesiastick Rules of the Judgments of God, &c.

8. What was the success of the fore-said Letter of Saint Boniface to King Ethelbald, it is not known, faith Baronius. But not any Historian hath declared that by these admonitions he any thing amended his life. However certain it is that two years after this (he should have said twelve) he ended his life very unhappily: For thus we read in the Epitome of the English History. In the year of our Redeemer seven hundred fifty seven Ethelbald King of the Mercians was by night miserably murdered by his Guards. Thus writes Baronius. Notwithstanding though none of our Historians expressly mention the amendment of this King, yet we shall shew probable grounds of it, by declaring his joyning with Cuthbert Arch-bishop of Cantuari in restoring the privileges of the Church and Ecclesiastick Discipline. &c. and we may reasonably judge that this Epistle had a great influence into such a good change.

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b. d. sp. 8.

B. ron. lib.

A. D. 7. 6.

XVIII. C.

XVIII. CHAP.

1. 2. *St. S. Boniface by the Donation of Caroleman builds the famous Monastery of Fulda in Germany.*
4. 5. 6. *Successions of Bishops in England, &c.*

1. *Saint Boniface having established for himself and his Successors a fixed Metropolitan See at Mentz in Germany, was desirous to find for himself a place of quiet retirement in which he might unbend his mind, and recollect it from Pastoral Solitudes and conversation, whensoever his affairs would permit. For which purpose a certain Seat in the Solitude of Buthonia near the River Fulda seem'd to him very convenient and agreeable, that there interrupting a while the tumultuous business of Martha, he might at fit seasons embrace the best part and employment of Mary, to sit at our Lord's feet, and in quiet contemplation attend to what our Lord would lay out to his soul.*

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Ap. Bar. hie.

2. But because a Seat to agreeable belonged to the right & jurisdiction of others, he was compell'd to have that place charitably bestowed on him. Which petition of his was not in vain: For as Karolus from the Ambassadors of St. Boniface his Lite declares, Caroleman having read this Petition was much pleas'd with it, and having call'd together all his Nobles, he made known to them the Holy Bishops request, and with their consent in their presence he made a surrender of the place to him, saying, *Whatever therein belongs to mee, from this hour I transfer it to God, inasmuch as all the land which on all sides lies about it for the space of three miles is to be assign'd to his service. Having made this Assignment, he sent Messengers to all the Nobles in the Territory of Grapfeld earnestly desiring them, that whatsoever had any interest in any part of the land situated within the foresaid limits, they would freely bestow it upon God, to be the Seat of a Monastery which St. Boniface had a desire to build. This Request of the Prince being made known to those Noble men, they unanimously and with all devotion gave up all their right to God, to St. Boniface and the Venerable Abbot Sturmus. And to the end the said Assignment and Delivery might remain firm to posterity, Caroleman, who was the principal Benefactor, commanded a Charter to be made in good form, to which he put his Seale.*

Mir. in Fast.
Bilg. s. lnn.

3. Thus in the year of our Lords Incarnation seven hundred forty six the famous Monastery of Fulda, faith Murem, by the free donation of Caroleman and Pippin Princes and sons of Duke Charles Martel was erected, or at least the foundations of it were lay'd. In which, as soon as it

was perfected, *Sturmus* having congregated a certain number of Monks was constituted Abbot. This Noble Monastery proved in after times a source of innumerable blessings to the whole country of Germany.

4. The same year in Brittany, Inguald Bishop of London dying, there succeeded him Egwin, known only by his name's posterity, and by his subscription to a Synod the year following assembled by Cuthbert Archbishop of Canterbury.

5. In the Kingdom likewise of the East Angles both the Bishopricks of Dunwich and Helmham being vacant by the deaths of Cuthbert and Ethelfrid, there was substituted in their rooms one only Bishop to administer both the sees. His name was Herdulf, who subscribed likewise to the same Synod as Bishop of Dunwich and Helmham. Yet true it is, that this does not agree with the order of Bishops of those sees found in William of Malmesbury, who assigns two Bishops succeeding at this time in the foresaid sees, namely Lamfrid and Albrich. But concerning these two, we shall treat, and of their succession many years after this.

6. At this time also the Kingdom of the East-Saxons was deprived of their King Selred by a violent death, after he had reigned twenty eight years. All that we can find concerning it is this short account given by Henry of Huntingdon, King Selred, faith he, this year was taken out of this life for ancient Writers affirm that he was slain at this time: but how or by whom he was slain, they say nothing at all.

XIX. CHAP.

XIX. C.

1. 2. *St. A third Synod at Clovesho in Kent for reforming abuses: and the Decrees of it.*

1. *THE* year of Grace seven hundred forty seven brought much good and spirituall profit to the English-Saxon Churches in Britany, by the happy reformation of Ecclesiastick Discipline made in a famous Synod a third time assembled at Clovesho by Cuthbert Archbishop of Canterbury. Which place seated in Kent, is at this time called Cliffe, by reason of a high mountain or cliffe (anciently named Clwas) and a fine Ill territory interlaced between the Rivers Thames and Medway called Ho, from which two names arose the word Clovesho, or Clovesho.

2. The cause of assembling this synod was the miserable decay of piety, and Order through the whole Kingdom, suggested to Archbishop Cuthbert by Saint Boniface in an Epistle sent him five years before,

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Spen. sum. i.
is com.

as hath been declared. For rectifying which disorders the Arch-bishop lectiously treated with Ethelbald King of the Mercians, to whom the Kings of Kent were subiect and tributary, desiring that himself would assist in Reformation of the Church by a Synod to which he would please to afford his own presence. This being obtained, the Synod was called, in which twelve Bishops were present, all of them contained within the Province of Canterbury, for of the other Province of York, not one appear'd. And besides them, King Ethelbald with his Princes and Nobles was assistant.

3. The Acts and Decrees of this Synod have out of a very ancient Manuscript in Saxon letters, been faithfully extract'd by Sir H. Spelman. In the Preface whereof is express'd the generall design and motive of the present Meeting to have been, that with good advice order might be taken for repressing Folly in the Church, concord among one another and Reformation of the State of Religion. After which Cuthbert Archbishop of Canterbury presiding in it caused to be read two Writings of Pope Zacharias translated into English, in which were contained Prescriptions for reforming abuses, regarding persons of all degrees and conditions, with terrible denunciations against the disobedient. The reading of which caus'd great thoughtfulness in the minds of the Bishops, who began mutually to exhort one another by rectifying of their own lives to afford good example to the rest of the Clergy and Seculars of the Kingdom: and that they should set before their eyes the Examples of the Holy Pope St. Gregory and Canonical Decrees of the Fathers, as a fit Rule by which they might reform themselves.

4. Then follow'd severall speciall Canons, one and thirty in number, written in an abstruse stile, which argues the Antiquity of them. The Reader may vnderstand more in Sir H. Spelman's first volume of our ancient Saxons Canons: It will suffice in this place briefly to set down the fence of each in order, as followeth:

1. It was ordain'd therefore, 1. That Bishops should be careful to shew themselves by the sanctity of their lives good examples to others, and to exercise their Pastoral Offices according to the Canons of the Church. 2. That they should preserve the Unity of Peace among one another. 3. That every year they should visit their Dioces. 4. That they should take care that Abbots and Abbesses govern their Monasteries Regularly. 5. That since at this time Monasteries by the avarice and Tyranny of Great men were miserably oppress'd and deprav'd, yet Bishops should at least take care that the poor Monks should not want the Ministry of a Priest, for the necessity of their souls. 6. That no Monk should be exalted to Prebend till after due tryall of their vertue and capacity. 7. That Bishops take order that in Monasteries there should

be Schooles for the traying up the young Religion in the love of sacred knowledge, to the end they might become afterwards profitable to the Church. 8. That Priests should always be mindfull of their Office and vocation to attend to the Altar in celebrating Masse, to Reading, Prayer, &c. 9. That they should be diligent in preaching and baptizing according to the lawfull Rites of the Church. 10. That they should be studious to understand aright the Creed, Pater noster, and the Holy Mysterious words in the celebration of Masse: and that they should interpret them to the people, and explain them in the English tongue. 11. That they should all agree in the manner and order of baptizing, Teaching, &c. 12. That they should sing in the Church with modesty, and if they were unskillfull, they should content themselves with reading. 13. That they should celebrate the Office of the Church uniformly, and in like manner solemnize the Feasts of the Church. 14. That our Lords day should be celebrated by all, and that the people should be obliged to repair to Church, &c. 15. That seven Canonical Hours should be observed uniformly both in Churches and Monasteries. 16. That Lenten and Rogations should be performed by all the people uniformly according to the Rite of the Roman Church on the severant, before the Calends of May, and three dayes before our Lords Ascension, with celebration of Masse and Fasting till three in the afternoon, without admixing vanities, plays, running of hoes, &c. 17. That the Feasts of St. Gregory Pope, and of St. Augustine sent by him the Apostle of the Kingdom should be solemnly celebrated. 18. That the Times of Fasting in the year, severant and tenth month according to the Roman Rite be neglected by none: and that the people be admonish'd before their times come. 19. That Religious men and women observe their Regular Institutions modestly, and abstain from vanity in apparel. 20. That Bishops take care that Monasteries, especially of women, be places of silence and devotion; and that the entrance into them of Poets, Musicians, vain leasters, drinkers and leasters be utterly forbidden: since great scandalls and suspicion arise from such. 21. That all Ecclesiasticks and Monks by particularly the Sin of Drunkenness. 22. That such likewise live in a fitt preparation for the Holy Communion: and that when occasion is they confesse their sins &c. 23. That Lay persons also, young and old dispose themselves so as to be fit to receive the same Holy sacrament. 24. That Seculars be not admitted to Religious Profession, till after fitt examination and probation. 25. That after every Synod Bishops promulgate to their Clergy the Decrees there made. 26. That the people be exhort'd to Abnegating by which their sins may be redeemed: but withall that they be taught not so to trust in their Almes, as from thence to take a licence to sin. 27.

That

That in the Holy exercise of Psalms, whether in the Latin or Saxon tongue, men be careful to join their hearts to their voices: And that those who do not understand the Office in Latin, should however be careful to have their minds and affections fixed upon God and spiritual things. 28. That Monasteries be not burnd with a greater multitude than they can maintain: That Superiors do not over-press their Religion with labour: and that both Men and women Religions abstain from secular vanity and fashions in apparel. 29. That Monks and Nuns be not permitted to inhabit among Seculars. 30. That since there is a suspicion entered into the minds of Kings and Princes, that Ecclesiasticks, Bishops and Priests do not bear them inward affection, nor with their prosperity, but rather the contrary: The said Ecclesiasticks in this Synod doe protest that such suspicion is without ground; and if it were iust, they should be guilty of sins not only contrary to their sublime Profession, but even to the common Duty of Christians. To shew therefore that they were free from a vice to detestable, it was ordained, That at all Ecclesiasticks and Monks in every Canon, call How should incessantly implore the Divine Clemency for the safety of their Kings, Dukes, Nobles and all Christian people, as well as for themselves. 31. That they be all unanims in Faith, Hope and Charity both to God and one another: and diligent in Praying both for the Living and the Dead, celebrating often the Propitiatory Sacrifices for their people &c.

6. To this effect were the Canons of this worthy Synod. After the conclusion whereof Cuthbert the Arch-bishop of Canterbury sent a Copy of all the Acts and Decrees by his Deacon Kinebert to Saint Boniface: thereby shewing him that he had nor been un-mindfull of his admonitions, nor of the precepts of Pope Zacharias. And it is not to be doubted but now King Ethelwald renewed the respect to Gods Church, which he shewd so worthily in his younger years: a further proof whereof he gave two years after this, in restoring the Priviledges and immunities thereof, which had by himself and others been so much infringed.



XX. CHAP.

1. Succession of Kings in Kent.
2. Kented a hopefull Prince of the west Saxons, unhappily slain.
3. The Monastery of Bredon in Worcester-shire, founded.
4. &c. Of Sampson a naughty Scottish Priest.

THE year following Edilbert King of Kent and eldest son of Wihred, after a reign of three and twenty years, dying without issue, his Brother Edbert succeeded him. Some of our Historians account Edbert the elder Brother, and affirm that he dying this year, Edilbert the next succeeded. The Error on which side forever it lies is not much materiall. And indeed the Princes of Kent to whom the Titles of King are given, were so obscure, that it is wonderfull in their names and actions should be delivered to posterity uncertainly. In the late Saxon Catalogue in Kent, among the Princes is none named as King, but Ethelwald King of the Mercians, to whom the Princes were tributary, and therefore those three Brothers, Edilbert, Edbert and Alric, were raised successively in Kent, and are to be esteemed as recorded under the Titles of Princes and Dukes, Subscribers to the said Synod. As touching the Prince who now dved, all that is recorded of him, is that he belon'd to the Monastery of Religious Persons at Mendrey in the Isle of Thanet certain lands, as Hapstede declares.

2. The same year, which was the ninth of the Reign of Cuthbert King of the West Saxons, faith Hunstodon, his Son Kenric was slain a Prince of wonderfull hopes: tender in years, but vigorous and circ in combats, and ioyfull to find any occasion to exercise his valour. This young Prince in a certain expedition being too eager in pursuing his good success, through immoderate heat discontented his own soldiers, and in aedition raised by them was slain.

3. To this year is referred the new erection of a Church and Monastery at a Town called Bredon, in the Province of Worcester by a certain Noble man of the Mercian Kingdome called Eanulf. Concerning which Camden thus writes: At the foot of the said Hills is seated a Town called Bredon where was a Monastery founded: Concerning which we read the passage in a Charter made by Offa, who was afterwards King of the Mercians, 1 Offa King of the Mercians doe give land containing thirty five acres of tributaries to the Monastery named Bredon in the Province of the Mercians (Worcestershire) to the Church of S. Peter Prince of the Apostles built

A. D. 749.

can. in
Worcester.

XXI. CHAP.

1. 2. A Noble Charter confirming the Priviledges of the Church, by Ethelwald King of the Mercians.
3. 4. &c. A famous Miracle in Germany by the Intercession of S. Swibert.

IN the year of Grace seven hundred forty nine Ethelwald King of the Mercians touched with a remorse for his Sins, made worthy satisfaction to the Church for his former sacriledges, by publishing a Noble Charter to confirm his immunity. Which Charter may be read in Sir H. Spelman, thus inscribed by him: The Priviledge of Ethelwald King of the Mercians, granted to Monasteries and Churches. In which being mindfull of the reprehension given him by S. Boniface in an Epistle fore mentioned, and repenting his former Life, he made all the Monasteries and Churches of his kingdom free from all taxes, labours, burdens, gifts, &c. And at the end of it is signified, that the said Charter was signed by several Bishops and Noblemen in the three and thirtieth year of the said Kings reign, at a famous place called Gudmundsteech: Which place is at this day called Gudmundchester, and it is seated in the Province of the Kent (or Huntingdonshire.)

At the same time dyed Ethelwald King of the East-Angles, called by some Eadwald, by others Ethelred: to whom succeeded his son Ethelbert, or as some Writers name him, Alric, who was born to him by his second Wife, a young man of admirable virtues & sanctity, who shall treat at large when we come to his Marriage and death, or more truly his Martyrdom immediately attending it.

Here we ought not to omit an illustrious testimony which God was pleased this year in Germany to give to the Sanctuary of our glorious saint and Apostle of the Germans Saint Swibert. It is faithfully related in an Epistle sent by Saint Ludger Bishop of Munster to Rosfrid Bishop of Massricht, in which Epistle a large description is made of the affairs of the Northrons own time touching the Apostasy of the Frisians. But that which concerns the glory of S. Swibert, is there thus related:

4. It hapned in the year of our Lord seven hundred forty nine that the illustrious Prince Pipin after a glorious Victory obtained against the Saxons and Westphalians, hastned his return to Colon with his wearied Army. But the Westphalians, though utterly routed by the triumphant sword of this Noble Prince, had such indignation to be under the dominion of Christians, that without delay they gathered a new powerfull Army, and marching by paths unhabited and

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Spelm. de
concl.Ap. Ser. in
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more compendious they got before the Princes army near to the town of Verda, where they cunningly layd ambushes with a resolution furiously to rush upon him in his march.

5. When this came to the Knowledge of Pipin by the relation of his Scouts, he was some thing troubled by reason his Army was much diminished, and had in it many wounded unserviceable men: Notwithstanding calling to mind the many great Miracles which by the intercession of Saint Swibert, whose body lay there at Verda, had been performed, and having a firm confidence in God, he lighted from his horse, and prostrating himself on the ground, he with great devotion implored the help and Patronage of that most holy Bishop, withall vowing to God and Saint Swibert, that if by his intercession and merits he might obtain a Victory over the Pagans, and bring his Christian Army safe home, he would in a solemn Procession attended by all his Nobles with great devotion make a pilgrimage to his shrine at Verda.

6. This Prayer was no sooner made, but immediately a wonderful light shone over the Christian Army, which not only dazzled, but quite blinded the Pagans, inasmuch as in a terrible fire, the least the God of the Christians should from heaven consume them, they dispatched away to Prince Pipin two of their chiefest Princes to beg peace, and make profession of subjection to him: Who withall constantly related to him what they had seen, and how much they were amazed at it.

7. As soon as the Prince heard this, being assured that so great a delivery came by the intercession of S. Swibert, with great joy he adored and gave thanks to God: and having received from the Pagans hostages for performance of conditions, he attended by his whole army entred in an humble manner into Verda: and there both himself and his Nobles putting off their shoes he visited the Shrine of S. Swibert, and there offered Royall Gifts to Almighty God and S. Swibert, for that without any effusion of blood he had got the upper hand of his perfidious enemies. And from that time he chose S. Swibert for his special Patron and Protector. Neither did his piety rest there, but a few years after this he treated solemnly with the Pope for his Canonization.

1. 2. Of S. Richard an English King: the Father of S. Winibald, &c. He dyes at Lucca.
3. The death of S. Tecla an English woman, and Abbess in Germany.
4. Of S. German an English Missioner in Germany: and Marige.

THE year of Grace seven hundred and fifty is continued by severall Writers to the death of an English King called Ri-

chard, memorable to posterity for his sanctity. A brief of whose life is represented in an Epiphany to this day extant in a Church of the City of Lucca in Italy, where he dyed and was enterr'd, the tenour whereof is as followeth:

2. The Sister of King Offa was Marthe to S. Richard. This King S. Richard was King of England, a voluntary exile from his country, a deserver of the world, a conceiver of himself. He was Father to the two holy Brethren S. Winibald and S. Winibald, and of their Sister S. Walburga a Religious Virgin. He made an exchange of an earthly Kingdom for an heavenly: He quitted a King's Crown for a life eternal. He put off his Royall Purple, to take a mean habit: he forsook a Royall throne, and visited the shrines of the Saints: He layd by his Scepter, and took a Pilgrims staffe. He left his daughter S. Walburga in his kingdom, and went into a forrain country with his Sons. There also he left with S. Boniface the glorious Martyr, then Arch-bishop of Mentz a man of wonderfull sanctity, and born in his own kingdom England. The same holy King extended the bounds of his banishment further, and visited the shrines of the Holy Apostles beyond the Alpes: and afterwards retired himself into other uninhabited places to the end he might more freely the more attend to God. At length after a long continued exile, after many internal combats, after frequent and painful sufferings by hunger, thirst, and cold, all his confusions ended in the Province of Italy and City of Lucca: there he received his rewards, hence his soul was received into heaven: and no Sacred members were placed near the Body of S. Frigidianus in a Church dedicated to his honour: where his glory shines abroad by many miracles. His Festivity solemnized on the seventeenth day before the Ides of February.

3. The observations made by the illustrious Cardinall Baronius in his Annals this year upon this Inscription, particularly to dilprove the Title of King of the English attributed to S. Richard, doe not seem to mee concluding. For though it be true that his name is not found in the Catalogue of the Saxon or English Kings: that is no sufficient proof against him: Since wee read very many examples of the like: So in S. Bede mention is made of Edilward son of Oswald, King of the Deires: like-wise of Ethelwinn: and of Offa King of the Mercians: And Offa in his Charter in Harpsfeld calls himself King of the West-Saxons. S. Boniface also mentions Sigebald King of the same Province: and Ina, a King called Baldred: Lastly in the Life of S. Berculf wee read of one Ethelwinn King of the South-Saxons, yet not the name of any of these appear in the Catalogues of the Kings of those severall Kingdoms. And whereas he affirms that Philip of Aylar a German is the first Authour who gives the Title of King to S. Richard, it is a mistake: For Wolfhard an Authour much more ancient, who lived in the next Century to this, and with great fidelity wrote the Life of Saint Walburga, affords him the same Title; and Statius in

his Notes upon the same Life affirms, that all Authours almost with one consent make him a King of England, inasmuch as none in his found will deny it. And indeed hereto agree the Roman Martyrologe, Philip Bishop of Epslat, Trithemius, Molanus, Teper, Gualter and very many others. Yea Greter in his observations on the Life of Saint Willibald son to this Saint Richard proves by many arguments the same, as from common Tradition, from ordinary Images of him, from severall Missals, Breviaries and Anthours. Notwithstanding, that he did not actually, at least not long, enjoy this Title and power, may be granted. Now the right which he had thereto may be shewed out of our Ancient Monuments.

4. For wee have before declared how Lothere King of Kent succeeded to his Brother Egbert, to the prejudice of his Brothers son Edric. And after eleven years reign being dispossessed and slain, his son was also debarred the Succession, & never mounted the Throne. Now this Prince Richard according to the opinion of some Writers, and particularly of the learned Annalist, R. F. Alford was that disinherited son of Lothere, who content with the security and sweetness of a private Life, never sought nor desired soveraignty though justly due to him.

5. But more probable it is, that this Richard was a King of the West-Saxons immediately after King Ina. For though Ethelard be the only King named his Successor. Yet Saint Bede says expressly, that King Ina left his Kingdom to several young Princes, among who this S. Richard probably was one. This is confirmed by what we read in the life of this Prince, that he recommended his children Winibald and Willibald to S. Boniface, because he was of his kingdom: Now it is certain that S. Boniface was born at Kinton near Exeter in the Kingdom of the West-Saxons. But Ethelard being a Prince of high spirits seems to have excluded the rest: and S. Richard, whose ambition lay another and better way, was willing to employ his thoughts and endeavours in pursuing the hopes of an Eternal Kingdom, to be obtained by peaceableness and neglect of temporall Glory.

6. And God was pleased to reward this his love with a far greater Blessing, in giving him three children worthy of eternal memory, S. Willibald, S. Winibald and S. Walburga. These three children in the year of Grace seven hundred twenty five were sent by their Father to S. Boniface in Germany because he was born in his kingdom, as the Authour of S. Richard's Life writes, twenty years before the said S. Boniface was Arch-bishop of Mentz: neither did their Father accompany them at that time, as the Authour of the Inscription mistaking writes: But several years after followed them thither, out of a desire to enjoy their happy conversation, and end his Life in the society of so many Saints. Notwithstanding out of a Motive of Devotion

very fashionable in that age, he undertook a Pilgrimage in a mean habit to visit the Shrines of the Blessed Apostles at Rome: After which in his return this year at Erwinia, or Tufany, God was pleased in the City of Lucca to put an end to his journey, and restore to him with advantage a heavenly Crown. And we are obliged to that Noble City for preserving his Memory in so Noble a Monument. His name is both in the Roman and English Martyrologe recited among the Saints on the seventeenth of February: Where likewise he is stiled S. Richard King of the English, because perhaps he had a right, though never any possession of the Kingdom.

7. The same year dyed the Holy Virgin Tecla Abbess of the Monastery of Kirzengen at Ochsnafert in Germany, for so doe the Centuriators of Magdeburg stile the place: And write concerning her and her holy companions in this manner: This age or Century likewise had women famous for their learning: some of which Boniface sent for out of England into Germany to preach the Gospel, namely Chionitide, Tecla, Lioba, Waldeburga, Chunnilda, and Beragrytha. We doe indeed acknowledge that these Holy Virgins were sent for out of England into Germany: but not to be Preachers: It is no Catholic custom to make women overseers and disposers of Ecclesiasticall matters: The end for which they were invited out of England was indeed to teach German Virgins the Institutions of a Religious Conversation. As touching S. Tecla in particular, she had her devout education in the Monastery of Winborn: wherein she profited so well that S. Boniface thought her fit to teach others what she had so well learnt, and to govern others, having been so perfect in Obedience herself. This Office after she had piously and diligently exercised fifteen years, she was called to the embraces of her heavenly Bridegroom, on the fifteenth day of October: on which day she is commemorated among the Saints in the Roman Martyrologe.

8. Our Martyrologe likewise mentions a certain English man a Bishop called German, who went over Sea to preach the Gospel to the Brabanters and Frisons. Which Office having performed in an Apostolick manner, he received an Apostolick reward, which was a Crown of Martyrdom this year. Rosveydus a learned Jesuit mentions him in the Calendar on the second of May. Whether this were a person distinct from him who was Brother to S. Ediltrudis, is uncertain: Concerning whom William of Malmesbury makes mention, saying, In the Church of S. Edmundsbury there lye the Bodies of two Saints, German and Basulf: whose Gests I cannot find in the Antiquities of that Church, nor any where else. Only this I find of them, that the former was Brother to Saint Etheldritha, and the second a Bishop.

XXIII. CHAP.

1. 2. Edilun a Valiane Consul rebels against the King of the west Saxons: and is subdued. 3. 4. The King of the Northumbers persecutes a holy Bishop.

Huntingd. 14 f. 341. W. Gorn. hic.

THE same year there were commotions both in the Western and Northern Provinces of our Island. For in the West-Saxons Kingdom, as Huntingdon relates, Cuthred in the eleventh year of his Reign fought a furious combat against Edilun a Noble man (Consul) of a most bold courage who raising a sedition against his Lord, and with his Armies meeting in the field, though Edilun was far inferior to the King an number of soldiers, yet he maintained the combat a long time with admirable courage: for his single valour supplied the place of many hands of soldiers. And when the victory was ready to declare in self favour, an unfortunate wound piercing his body made the Kings just cause to triumph over his perjury and infidelity.

2. Edilun with the blood issuing out of this wound expelled likewise Pride and contumacy out of his heart. So that voluntarily submitting himself to his King, and requesting his rebellious Treason, he not only found pardon, but was admitted into his Lords favour and friendship.

3. But in the Kingdom of the Northumbers we find a virtuous King persecuting a worthy Bishop and another innocent person and what the offence or provocation was, not any of our Historians mention. The Story is thus briefly touched by Mathew of Westminster and Hoveden: Eadbert (or Egbert) King of the Northumbers took Remulphus Bishop of Lindesfarne Prisoner, and lead him Captive into the City called Bebban, where he was cast into chains, and in that state remained a long time. Likewise he commanded the Church of S. Peter in Lindesfarne to be besieged. The motive of which siege is further declared by the same Hoveden, saying,

Westmon. hic. Hoved. hic. Gudv. in Dunelm.

Offo the son of Alsted, an innocent young man was compelled for avoiding the fury of King Eadbert to seek sanctuary at the Relicks of the Holy Bishop S. Cuthbert, where he remained till being almost starved to death by famine, he was without armes taken out from thence. As touching the City where the said Bishop was so strictly imprisoned, and which in this Narration is called Bebban, it is seated in the Province of Northumberland near the Isle of Farne, and is at this day called Bamburgh.

Hoved. ib.

4. Now though we find expressed in no Historian the cause of the Kings displeasure against the said Bishop, yet we may perhaps probably collect it from other actions of the same King performed this year. To which

purpose the Author of the Epitome at the end of S. Bede's History relates how King Eadbert this same year by force annexed to his Dominions the territory of Eborac with other regions. Now this Territory at this day called Eborac or Ebor was possessed by the Scots: and was seated at the Frith of Glou (Gloua Astunum) where the City Almet, and the Castle now called Dunbrieston lyes. Notwithstanding since the King of the Northumbers pretended to all the right which the Romans formerly enjoyed in those parts, which extended as far as the said Frith: King Eadbert might think he had just cause to recover it. Now it is probable that the pious Bishop Remulf opposed the Kings ambition and avarice, and so incurred his displeasure.

XXIV. CHAP.

1. 2. Erc. Pope Zacharias resolves several Doubts of S. Boniface, &c.

THE following year nothing occurs to furnish our History either in the Ecclesiastical or Civil State of Britany, but only the death of two Bishops in the Kingdom of the Mercians: of Witta Bishop of Lichfield, to whom succeeded Henead: And of Almy Bishop of the Lindesfarne, whose place was supplied by Aldulf.

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2. But in Germany S. Boniface affords sufficient matter. For he this year sent Lul or Lull in a message to Pope Zacharias, to desire of him a resolution of certain difficulties occurring in his Province: and also a confirmation and Privileges to his Archiepiscopal See of Mentz, and his now founded Monastery of Fulda.

Boisf. Ep. 141.

3. As touching the Doubts proposed to the said Pope, the Resolution of them is found in his Answer: where he tells him. 1. That he could not condemn him for refusing to communicate with the French Bishops, who refused to keep the Promises made by them. 2. That Christians ought to abstain from eating the flesh of Choughs, Crows, Storks, and much more of wild birds. 3. That the Roman Rite was, upon Maundy Thursday after the making of Chrism, to cause three Lamps to be lighted, capacious enough to burn three days: & that upon Saturday the Vigil of Easter other Lamps to be lighted for thence for the ceremony of blessing the Font. As for the making use of furs taken from burning glasses, they had no such Tradition at Rome. 4. Concerning such as had the falling-sickness, if it came from their birth, they were not to be admitted into the Church, for fear of infecting others: But the same rigour was not to be used to such as had it afterwards: those might be admitted to the Communion, yet so as that they must communicate when all others had communicated.

Ap. Boisf. Ep.

5. That

K. CUTH-RED. A. D. 751.

5. That there was no prohibition for Religious Virgins to wash one anothers feet, as well as men. 6. That it is more congruous not to admit to Priesthood any till they be of good years and such as have a good testimony: and that the age prescribed by Canon is thirty years: Notwithstanding in case of want, and necessity, such may be taken as have passed five and twenty. 7. As touching the Question how long men are to stay from eating, Lard after the beast is skild, this was not found in Tradition: yet his counsell was not to eat of it till it had been dried well in smoke and then boyld: Yet in case any desired to eat it unboyld, let him at least abstain till after Easter. 8. That concerning the renewals of the Church, he need to make no scruple to require a shilling of every house (solidum de casa) and that would suffice. 9. That in case any had been received into the Clergy, who at their Ordination had concealed such Capital sins as they had formerly been guilty of, and such sins came afterward to be discovered: such were to be deprived and condemned to Penance. 10. That in insupportable persecutions by Pagans, it is permitted to fly. 11. That Tribute might be exacted from the slaves inhabiting in that country. 12. That by his Messinger Lul, he had sent him a Rel, signifying where, and how many Crosses are to be made in celebrating Mass.

Ap. Boisf. Ep.

4. For as much as concerned the Privileges to be given to his Archiepiscopal See of Mentz, he in a distinct Letter declared in this Form, By the Authority of the Blessed Apostolic Saint Peter we do ordain that the foresaid Church of Mentz be for ever to thee and thy Successors erected and confirmed a Metropolitan Church, having under it these Cities, Tongres, Calen, worms, Spire and Troyes (Tregis, or Trekas,) as likewise all the Nations of Germany which by thy preaching thou shalt convert to the Light of the Gospel.

Ap. Boisf. Ep.

5. Lastly whereas Saint Boniface had signified to the said Pope that he had built a Monastery dedicated to the honour of our saviour, in a forest of vast extent, in which he had placed Monks who lived under the Rule of Saint Benedict in great austerity, abstaining from flesh and wine, who had no servants, but contented themselves to live by their own labour: in which Monastery he purposed with the Popes leave to retire himself some times to rest his old weary limbs, and after death to be buried: and consequently desired his Holines to patronize it and endue it with convenient Privileges: Hereto the Pope condescended, subjecting the said Monastery immediately to the See Apostolic, forbidding any Bishop or others to exercise any authority in it, or so much as lay Mass, unless invited by the Abbot: and confirming for ever all lands of which it was possessed at that time, or should accrue to it afterward.

Ap. Boisf. Ep.

6. These were the last Letters which passed

between Saint Boniface and Pope Zacharias, for he presently after dying, and Pope Steven the next year succeeding in his place: who held that See only three days, after whom another Pope of the same Name, and filed Steven the third, being consecrated, Saint Boniface wrote an Epistle to him prolepting his Duty and obedience, as he had done before for the space of thirty years to three Popes his Predecessours, and in conclusion he asked his pardon for the delay of sending that Letter, the cause whereof was his necessary occupation in repairing Churches, which to the number of thirty had been burnt by the malice and fury of Pagans.

K. CUTH-RED. A. D. 752.

Ap. Boisf. Ep. 19.

XXV. CHAP.

1. 2 The Bodies of Saint Kilian, Saint Colman and S. Totnan translated by Saint Boniface. 3 4. Their Gifts: and Happy Martyrdom: and wonderful discovery of their Relicks.

XXV. Ch.

THE same year Saint Boniface with great devotion took up the Bodies of Saint Kilian formerly Bishop of Wurzburg, Saint Colman a Priest, and Saint Totnan a Deacon, all which had come out of their Native country Ireland, to preach the Gospel in Germany, where they were blessed with the Crown of Martyrdom. Their sacred Bodies, I say, Saint Boniface now took up, to expose them to the veneration of devout Christians, and afterward to bury them more honourably: a happy preface of the honour himself was shortly after to receive.

2. Now though their Gifts do not properly belong to our present History: Yet to much interest this piety of Saint Boniface gives us in them, that a brief account of their actions and Martyrdom will not be judged altogether impertinent here: which we will collect from a very ancient Anonymous Author in Sursum.

Ap. Sursum.

3. Saint Kilian, saith he, was born of a Noble Stock in Ireland and from his childhood was brought up in learning: But shortly by Gods preventing Grace desisting curious study, and worldly enticements, he retired himself into a Monastery where with great perfection he gave himself to Prayer and the observance of Regular Discipline. Such progress he made hereby in all piety and virtue, that he was esteemed worthy in due time to be promoted to the Degree of Priesthood, and afterward to the Government of his Monastery.

Ap. Sursum.

4. The same of his sanctity being far spread, and drawing very many to see and admire it, the Holy man fearing the temptation of vainglory, began to meditate

how

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how he might retire himself from the knowledge of friends, and withall the spirit of Charity to the foules of others, inflaming, among so many others in this age, his heart likewise, he took with him certain companions, and passing over into Brittany, he from thence failed into France: and travelling through severall Regions he entred into Germany as far as *Wirtzburg*, determining there to sow the precious seed of the Gospel. Which that he might doe with better successe, he went to *Rome* to demand from the *See Apostolick*, in which at that time *Conon* late Pope, a licence and power to preach to Pagans. And having obtained this together with *Episcopall* dignity, he returned to the same place in Germany.

5. At his going to *Rome* he had left *Saint Gallus* the famous *Abbot*, in Germany: and at his return he left *Saint Columban* in Italy: so that there remained to attend him only *Saint Coloman* a Priest, and *Saint Teonan* a Deacon. And being arrived at *Wirtzburg* found a new Duke there, called *Gozbert*. Now after he had spent some time in preaching the Gospel with great efficacy, the said Duke sent for him to appear before him, and demanded what *New Doctrine* that was which he taught. To whom the Holy Bishop freely revealed the Summ of *Christian Doctrine* touching the *Blessed Trinity*, the *Incarnation* of the *Son of God*, &c other necessary *Mysteries* of our Religion. At that time the Duke, though convinced of the unconquerable truth of his Doctrine, yet deferred the acknowledging of it. But not long after seeing the Holy mans perseverance, he came privately to him to be more perfectly informed, and, forsaking the idolatrous worship of *Diana*, who had been held in great veneration by him, he gave up his name to *Christ*, and on the next solemnity of *Easter* was baptized. Whose example was followed by great multitudes of his Subjects in *Francia*.

6. Now the said Duke had formerly taken to wife a Lady named *Geilana*, who had been married to his Brother and remained still a Pagan. The unlawfulness of which marriage the Holy Bishop delayd to discover to the Duke, fearing it might be a hindrance to his embracing the Faith. But when he saw him well established therein, he then told him sincerely that such a Marriage was forbidden by the Religion: he protested. The Duke at the hearing of this was much afflicted and astonished: for he loved his wife with great passion. Yet his answer was, That he: resolved not prefer the love of any creature before God: But that at present preparing for an expedition against his enemies, he could not suddenly effect a business of so great importance: but at his return he would perform his duty.

7. But when these things came to the knowledge of the *Duchesse Geilana*, her rage was horribly inflamed against the Men of God, and she meditated continually how to destroy them in her husbands absence, and so as that it might not come to the notice of any. Presently therefore by the Devils suggestion she found two fit Ministers of her cruelty, who for a certain reward promised to satisfy her. At this time it hapned on a certain night that *Saint Kilian* being not perfectly awaked from sleep, there appeared to him a certain man in glorious apparel, who said, *Freind Kilian, arise, thy labours are almost at an end: there remains only one conflict more, and then thou shalt come home to mee with victory*. Having said this, he presently vanished out of his sight. And the Holy Bishop arising, called to him his two companions, knowing this to have been a divine *Visitation*, and said to them: *My Brethren, Now let us watch, for our Lord is at hand, to knock at our doore: Let us take heed he find us not unprepared*. At midnight therefore as they were devoutly busy in prayer, the two bloody executioners entred the room: Whom alloon as the Holy Bishop saw, he said to them, *Friends, Wherefore come you here? Doe you execute what you are commanded, and we will finish our course*. Alloon as this was said, they were all three murdered, and buried in the same place: likewise into the same grave were cast their Books and Vestments, that no sign of their death might appear, but it should be thought that they were travelled to some other place. The abominable *Duchesse* likewise made a *Strable* be built over the place where the Sacred Bodies had been buried, to prevent any sign of what had been done.

8. Shortly after the Duke returning, went to the house where he had left the Holy men: and not finding them, he enquired diligently whether they were gone: the *Duchesse* told him, that they being at liberty without any restraint, were gone whither they thought good. With this answer the Duke was satisfied, and enquired no further. But not long after one of the Murderers was suddenly possessed by the Devil, and cried out with a loud voice, *O Kilian, thou pursuest mee terribly, I am consumed with fire: I see over my head a sword dropping with thy blood*. Thus roaring out, and tearing his own flesh with his teeth, he from a temporall torment was carried to torments everlasting. The other likewise becoming raging-mad, cast himself on his own sword, and so in despair dyed. At last the execrable *Duchesse* seeing these things, was seized on and terribly tormented by Devils, and with all her power cried out, *I am justly tormented, for it was I who sent Murderers to destroy the Holy men*. O

Kilian,

A. D. 752.

A. D. 752.

Kilian, thou pursuest mee terribly: O Koloman, thou burnst mee: O Tarnan, thou addest fowell to the fire. Thus raging and blaspheming, she was so horribly vexed, that the force of many men could scarce hold her: and in the end after intolerable torments, she went to the place of endless inconceivable torments.

9. After these things were past, the general report is that the Duke *Gozbert* was murdered by his own servants, and his son deprived of the Dukedom, yea and all his kindred and freinds persecuted by the inhabitants of the country, that they were scarce permitted to live in it. But the cause of all these disorders is not known, whether it was for their constancy in the true Faith, or some other Motive.

Martyr. Rom. 1. July.

10. The Martyrdom of these holy Saints hapned in the year of Grace six hundred eighty nine, three years after they returned from *Rome*. And their name is celebrated among Gods Saints on the eighth of July. Their Bodies were discovered to a certain man called *Aralangus* by his young scholars, who by a Divine impulse cried out, that three Holy men were buried in such a place. For which *Aralangus* reprehending them, was strook with blindness, and miraculously recovered his sight, when the sacred Bodies were taken up. From his relation *Saint Boniface* was informed of these things, who therefore caused them to be honourably removed to another place: And in respect to them procured the Town of *Wirtzburg* to be erected into an *Episcopall See*.

XXVI. C.

XXVI. CHAP.

1. 2. Cuthred the West Saxon King frees himself from subjection to the Mercians.

6. Prince Caroloman becomes a Monk: and his Brother Pipin crowned King of France in the room of Childeric, who is deposed.

1. AT this time began the decadence of the Mercian Kingdom, and the advancement of that of the West-Saxons. Before this year the Mercian was both in largeness of dominion, riches and power incomparably surmounting any other in *Brittany*, inso-much as except the Northumbers, all the other States, even that of the West-Saxons, were tributary to him. But God, whose Providence had ordained that the whole English-Saxon Nation in *Brittany* should be reduced into one Monarchy under the West-Saxon race, inspired courage into Cuthred

King of the West-Saxons, and a resolution by arms to free himself from dependance on the Mercian Crown. Whereupon having composed all matters at home, and received into Grace the valiant Captain *Edilbun*, he assembled all the forces of his Kingdom against *Ethelbald*, who met him with an equall Army at a place called *Beorford*, probably the same which his now called *Burford* in *Shropshire*: where the preference between them was determined. *Henry of Huntingd.* m beyond any other of our Historians relates most exactly the circumstances of this war: in this manner:

2. Cuthred King of the West-Saxons in the thirteenth year of his reign, not being able longer to support the impious exactions and insolencies of the Mercian King *Ethelbald*, raised an Army and boldly met him in the field at *Beorford*, chusing much rather to expose himself to death, than to suffer his liberty to be any longer restrained. He brought with him the valiant Captain *Edilbun*, whom he had lately received into grace, on whose courage and prudence he did so much rely, that he the more confidently undertook this war. On the other side *Ethelbald*, who styled himself King of Kings, came into the field attended with a potent army composed, besides his own Mercians, of Kentish-men, East-Saxons and East-Angles.

3. Both these armies being ranged in Order, and marching directly towards one another, when they were almost ready to meet, the courageous *Edilbun* who went in the front of the West-Saxons, carrying the Kings Ensign, which was a golden Dragon, struck the Enemies Standard beaver through the body: upon which the West-Saxons gave a great shout, and received great encouragement. Then the Armies met, and the battell began with incredible fury, and a thundering noise of clashing of arms, rebounding of strokes, and crying out of wounded men trampled under feet. Each part fought the more eagerly, because they were assured that the Victory would forever make either the Mercians or West-Saxons Masters of the other. One might see there two Armies which a little before had devided the fight with the shining of their Armour, and which looked like two forests, by reason of innumerable spears erected, presently after all defild and obscured with dust and blood, dissipated and torn asunder, and their beautiful Ensigns so rent and defiled, that they could scarce be known to their own party. On each side those who were most daring and courageous kept close to their Standards, and most furiously rushed upon one another, doing horrible execution with their swords and barrell-axes: Neither of them had any thought of yielding, yea each party assured themselves of Victory.

4. But whereforever the Valiant *Edilbun* made an impression, ruin accompanied him on all sides, his battle-axe, like a thunderbolt clove asunder both bodies and arms. And on the other side whereforever the courageous Mercian

King

K. CUTH-
RED.

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King Ethelbald rubbed in, he made a horrible slaughter, for to his irresistible sword arms were as thinn cloaths, and bones as soft flesh. Whilst therefore these two warriors, like devouring flames, waited their enemies on all sides, it hapned that they both mett one another. Each of them, then gnashing his teeth with rage against his opposit, stretched forth their arms, and with all their strength struck terrible blows at one another, with little advantage for awhile on either side. But God, who resists the proud, and from whom alone strength, courage and magnanimity proceeds, then put an end to his favour formerly shewd to King Ethelbald, & deprived him of his usuall confidence. Therefore, perceiving that his accustomed forces and valour fauld him, a terror from heaven assaild his mind, so that he was the first in his army who began the flight. Neither from that day to the last moment of his life did God afford him a prosperous successe in any of his undertakings.

Ed. B.

5. Thus describes the foresaid Author this terrible decisive battell: and for a conclusion adds, That from that time the Kingdom of the West-Saxons became very potent, and so continually prospered, till it brought all the rest into subjection to it. But this was not till the beginning of the following Century, when King Egbert became Monark of the whole Kingdom, charging its Name into England. Thus pallid matters in Britanny.

6. And at the same time a far greater change was made in France. For the worthy Prince Caroleman having the year before quitted his Principality, and out of a strange fervour of Divine Love retired himself into the Monastery of Saint Benedict at Mount Cassin, there to serve God the remainder of his life in poverty and solitude: the Nobility of France contemning their effeminate King Childeric, with one consent determined to raise Prince Pipin, in whose onely hand the whole power and management of the State remained, into the Throne: And to give a greater authority to the Change, they thought good to consult Pope Zacharias, to whom they represented the impotency and vicious effeminacy of their King, and the admirable courage, prudence and all Royall endowments of Pipin, withall the necessity in which that Kingdom stood of an able supporter against the Saracens and other terrible enemies, which threatened the destruction of it. Hereupon the Pope gave his sentence according to their desires, and appointed S. Boniface to annoint and sett the Crown on the Head of Pipin, which he accordingly performed in the City of Soissons. As for Childeric, who was the last of the Merovingian race, after his depotion he was thrust into a Monastery.

Regime.
A. D. 750.

XXVII. CHAP.

1. The Britanni invade the West-Saxons and are repelled.
2. St. Cuthbert dying, Sigebert a Tyrant succeeds: and reigns but one year.

THE year next following the terrible battell between the Mercians and West-Saxons in Britanny, the Britanni, thinking this a fit season for them to enlarge their Dominion, when the West-Saxons, though conquerors, had much diminished their forces to get a bloody victory, with a great Army made an impulsion into the Western parts: But their successe was not according to their expectation: for as Huntingdon relates, Cuthbert in the fourteenth year of his reign fought against the Britanni, who, not being able to resist him who had lately conquered King Ethelbald, presently began to fly, and for their folly and cowardice deservedly suffered a great slaughter, without any damage done to the West-Saxons.

A. D. 754
L. B.

2. This was the last exploit of this Noble King: for as the same Historian writes, the great and renowned King Cuthbert after so great prosperities and victories, the next year by the cruelty of death was taken out of this world, leaving a successor unworthy to fill his Throne. This his Successor was his kinsman Sigebert, who held the Crown a very short time. For feeling with pride because of his predecessors victories, he became insolent and intolerable to his own subjects, whom he treated in all manner of ways, and for his particular spite deprived all his Lawes. Hereupon a principall man among his Nobles called Cumbra, was endued by the generall complaints of the people to intimate their grievances to their New King: which he faithfully performed, earnestly beseeching him to make his government easier to his subjects, and quitting his former inhumanity to shew himself amiable both to God and men. But these exhortations were so far from producing a good effect, that he commanded Cumbra should cruelly and unjustly be put to death: yea and executed the insupportable fierceness of his Tyranny.

3. This behaviour of his did so inflame with rage the minds of the West-Saxons, that within the space of one year they deprived him both of his kingdom and life. The manner whereof the same Writer thus proceeds to declare, Sigebert being incorrigible both in his pride and other vices, the Nobility and common

people

A. D. 755.

Hemingill.

K. KENVL-
PHVS.

A. D. 755.

under the Saxon Heptarchy. XXIII. Book. 617

people assembling themselves together, with prudent deliberation and unanimous consent drove him out of his Kingdom, and chose for their King an excellent young man of the Royall family called Kenulf. As for Sigebert after he was thus expelled by his subjects, and fearing yet greater punishment for his former demerits, he in great fear hid himself in a vast forest called Andredswald: where a certain Swineherd of Cumbra, (who had been so unworthily slain by him) finding him, he revenged on him the unjust death of his Lord. Thus ended his unhappy life King Sigebert, a man, saith William of Malmesbury, horribly cruel to his subjects and contemptibly cowardly to his Neighbours.

Malm. de
Reg. L. c. 6.

App. of P. B.
i. Varn.
Antiquit.
Gloster.

4. Yet among the vices and impieties of Sigebert, one good action of his is recorded, which was his charitable liberality to the ancient Monastery of Glasbury. For in an Appendix to the life of Saint Patrick and in the Antiquities of the same Monastery wee read, how the Danes at this time cruelly wasting the Northumbrians, a certain Abbot called Ticca who lived in these parts, fled the country, and coming among the West-Saxons, there he retired himself into the Monastery of Glasbury. Where after he had for some time lived with much edification, he was chosen Abbot this year. A powerfull mean whereby he gained the love and favour of the Monks, was his enriching that place with many precious Relicks which he brought with him out of the Northumbrian parts, as the Sacred Bodies of Saint Adrian Bishop, Saint Celsfrid, Saint Benedict Bishop, Saint Ethernan and Saint Sigfrid Abbots of Wrenmouth and Girty, of Saint Beda Priest, of Saint Ebba, Saint Bega and Saint Hilda Abbessees, of Saint Basil, and Saint Idan Brother to Saint Eusey, of Saint Plean Bishop, and Osyle from the Tombe of Saint Nicholas, some Relicks likewise of S. German Bishop of Auxerre.

5. To this Abbot Ticca (or Tidan) and to the Monks of Glasbury did King Sigebert for the value of fifty pieces of Gold bestow two and twenty Hydes of land in Pothelf. The same Abbot likewise at the same price bought of this King six hydes of land remaining there in the Western part.



XXVIII. CHAP.

1. St. Cuthbert preparing his journey to the Frisians, become Apostates, resigns his Arch bishoprick of Mentz to S. Lullus, &c.

Nothing illustrated this present year so much as the last labours and blessed Martyrdom of S. Boniface. Thirty years had he now spent in cultivating our Lords vineyard, employing all his strength and vigour both of mind and body in so laborious a work. He had often petitioned the See Apostolick in vain to allow him in his old age to appoint a Successor in his See of Mentz, that he might enjoy a quiet repose in his Monastery of Fulda. But of late hearing that the barbarous Nation of the Frisians had renounced the Christian Faith, which had been so diligently taught them by S. Willibrord and his Disciples, the zeale of Gods house did so burn in his heart, that instead of seeking repose, he resolved to renew his former labours, and to expose himself to the extremest dangers among those ingratefull Frisians, whilst he endeavoured to rebuild Gods Church there demolished.

2. But before he would execute this New purpose, he judged necessary to provide for the Security and quietnes both of his Church of Mentz, and Monastery of Fulda. For the former he wrote a Letter to Pope Steven signifying to him his intention of endeavouring to replant the Faith among the Frisians: and lest by his absence his Church of Mentz should be deprived of a head and direction, he begged his permission that he might resign it to his faithfull companion and assistant in his labours, Lul or Lullo, a man both for his learning, piety and prudence most eminent among his Disciples.

3. It seems it was the Divine Will that this Apostolick Bishop should conclude his life in the laborious exercise of his Charge: For though his hitherto so oft renewed requests for this favour would never be granted him, when the motive thereto was a quiet retirement: Now as soon as he demanded it to the end he might more freely engage himself in new travells and dangers, the Pope easily granted his request. Whereupon he immediately consecrated Lul Arch-bishop of Mentz: whom also he enjoined to be diligent and faithfull in preaching to the people and doing all other Offices belonging to his charge of so many soules. He required him likewise to finish the building of the Church which he had begun at Fulda, and there to bury his body, whereforever it

was

K. KENVL-
PHVS.

A. D. 752.

XXVIII. CHAP.

Baron. hic.

was Gods will he should dye. Moreover to provide all things necessary for his journey, and particularly that in a chest of his *Book*, he should enclose a *sheet* to enwrap his body after his death. For by many tokens he signified that his death was approaching: the apprehension whereof did not at all discourage him notwithstanding in this his dangerous journey.

4. Now this *Lull*, say the *Censurators* of *Magdeburg*, was by nation an *Englishman*, of a City called *Maldubia*: brought up in learning and piety by the holy *Abbot Eusa*, and had for his surname *Irtel*, as appears by an *Epistle* of *Hereta* to him. He was one of the twelve *Munkes* which *Egbert* Arch-bishop of *Tork* sent into the country of the *Frisons*. From whence *Saint Boniface* as soon as he was delegated into *Germany* called him: who made no delay to attend him, he planned severall Churches in *Hafria*, *Thuringia* and *Esford*: and instituted in *Regular Discipline Munkes* in the *Monastery* of *Fulda*. Notwithstanding in this *Narration* there is a mistake: for *Saint Lull* was not sent by *Egbert*: but called out of *England* with many other devout *Prests* by *Saint Boniface* in the year of *Grace* seven hundred twenty five as hath been declared.

5. Now *Saint Boniface* having thus ordained *Lull* by the consent of *Pope Steven*, as likewise of *King Pipin* and the Nobility of the country: he further wrote a *Letter* to a certain *Prest* called *Fulrad* who was *Chaplain* to *King Pipin*, and had great power with him. Him he earnestly desired to obtain from the *King* his *Protection* of this his *Sen* and now *fellow-Bishop*, as likewise of all the people committed to his charge, that after his death they might not by the rage of confining *Pagans* be dispersed and loose the *Faith* they had embraced.

6. In the next place for the security of his beloved *Monastery* of *Fulda*, he had recourse to *King Pipin* for his protection of it: that the *Secular power* might be ioyned to the *Ecclesiastical* which he had formerly obtain'd of the *See Apostolick*. And accordingly the devout *King* gave him a large *Charter*, ratifying all the *Immunities* and *Priviledges* which the *Pope* had formerly granted to the said *Monastery*. A Copy of which *Charter* is still extant among the *Epistles* of *Saint Boniface*. In which likewise the said *King* confirmed for ever the possession of all the lands with which his *Brother Caroloman* had endowed it.

7. Such preparation being made, *S. Boniface* was ready with an undaunted courage inspired by the *Grace* of Gods holy Spirit to begin his journey, when one obstacle more presented itself, a removal whereof he was forced to begg of *Pope Steven*, in a *Letter* which is the last that ever he wrote. That obstacle was, a pretension which the *Bishop of Colen* made to the *Church* of *Verecht*, the principall

See of the Country of the *Frisons*, as belonging to his Province, and consequently that *S. Boniface* had no right to enter into it. In opposition hereto *S. Boniface* informed the *Pope*, that though indeed anciently *King Dagobert* had bestowed the *Castle* of *Verecht* with a *Church* there demolished on the *Bishoprick* of *Colen*, yet it was with a condition annexed, that he should undertake the charge of preaching and converting the *Nation* of the *Frisons*: which he had never done: but that people remained *Pagan* till the coming of *S. Willibrord* and his companions, sent thither and ordained *Bishop* by his *Predecessour Pope Sergius*, who built there an *Episcopall Church* consecrating it to the honour of our *Saviour*. And after his death *Prince Caroloman* had recommended the same *See* to himself, desiring him to take it into his care and constitute a *Bishop* therein, as he thought fit. Therefore he concluded that the said *See* did of no right belong to the *Bishop of Colen*, but was immediately subject to the *See Apostolick*. In conclusion he brought the *Pope* that search might be made in the *Archives* at *Rome* for the writing and *Commission* given by *Pope Sergius* to *Saint Willibrord*, by which might appear the insufficiency of the pretensions of the *Bishop of Colen*.

8. The Answer hereto from *Rome* is not now extant: but by the proceedings of *S. Boniface* it appears that the cause went on his side: For he administered the affairs of the *See of Verecht*, without any dependency on the *Bishop of Colen*.

9. Being ready to begin his journey, he sent for the *Religious Virgin S. Lioba* (one of those which he had invited out of *England* to establish *Regular Discipline* in *Germany*) and exhorted her earnestly not to desert this country in which she was a stranger, nor to faint in a vigorous pursuit of her holy employment, but to perfect the good work begun by her: He told her, that bodily weakness and infirmities were not considerable, neither was an age, esteemed by us long, to be regarded if compared with eternal Rewards which shall crown all our good endeavours. Having said this, he commended her earnestly to *Bishop Lull* and the *Senior Munkes* of the said *Monastery*, admonishing them to shew all care and respect to her: Telling them withall that it was his resolution that after both their deaths her bones should be layd near to his in the same grave, that they may expect the day of *Resurrection* together, since they had served our *Lord* with the same desire and affection. When he had said this, he bestowed on her his *Monastrell Cowles*, once more admonishing her not to forsake that *Land* of her pilgrimage. Thus all things being prepared for his journey, he went into *Frisland*. These things are extracted out of the *Life* of *S. Lioba* written by *Redolphus*, at the request of *Reginam Maurum*.

1. 2. &c. The last Gifts and Martyrdom of *S. Boniface* and his Companions.

11. 12. &c. His Body translated from *Verecht* to *Menix*, and thence to *Fulda*.

15. 16. That *S. Boniface* was an *Englishman*: not a *Scot*.

1. WE are now come to the last and best passage of this glorious *Saints* life, which was, his willing offering of it to our *Lord* as a Sacrifice of sweet smelling Savour. The manner of it we will here set down as wee find it extracted out of the *Gifts*, of *S. Boniface*, by the illustrious *Cardinal Baronius*.

2. After the holy *Bishop* had sett all things in order in *Germany*, he, attended by such persons as he had made choice of, entered the boat, and descending by the Channel of the *Rhene*, arrived safe into the region of the *Frisons*: Where from place to place he preached the word of *God* with great fervour, and carefully built Churches. And to great successe did *God* give to his labours, that within a short time he, assisted by *Saint Eaban*, converted and baptized many thousands of men and women. Now the said *Eaban* he ordained *Bishop* of *Verecht*, to the end that in his old age he might have one to ease him by sustaining a great part of his burden. There were present likewise and assistants to him severall *Prests* and *Deacons*: Among the *Prests* the principall were *Wintre*, *Walter* and *Adalber*: and among the *Deacons*, *Serichald*, *Hamunt* and *Biso*. Moreover there were certain *Munkes* also, *Waccar*, *Gunderbar*, *Williker* and *Adolf*, which attended him. All these unanimously laboured with him in preaching the *Gospel*, and with him also attained the crown of *Martyrdom*.

3. Now all these after they had passed through severall parts of that country, and were come to the *River Borna* in the confines of *East Frisland*. *S. Boniface* having none with him but his own companions, commanded their *Tents* should be pitched: because there he intended to expect the coming of those who after *Baptism* were to receive *Confirmation*: For the day appointed thereto was at hand.

4. But when it was come, and the *Sun* was mounted to its height, all those which were expected by him with the same tenderness of attention that children are expected by their fathers, were become utterly unworthy to receive the *Grace* of *Gods*

Holy Spirit which that day was to have been conferred on them by the *Sacrament* of *Confirmation*: For of friends they were turned into enemies, and of *Neophytes* into *Servants* and *Executioners*. They came running then with great rustling of armour to the *Tents* of these defenceless *Saints*: Which when the *Servants* saw, they betook themselves likewise to their weapons, endeavouring to defend the holy men against the rage of that furious multitude.

5. But *Saint Boniface* when he heard the noise of this tumult, in the first place he had recourse to his *Spiritual Sanctuary* and fortresse, for he took the *Sacred Relicks*, which in all his journeys he carried with him: and then calling to him all his *Ecclesiasticks*, he went with the out of the *Tent*, and restrained the servants who were ready to resist, saying to them, *My children*, abstain from fighting, doe not combat with your adversaries, but rather render them good for evil. Now the long woe for day is come, in which wee are from this miserable world invited to eternal joys. Why would you then debarre your selves from so great a grace and happiness? On the contrary be courageously cheerful in our *Lord*, and with thankfull minds receive the inestimable gifts of *Divine Grace* now offered to you. Put your trust in our *Lord*, and he will deliver us out of all danger. With such speeches as these he withheld his servants from setting upon their enemies.

6. Then addressing himself in a fatherly manner to the *Ecclesiasticks* of each degree, *My most dear Brethren*, said he, the memory of my former admonitions be not utterly defaced out of your minds, shew now that you have not forgotten them. Call to mind those words of our *Saviour*, Fear not: they who kill the body, but can not hurt the soule: since the anchor of your Hope in *God* only, who after this momentary life will give you an eternall Crown among his heavenly *Saints*. Doe not, I beseech you, in this point of time lose the everlasting reward of glorious souls: Be not therefore either corrupted with the flatteries of these *Pagans*, or terrified with their threatenings: but courageously and manfully suffer the present danger of death for his love who for us suffered infinitely more, that you may for ever rejoyce with him in heaven.

7. The holy *Bishop* had scarce ended this exhortation, when the furious multitude armed with swords and all kinds of weapons rushed upon them, and with bloody hands in a barbarous manner murdered them all. Having done this, they hastily ran into their *Tents*, and took with them all their *Books* and *offers* in which were enclosed the *Sacred Relicks*, thinking they should find in them great treasures of *Gold* and *Silver*. Thence with hait they went to their *Boats*, laden with all the provisions of meat and wine, of which they drank with great ioy. After this they fell into debate about dividing the treasure which they

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vainly hoped they had found. And when after long and earnest disputes they could not come to an agreement, on a sudden a furious quarrell arose among them, which became so inflamed, that with the same madnes, and with the same arms with which they had slain the *Holy Martyrs* who came among them only to save their soules, they now destroyed one another.

8. This slaughter being at an end, those which remained alive, moved with the same hope of treasure, ran to the coffers: which when they had broken up, instead of gold and silver, they found nothing but books and other papers of *Spiritual Doctrine*. This fayling of their expectation did so enrage them, that they threw away the *Books* in the field, and among the fens, and other in-commodious places: Yet notwithstanding through a marvellous Providence of God, and for a Proof of the sanctity of his servants, the same *Books* and papers, a long time after, were found entire and undamaged: and so carried to the *Churches*, where they remain to this day.

9. Among the rest there was found one *Book* of the *Gospels* which the *Holy Bishop* bore his comfort always carried with him: This *Book*, though it was cut quite through with a sword, as may still be seen, yet with such cutting nor one letter of it was abolished, which truly was a wonderfull Miracle. It is reported that *S. Boniface*, when the murderer was ready to strike him with his sword, held up that *Book* to defend his head, as nature suggests in such a danger by which means it came to be cut thorough. The Murderers being thus frustrated of their hopes, went sorrowfull to their homes.

10. But when the Neighbouring Christians heard of the Martyrdom of these holy men, they with armed forces entered the country of those barbarous Murderers, who preparing themselves for defence, were so oppressed with the guilt of their crime, that they could nothing resist, but fled away and were slain by the Christians, so suffering a double destruction, of their bodies in this world, and their soules in Hell.

11. Not long after, the Ecclesiasticks of *Verche* came and took the Sacred Body of *S. Boniface*, which they carried back and honourably buried in their Church. This being known to *S. Lull* Arch-bishop of *Mentz*, he called together a great number of his Clergy and of secular men of a higher condition, and desired to them the death of *S. Boniface*, and how his Body was entered at *Verche*, contrary to the expresse order which he had given. He desired them all therefore to joyne with him in executing the *holy Bishops* last Will. Hereupon they all went to *Verche*, and having received the Sacred Body, they brought it back with great pomp and solemn Processions to *Mentz*, from whence to the great grief & vexation of *Saint Lull*, it was con-

vayed to *Fulda*, where with great honour and veneration it was reposed.] Thus writes *Cardinall Baronius* from the *Annals* of *Saint Boniface* his life taken out of *Saint Willibalds* Narration: Where likewise is a declaration of many wonderfull Miracles wrought there by his Intercession: Which the devout Reader at leisure may peruse. He with his Companions suffered this year on the Nones of June, thirty six years after he had received the Charge and Apostolical Office of preaching to the Pagans.

12. Concerning the place where these *holy Martyrs* suffered, *Miram* calls it *Ofrache*, in the Eastern Frisland. And as for the Number of them, a different account is given by several *Authors*. He who professed the Epitome of *Saint Bede's* History reckons fifty three: *Humbald* sixty two: *Kerfild* Bishop of *Verche*, fifty one: and the *Gallican Martyrology* only two and twenty: but perhaps these were not to understand, that only so many Names of them have been recorded by ancient Writers.

13. The forefaid *Author* of *S. Boniface* his life among these *Martyrs* names only two Bishops, *S. Boniface* himself and *S. Eaban*: but in the *Gallican Martyrology* it is expressly sayd, that *S. Adelbar* was also a Bishop, probably ordained after they parted from *Mentz*. For thus we find his commemoration, in *Frisland* on the twentieth of April is celebrated the Translation of *S. Adelbar* Bishop of *Erford* and *Martyr*, who was consecrated Bishop by *S. Boniface*, and together with him crowned with an illustrious Martyrdom on the fifth of June. His Body *Miram*, in a manner entire & at the day with great veneration kept at *Erford* in the Collegiat Church of *Canons* dedicated to the most blessed Virgin, where they celebrate annually his memory on the twelfth day before the Calends of May.

14. Though the Body of *S. Boniface* was for the greatest part of it entombed at *Fulda*, yet that some considerable Relicks of it were deposited at *Bruges* in *Flanders* is testified by the *Gallican Martyrology* on the thirteenth of March in these words, At *Bruges* the deposition of *S. Boniface* Bishop and *Martyr*, a man truly Apostolical whose glorious Trophee, together with that of *S. Eaban* Bishop and other twenty (two) servants of God, is yearly celebrated by the Cathedral Church on the Nones of June, being the day in which they finished their happy conflict.

15. Now whereas some Writers will make it a doubt whether *S. Boniface* was of the English-Saxon blood, to justify which they endeavour to make a collection of some to themselves seemingly probable proofs that he was a Scot: The contrary is expressly declared by *S. Boniface* himself in his Epistle written in his own name & seven other Bishops in a Synod at *Mentz* to *Herisfid* a *Prefect* and *Chapleyn* to *King Ethelwald*, where he says that they were all of the English Nation: so that they also who affirm that *Adel* a Bishop one of the same Synod was a Scot, are manifestly mistaken. In

another

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1b. Epist. 10.

another Epistle likewise of *Saint Boniface* to *Pope Zachary* we read this passage, In the Church wherein I was born and had my education, that is, in *Transmarin Saxony* (so England was anciently call'd, for distinction from the other Saxony in the continent) a Synod at *London* was assembled by *S. Augustin* Archbishop, by *S. Lawrence*, *S. Justus* and *S. Mellibm* Bishops; Disciples of *S. Gregory*, in which, &c. Yea he writes plainly that he was (*Ver-naculum Gentis Anglorum*) a Native of the English Nation: and that the Saxons were wont to tell him, We are of one and the same blood.

16. These Testimonies sure are more then

sufficient to disprove the impudence of *Dempster* the Scottish Historian, who affirms that in a Book a little before published by him he had by nine most firm arguments demonstrated out of *Marianus* and twenty other *Authors*, that *Saint Boniface* was no Englishman, but a Scot. Whereas the same *Marianus* in expresse words writes, that he was (*Natione Anglus*) by *Nation* an Englishman, And *Simpson* a Scottish Protestant Historian shews far greater sincerity then *Dempster*, who says, *Boniface* was born in England, not far from *Excester*: at a town anciently called *Erriadunum*, now *Kirten*.

1b. Epist. 6.

Martyr. Gal.
30. April.Martyr in
1st Bk. 1.
101.Martyr. Gal.
13. Martij.

Bonif. Ep. 10.






THE
FOVR AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. *An Anniversary Commemoration of the Martyrdom of S. Boniface, &c. ordained by a Synod in England.*
3. 4. *&c. Letters out of Brittany to Saint Lullus Successor of S. Boniface.*

A. D. 776.

1.  Year was scarce passed after the Martyrdom of Saint Boniface and his devout Companions, when the English-Saxon Church in Brittany by a common Decree ordained an Anniversary Commemoration of them. For as soon as Cuthbert Arch-bishop of Canterbury heard of their said Martyrdom he assembled a Synod of the Bishops and Abbots of his Province: in whose Names he wrote a Synodical Letter to Lullus the Successor of S. Boniface in the Archiepiscopall see of Menz, which to this day remains among the Epistles of S. Boniface.

Ap. Bonifac.
Ep. 70.

2. In which Epistle he acquaints him: 1. With their sincere affection to him and his fellow-bishops in those barbarous new-converted Regions: how ioyfull they all

were of their prosperity, and how great a part they took in any calamity befalling them. 2. He adds that it was a great subject of ioy to them that their Nation of Brittany should have the Happiness to send forth so many illustrious Preachers and Apostles, endued with such Spirituall courage as not to fear to encounter with Nations so ferce in their superstition; and with such spirituall wisdom and knowledge as to perswade and induce them to forsake their ancient Idolatry. 3. He tells him that in this their General Synod they had unanimously decreed to celebrate with an annuall Feast the fifth day of June, in commemoration of the glorious Martyrdom of Saint Boniface and his companions, whom they chose together with Saint Gregory and Saint Augustine, as their speciall Patron, and Intercessour with our Lord. 4. He desires that the same Charity and propinquity may continue between both their Churches, which was begun in the life time of S. Boniface, and that mutuall Prayers, and celebration of Masses on both sides may daily be made for one another, both living and dead. 5. He admonishes him, that whereas in many places of late the State of Religion began to shake by the rising of

New-Setts.

whilst unconstant and sensuall men defer-
ring and contemning the Decrees of An-
cient Fathers and Ecclesiastick Lawes, invent
and according to their own inventions pub-
lish new Doctrines, prejudiciall to foules:
therefore he and his Churches together with
them ought to begg the intercessions of the
Holy Apostles and Martyrs of Christ, that he
would give them grace to continue con-
stant in the Orthodox Faith, and Unity of the
Church. A good pattern and example of
which constancy ought to be the late Fa-
mous Dulour and Martyr of our Lord S. Boni-
face, who willingly suffred all incommo-
dities and dangers for the Faith: and who
being now admitted as a household servant
into the presence of God, as he will be a
powerfull Defender of those who follow his
example, so on the contrary he will be a ter-
rible accuser before the Supreme Judge of all
such as shall forsake that Rule and Commu-
nion with the Roman and Apostolick Church,
which he allways followed.

Other Letters likewise out of Britanny
were written at this time to the same Holy
Archbishop Lullus: one from his kinsman
Kineara Bishop of Winchester, who two years
before this succeeded in the place of Hum-
frid: In which he desires him that the same
Communion of Prayers and charitable Offices
may continue between them which had in-
tervened between Saint Boniface and Humfrid
and Humfrid his Predecessour. A second from
Milver Bishop of Worcester, signifying how a
little before he had passed over into Germany
to enjoy the conversation of S. Boniface, and
presently after his return heard the news of
his death: for which though at first he was
sad, yet the consideration of the great glory
which he now enjoys, and what a glorious
Patron and Pillar to all of his country he is now
become, his sorrow was quickly turned into
joy and thanks giving. He further exhorts
him that the same mutuall Charity which S.
Boniface had conciliated between them, may
still continue, and that he would afford him
his instructions, and Prayers, promising all
Obedience to his commands, &c.

1. 2. &c. The unhappy death of Ethelbald
King of the Mercians: and severall
judgments touching his future State.
3. 6. Beornred, his murderer succeeds: and is
expelled by Offa.

THE same year Ethelbald King of the
Mercians after a reign of forty one
years with great vicissitude of fortune,
was taken out of the world by a violent
death. Huntingdon writes that Ethelbald fight-

ing a second time against the West-Saxons at Se-
condstone, a wonderful slaughter was made
of his Army, and he dislaining a fly,
was slain. Another Historian says, that though
he fled, he could not avoid being slain. Now this
place of the battell then called Secondstone, is
located in the borders of Staffordshire and
Warwickshire, about three miles from Tam-
worth, and is now called Serkington. Notwith-
standing the Author of the Epitome at the
end of S. Bede's History affirms, that he was by
treachery miserably slain in the night time by
his own guards: So that it is probable this mis-
fortune hapned to him after his flight from
the said battell.

2. Being thus unhappily slain, his body was
buried at Repandan in the County of Derby:
Which Town, saith Camden, was now called Repton,
which in ancient time was very ample and re-
nowned, but now is straitened to a small village. It
was formerly famous as having been the buriall
place of Ethelbald the good King of the Mercians,
who by the treachery of his own servants was
slain. And Ingulphus adds that there was then at
Rependane a most famous Monastery where this
King's body was buried. But what became of his
soule, the judgments of God are uncertain to
us.

3. The judgments of men likewise con-
cerning him are uncertain. Huntingdon
judges hopelessly of his future state: For after
he had related the sad, but just death of the
Tyrant Sigebert, he joynts him thus with Ethel-
bald, Ethelbald (saith he) the manifest judgment of
God: behold how our Lords justice retributes worthy
punishments to wane deserters, not only in the
world to come, but even in this life also. Ever
sitting up wicked Kings for the punishment of their
subjects: and he suffers to rage a long time for
their longer vexation, and that such a King becoming
by so long a continuance in wickedness more de-
praved, he may in Hell be more sharply tormented:
as the forementioned King Ethelbald: An-
other he quickly exterminates, &c.

4. Yet other Writers praise a more favo-
rable judgment of his fate. Camden calls him
a good King: and certain it is that he shewed
great signs of Repentance. Hence William of
Malmesbury after he had produced S. Boniface
his sharp letter to him, adds: Neither could
the Letters of so great a Saint wane effect which
with so much circumspection and Zeale he sent to
him, as became the duty of an Apostolick Legat,
and his Charity to his countrymen.

5. There succeeded in his place Beornred,
who yet by others is not reckoned among the
Mercian Kings, because he impiously slew
King Ethelbald, and unjustly usurped his
place: from which he was cast by his worthy
Successour King Offa. This is briefly thus re-
lated by Hoveden: In the year of Grace seven hun-
dred fifty seven a civill war was raised in the
Kingdom of the Mercians, between the usurping
Tyrant Beornred and Offa. But coming to a battell,
Beornred was compelled to fly, and Offa by this vi-
ctory became King.

6. Beornred being thus depofed, could find

no security among the Mercians, who all
hated him, both high and low. He seems
therefore to have fled into the Kingdom of
the Northumbrians: For twelve years after this
wee find him doing the last exploit of his
cruelty in that country, which was the bur-
ning of the City called Cataract (now Cat-
teridge). But himself escaped not punishment
long: for the same year he through the just
judgment of God, perished likewise by fire:
Thus writes Matthew of Westminister.

1. 2. Pope Paul's Letter to Egbert King of
the Northumbrians.
3. 4. King Egbert becomes a Monk.

THE same year Pope Steven dying, there
succeeded in his place Paul first of
that name: From whom wee find an Epistle
not yet published, directed to the two Nor-
thumbrian Brethren, Egbert (or Eadbert) King
of that country, and Egbert Bishop of York. In
which he signifies to them how a certain
Abbot called Fordred was lately come from
thence to Rome, where he made his complaint
to him, that whereas a certain Abbeſs had
bestowed three Monasteries upon him, the
names of which were Staning, Frago or Cucha-
wald, and Denemede, the said King had vio-
lently taken them from him, and bestowed
them on his Brother the Prince Mol. In case
this complaint was true, he desired the King
to consider how great a crime and how dan-
gerous to his soule it was, to invade places
dedicated to the service of God, taking them
from him who was ready to perform that
service, and bestowing them on another
who was wholly immeried in worldly
cares.

2. What successe this Epistle had, it does
not appear. Onely this is certain, that at this
time the Kingdom of the Northumbrians was
full of disorders. The year before this, the
King with the help of the Scots had taken
from the Northern Britains, or Cumbrians, the
strong Castle of Dunbriton, as he had a little
before, from the Scots, the Territory of Coyle,
or Kie, by which means probably his treasure
being exhausted, he was forced to reward
his Brother Mol's services out of Church re-
venues. However it is not to be doubted but
that a King so pious as Egbert was, would
not resist the Fatherly admonitions of so
worthy a Pope.

3. An irrefragable proof that he would not
persist in such injustice was this, that pre-
sently after he heroically contemned all
worldly glory to serve God in solitude and
devotion. Which is thus related by Hunting-
don (with whom generally all other His-
to-

rians agree.) In the third year of the reign of
Kenulf King of the West-Saxons (saith he) Ead-
bert King of the Northumbrians seeing the un-
happy fate and miserable death of the two Kings
Ethelbald and Sigebert, and with them compar-
ing the landable life and glorious death of his
Predecessour Cenulf, he wisely chose the better
part, which shall never be taken from him. For re-
linquishing his Kingdom (which he resigned to
his son Oluf) and receiving a Monastick Ton-
sure which would procure for him an eternall
Crown, cloathing himself likewise with dark
simple rayment, for which he should afterward
receive vestments: lining with a heavenly splen-
dour, he retired into a Monastery. This was the
eighth of those Saxon Kings who for the Love of
Christ quitted, or to speak more truly, for the hope
of an infinitely more glorious celestiall Kingdom
willingly exchanged an earthly throne: And no
doubt the right Beatitudes shall be their rewards:
which are promised to voluntary Poverty. Now
the Tonfure which he received is by the Au-
thors of the Epitome of S. Bede's History called
the Tonfure of S. Peter: from whence some
would infer that he did not become a Monk,
but a secular Clerk. But besides that all our
Historians almost affirm expressly that he liv-
ed afterward and happily dyed in a Mona-
stical Profession: That phrase of the Tonfure of
S. Peter signifies that it was not the Scottish,
but Roman Tonfure which he received, and
which then was common both to the Se-
cular Clergy and Religious persons also. Yet
withall that in his Monastery he was adopted
to an Ecclesiastical State and order is testified
by H. voden.

4. Ten years this good King lived in his
solitude and poverty: after which he receiv-
ed the recompence of his Piety. His memo-
ry remained in benediction with posterity:
and his Name is in our Martyrology com-
memorated among the Saints on the eleventh
day of June. Wee read in the Author of S.
Cuthbert's life in Capgrave, that there was a
great freindship between this good King & the
famous French King Pipin, who likewise
sent many Royal presents to him.

1. 2. Of S. Agatha a devout English Ab-
bess in Germany.
3. 4. Of The Gifts of the Holy Virgin Saint
Lioba, an Abbeſs also there.
14. Blasphemies of the Lutheran Centuria-
tors.
15. 16. &c. Of Saint Tetia an English
Abbeſs of Winburn: Mistress of S.
Lioba.

THE same year two Holy Virgins Dis-
ciples of S. Boniface, happily followed

A. D. 755.

him to Heaven. These were *s. Agatha* and *s. Lioba*; both of them educated in the Monastery of *Winburn*, and both esteemed fit to be invited out of Britanny to establish Monastick Discipline and piety in Germany, where they were likewise both of them constituted Abbesses of the same Monastery successively.

2. The name indeed of *s. Agatha* is not found among those who at *s. Boniface's* invitation went into Germany in the year seven hundred twenty five; so that it seems she was sent afterward. Little is spoken of her in ancient Writers, but only that she was Abbess of the Monastery of *Bascharheim* after that *s. Lioba* had resigned that Office, to undertake another nearer to *Mentz*. It is a sufficient Proof of her piety that her Name is commemorated among the *Saints* on the twenty eighth of June.

3. But the Name and Sanctity of *s. Lioba* was much better known in the Church. Her Life was first written by *Magen* a Monk of *Fulda*, and afterwards better digested by *Regdolphus* another Monk there, at the command of his Abbot, *Rabanus Maurus*. And out of him *Havem* thus compendiously recounts her Gifts:

4. At the time when the Venerable Abbess *Teira* Sister to King *Ethelhard*, Kintman and succellour of *Ina* in the kingdom of the West-Saxons, governed the Monastery of Religious Virgins at a place called *Winburn* (in *Dorsetshire*) there lived in the same Monastery a spiritual daughter of that devout Mother, called *Lioba*: whose Gifts my purpose is briefly here to relate.

5. The parents of *s. Lioba* remained a long time after their marriage without children. Her Father's name was *Dimo*, her Mother's *Ebbatorth* of noble race, and both of great piety. At length God bestowed on them this daughter: (to whom they gave the name *Truthgiba*: but her ordinary surname was *Lioba* which in the Saxon tongue signifies Beloved: Which surname continuing, made the other forgotten.) As soon as she came to mature years her mother recommended her to the education of the foresaid Venerable Abbess *Teira*: under whom she employed her self entirely in the studies of heavenly Discipline. She was diligent also in imitating what severer virtues and graces she observed in any of her Religious Sisters. Hereby she attained to that Perfection, that in succeeding time God was pleased to honour her with a celestial Vision, signifying to her under the semblance of a purple thread issuing out of her mouth (in such abundance, that she wound it into a large bottom, as much as her hands could contain) that the Doctrine of Divine Wisdom should by her be communicated to many Soules abroad.

6. At that time *s. Boniface* laboriously spread the Gospel among the people of Germany. Who among other works of Spiritual Industry had an intention to erect a Monastery of Religious Virgins in that Region. And being desirous to constitute superior and Abbess of it a spiritual Mother

of eminent piety, he sent messengers with Letters to the foresaid Abbess *Teira*, desiring amongst others that this Religious Virgin *Lioba* might be sent, being one whose Sanctity and learning was in great esteem. Her Spiritual Mother was very unwilling to have her depart from her: Notwithstanding for accomplishing the foresaid Vision God inclined her mind to send her honourably to the Blessed Bishop. He with great veneration received her, and appointed her Abbess of a Monastery in a place called *Bischoffheim*: where a considerable congregation of Religious Virgins was gathered together, which by the example and instructions of so holy a Mistress diligently gave themselves to the study of heavenly Discipline, in which by her assistance they so much profited, that scarce any other Monasteries of Virgins were founded, which did not desire from the same of her disciples to be Mistresses of spiritual and regular Discipline.

7. For indeed *s. Lioba* was a woman of admirable virtues, eminent in prudence, boundless in Charity, and for her aspect of Angelical beauty. She always had a cheerful smiling look, yet never so as to break forth into unseemly laughter. Never did any one hear proceed from her lips a word of reproachfull or bitter speech against any. Though she was very kind and liberal in her allowance of meat and drink to others, yet to her self she was extremely sparing: inasmuch as the little Cup which contained her measure of drink was by her Sisters commonly called the Small Cup of the Beloved (for to the name of *Lioba* in the Saxon tongue signifies) But withall it was wonderful to observe the diligence which she always shewed in reading. From her infancy she was perfectly instructed in the knowledge of Grammar and other Liberal Sciences. And afterward she in a manner incessantly with great sharpness studied and meditated on the Sacred Books of the Old and New Testament, diligently committing to her memory the divine Precepts therein contained. Moreover for a plenitude of perfect knowledge she added thereto the Sayings of the Holy Fathers, the Decrees of Synods and the entire Ecclesiastical Laws. She was a mistress to all, and yet benevolent in heart she esteemed, and in behaviour shewed her self as the meekest of all.

8. It cannot be doubted but such a spectacle of all virtue and piety was most grievous to the Enemy of all good, and that it horribly inflamed his envy and malice. Heuled all his arts to corrupt the purity both of such a Mistress and her Disciples. And that not succeeding, he endeavoured to cast a stain upon them in the worlds opinion: For which purpose this infernal Tempter incited a certain poor woman who had had a child by fornication, to cast it into a river which passed through the said Monastery. But this being discovered what does that chaste Congregation do? They all betook themselves to prayer, unanimously and earnestly beseeching God to remove that infamy from them. Every one of them lifting up their arms in manner of a Cross, stood unmoveable till they had recited the whole Psalter in order: Then

they

A. D. 750.

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they did when all the neighbouring people were gathered to see that horrible spectacle of the murdered infant. And our merciful God did not delay to discover and punish the injury and scandal done to his devout Hand-maid. For presently after, that wretched woman possessed by the Devil whose captive she had made her self, ran among them, and loudly calling the Holy Abbess by name, openly confessed the crime which she had committed. At which the whole multitude astonished made great clamours, and the Religious Virgins wept for joy. In a word the merit and sanctity of the Holy Virgin *Lioba* was celebrated by all.

9. In the mean time the Blessed man of God *s. Boniface* by a Martyrdom, much desired by him, puts an end to all his labours. Notwithstanding the want of so worthy and venerable a Master does not discourage this holy Virgin, who continued unmoveable, fixing her hope in the assistance of God alone.

10. She was held in great reverence by all that knew her, even Princes also, *Pippin* King of France and especially his illustrious son *Charles*, who often invited her to his Court, and honoured her with many magnificent presents. The Queen *Hildegard* likewise respected her with a pure affection, as earnestly with her to make her abroad at her Court. But she detested the tumult of a Palace, as *Pippin* and *Charles* loved her, nobles honoured her, Bishops with great respect venerated her, yet she considered her prudence in counsel, and perfect knowledge in Scriptures and sacred learning, they often consulted her about Divine Mysteries and Ecclesiastical Institutions.

11. But she employed her principall solicitude about matters belonging to her own charge which she had undertaken. Therefore as became a spiritual Guide of Soules, she diligently visited the Monasteries under her care, inciting her Religious Virgins to a holy emulation in aspiring to the glory of Perfection. Thus was her continual exercise and employment, till being weakened with old age, after she had put into good Order all the Monasteries committed to her care, by the advice of the Holy Arch-bishop *Lullus* Successor to *s. Boniface*, she retired her self to a Monastery called *Scheuerheim*, four miles distant from the City of *Mentz*, southward: Where she abode till her death, with devout Virgins there serving our Lord, spending nights and days in fasting and prayer.

12. This Blessed Virgin died on the twenty eighth day of September, and the Monks of *Fulda* receiving her Sacred Body, carried it in solemn Procession, as which many Noble persons attended, to their own Monastery, where according to the order formerly given by the Holy Martyr *s. Boniface*, they entombed it and there it became glorious by many Miracles. Notwithstanding whereas *s. Boniface* had commanded that her Body should be laid in his own Sepulcher, the said Monks his Disciples not thinking it expedient to open his Tomb, and discover his Sacred bones, durst not presume so far to obey him: for which reason they reposed her Body

in a Tomb near adjoyning thereto. And this was the only Body of that sex which ever was permitted to enter into that Monastery. Her Memory is celebrated both in the English and Roman Martyrologie on the fourth day before the Calends of October, on which day she died.

13. Her name is also written *Liobgytha*, and so *s. Boniface* writes it in a short Epistle to her, and herself also in an answer to him, in which she shewes that he had formerly been loynd in a great league of friendship with her Father, whom she calls *Tinne*, who lived in the Western parts of Britanny; and that he was also a kinsman to her Mother *Ebbe*.

14. This is the Summ of what we find recorded concerning this Blessed Virgin, the miracle of her age for her learning and sanctity, the object & universall admiration and affection of Princes, Queens, Nobles, Bishops, and all that knew her: Only envied and hated by the Devil because she was a Virgin consecrated to God: this incited him to endeavour, but in vain, to cast a spot upon the opinion of her chastity: and the same likewise has of late incited his Ministers the Lutheran Centuriours of *Magdeburg* to renew his calumny, yea and to entrap *s. Boniface* also in the same supposition. Because he erected Monasteries and taught Prayer for the dead, they call him a Minister and slave of Satan: And because he brought Religious Virgins out of Britanny into Germany, they write thus: He drew out of England with him a flock of women: among whom the prinipall were *Chuntruda* Aunt to *Lullus* Archbishop of *Mez*, and *Paladopyra*, these he placed in *Bavaia*: Then *Chynida* and *Beregytha*, whom he left in *Thuringia*: Lastly *Tecla* and *Lioba*, whom he settled in France: to the end that in all his perambulations up and down, he might for every where find lascivious Mistresses. What a horrible Religion must that be which such men as these profess, which even acknowledges it felt to be odious to God and man, unless the Teachers of it can demonstrate, that the confecting of Soules to God's service in continuall fasting and prayer, the mortifying of all lustfull passions, the dedicating both Soule and Body to devotion and chastity, and such Chastity attested by Divine Miracles, the converting of many Nations to Christ from abominable Idolatries, and lastly the offering of ones life to God by Martyrdom be sinful crimes: and proofs that such persons are slaves of Anti-Christ!

15. Wee have placed the Gifts and death of *s. Lioba* in this year, therein complying with our Martyrologie though certain it be that she outlived it many years: as appears by the friendship she had with King *Charles* the Great, and his Queen *Hildegard*, who long after this began his reign and was married.

16. Before wee take off our pen from writing

A. D. 757.

Martyrolog.
Rom. Gr. Ang.
28 Sept.
Bonif. Ep. 31.
ib. Ep. 35.

Magdib. cent.
8. p. 796. &
801.

A.D. 757.

writing of this Holy Virgin, wee will adde some thing in relation to her concerning her Venerable Mistrisse the devout Abbess Tetta: The little wee know of her name, and that to her was committed the instruction of S. Lioba, we have not received from our own Monuments, but wee are obliged to strangers who wrote her daughter and Disciple Gests, for it: particularly to the fore-named Religions Priest Mago, who had particular knowledge of her Disciple, Agatha, Tecla, Nana and Lioba, from whose relation he received what he wrote of her.

17. From him therefore shall here be related only two particulars concerning her: the first is the special Institution of her Monastery: the Second, a worthy example of her Charity to her daughters after they were dead and her care of the living.

18. As touching the first: Whereas at Winburn there had anciently been built by the West-Saxon King two Monasteries, one for men, and the other for women: and in that age of innocent simplicity and fervour of Devotion, mutual fire society between persons of different sexes did not render them exposed to tentations, or suspicions: Yet in her Monastery an inviolable Law was observed that no access was permitted for either to the others enclosure. And this special Institution the Venerable Abbess Tetta so rigorously observed, that she would not so much as admit the Bishops entrance among them.

19. In the next place among many examples of the Devout Abbess Tetta's virtues, her daughter Lioba related this one to her Disciples for their instruction: There was, said she, in the Monastery of Winburn a certain Religious Virgin, which for her extraordinary strictness in Regular Observance was oft made the Mistrisse of the younger Virgins. But in that Office she showed such indiscreet rigour, that thereby she incurred an extreme aversion and hatred from them which she never endeavoured to qualify by meekness: but on the contrary persisted to her death in her obstinacy to condemn their bitter displeasure against her, and not to remit any thing of her severity towards them. In this pertinacy she dyed, without seeking any reconciliation with them. But their passions did not dye with her: on the contrary they could scarce look on the place where she was buried without expressions of hatred to her memory: yea some of them would not abstain from shewing their indignation by trampling upon her grave.

20. Thus being come to the knowledge of the Venerable Abbess Tetta, she called them together about the grave, where the with vehement sharpness reproved their uncharitable presumption. But withall observing that the loose earth covering the dead Virgins body was unmeasurably sunk below the pavement, she was much affrighted at it, fearing that such depression against the ordinary course of Nature, argued no good state of her soule: She renewed her rebukes therefore

against those implacable Virgins, and enjoined them to cast one of their hearts all bitterness against her Memory: Tea she required the whole Congregation to say with her in earnest and assiduous Prayer for their departed Sister, that God would forgive her all her offences committed by indiscretion or obstinacy. She moreover ordained among them a three-days Fast, adverting them to employ that time in watching, Prayer and Psalmody. On the third day she with all her spiritual children lying prostrate before the Altar in devout Prayer with many sighs and tears, as if they rose up they saw the earth upon the grave raised up to its naturall height: which they did not doubt but was a sign that their Prayers were granted.

V. CHAP.

V. CHAP.

1. *Troubles among the Northumbrians.*
2. 3. *&c. The Gests of Offa King of the Mercians.*

IN the kingdom of the Northumbrians, as soon as the pious and devout King Eadbert had hid himself in a Monastery, all virtue and piety seemed to disappear with him: and in the place to succeed nothing but tumults, rage and treasons. His young son Offa, to whom he had surrendered the kingdom, in the space of one year, faith Hoveden, held it and left it: For on the ninth day before the Calends of August the year after his Father had instituted him in it, he was impiously slain by his own family: His tender age and innocence rendering him obnoxious and exposed to treachery. His Successor was his Uncle Edilwald, surnamed Mul or Mollo, mentioned before: who is sayd to have contributed to his nephews murder. And though he was a man of great courage and prudence, yet he found there could be no security in power obtained by crimes: for not long after he likewise came to a tragical end.

2. But among the Mercians a far more prosperous fate attended the new King Offa, who had driven the Tyrant Boornout out of the kingdom, and was by the unanimous consent of the people placed in his Throne, which he held the space of thirty nine years. His Royall descent is thus described by Hummingdon: The most Noble Prince Offa (faith he) was the son of Winesford, the son of Eanulf, the son of Offod, the son of Epa, the son of Wappa, the son of Ofreda, the son of Kenwal, the son of Knibba, the son of Icel, the son of Kemer, the son of Agelthen, the son of Offa, the son of Wermund, the son of Wihald, the son of Woden. Matthew of Westminster flops not here in his Genealogy, but goes on till he brings him up to Adam.

3. As for Matthew a Monk of Saint Albans, his fictions either contrived or believed

Math. Alon.
Mon.

by

A. D. 759.

M. Paris in
Offa's Hist.

by him wee will neglect, who out of a partial affection to Offa the founder of his Monastery recounts how he being the only son of his Father was born blind and dumb, for which cause he was at first called Pinedred: But afterward God miraculously restored his sight, and gave liberty to his tongue, more-over bestowing on him a beautiful wife, happy children and great triumphs over his enemies: In acknowledgment for which blessings he founded the said Monastery.

4. As soon as King Offa was crown'd and established in his Throne, faith Matthew Paris, peace and prosperity flourish'd again among the Mercians: the people were eas'd of their former pressures, the Regal Blood was restored, Laws for publick tranquillity were enacted, and the Nobles formerly banished out of the Kingdom by Boornout, were recalled.

5. We shall have occasion very frequently to treat of the actions of this Noble King. Therefore at present we will only adioyn the Character in general given to him by William of Malmibury: King Offa (faith he) the great grand child of Penda was a man of mighty courage and magnanimity, who resolutely undertook whatsoever design he once conceived in his mind: and he reigned the space of nine and thirty years. When I revolve in my mind his Gests, in which there was great variety, I am in great doubt whether I should reckon him among the Good or evill Kings, such an interchangeable vicissitude there was of virtues and vices in him, who like another Proteus was always changing his form and features.

Malmib. de
Reg. lib. 4.

VI. CHA.

VI. CHAP.

1. 2. 3. *Cuthred Arch-bishop of Canterbury dying, gave order that his body should be buried in the Archiepiscopall Church: to the prejudice of Saint Augustins Monastery.*

4. *Bregwin succeeds him.*
5. 6. *S. Eadburga Abbess. Six Saints of the same name.*

Malmib. l. 1.
p. 198.

THE same year Cuthred Arch-bishop of Canterbury, after he had administered that See seventeen years, dyed. When he was ready to dye, faith William of Malmibury, he commanded his servants to bury him privately in his Archiepiscopall Church which was built within the walls of the City. And because the Monks of S. Augustin, whose Monastery was seated without the said City, by an Ancient custom which they were stubbornly constant to observe, did challenge as their undoubted right that the Bodies of the Arch-bishops should be buried in their Church, inasmuch as they would probably endeavour even by violence to take away with them his Body after he was dead, therefore he enjoined his family, as soon as he was dead to abstain from any noise in bury-

ling his death, both in the City and Palace, so that no notice of his death being given abroad, there might be no concourse of people, and by that means they might without disturbance bury him in the Archiepiscopall Church, and not apprehend any danger that the Monks would take him out of the ground, when they should perceive how they had been overreached by cunning.

2. But B. Godwin relates, that the Tradition was that the Body of Arch-bishop Cuthbert was not buried in the Archiepiscopall Church as self, called Christ-Church, but in another lesser Church seated near it and dedicated to S. John, which he had built on purpose for baptizing infants: and which both himself and his successors used in their life time for a Consistory, and for a place of buriall after they were dead. Moreover that this Church in after ages having been consumed by fire together with the Cathedral Church, was never after rebuilt.

3. The motive inducing the Arch-bishop to make this change, was, in the judgment of Sir Henry Spelman, a kind of indignation that his Cathedral Church should be deprived of the honour of being a sepulcher of eminent persons, and particularly of Arch-bishops who had performed all Episcopall duties in it. Therefore in as much as till that time there had no buriall places been permitted within Cities, he had recourse to the Pope for a dispensation from that obligation: and to the King for a change of the place of buriall both for Arch-bishops and Kings. Notwithstanding if the foregoing relation be true, what need was there of that subtilty to circumvent the Augustinian Monks, who doubtlesse would not have had the boldness to contradict the Orders both of the Pope and King?

4. The year following there was substituted to Cuthbert in the Archiepiscopall See, Bregwin, who was consecrated on the Feast of S. Michael the Archangel. This Bregwin, according as we read in the Antiquities of Britanny, was born in old Saxony of noble parents: After he had passed his childhood he betook himself to the study of sacred learning: to which he had so great an affection, that for advantageing himself in his studies he passed over into Britanny, quite forsaking his native soile. After some abode in Britanny, he was for his modesty and virtue so much in generall esteem and favour, that he had the privilege of naturalization. And he made so great progresse in sacred knowledge, that he alone was esteemed worthy to be the Successor to Cuthbert in the Archiepiscoprick. After which he did so excell in all good works, that not any in his time approached within many degrees to him.

5. At that time the holy Virgin and Abbess Eadburga, surnamed Eugga, also dyed. It is no wonder there should be some confusion in Writers touching her and other saints of the same name: Of which no lesse than six are recorded in our Ecclesiastical Mo-

A. D. 759.

Gottw. de
Archiep. Cam-
brar.Spelm. de
Synod. l. 2. f.
259.

16. f. 111.

A. D. 759.
Gottw. de
Arch. Cam.Antiq. Brit.
in Bregwin.

III. Part.

Kkkk ij

numens.

numents. The first was *S. Eadburga* of Winchester, commemorated on the fifteenth of June. The second *S. Eadburga* the Elder of Kent: the Third, *S. Eadburga* of Peterborough: the Fourth *S. Eadburga* of Gloucester: the Fifth *S. Eadburga* of Aylbury: And this sixth *Saint Eadburga* named *Buggan*, of whom we now treat. There will follow still another *Saint Eadburga*, the daughter of King *Edward* the elder.

6. It is hard to discover who were her parents. Probably this may be the *Buggan* who was daughter to *Kentwin* King of the West-Saxons, and who is mentioned by *Alcuin* in his Poems as a great Benefactress to the Abbey of *Glastonbury*, where she built an Altar dedicated to the twelve Apostles. The same likewise who sent to *Guthlac* a Coffer of lead, in which his body was deposited: To her *S. Boniface* being then a Priest, wrote concerning the strange Visions of one who had been dead and was restored to life, among which Visions one was touching the damnation of *King Canred*. And another in which he requested her to send him the Mysteries of *S. Peter* in golden Letters. Her Mother *Eangutha* who was Abbess of a Monastery in Kent in a Letter written to the same *S. Boniface* in the year of Grace seven hundred twenty five, gave him an account of the great persecutions which her self and her daughter suffered, as likewise the poverty of their condition, having neither Father, nor son nor uncle to support her. And she not long after dying, her daughter *Saint Eadburga*, or *Buggan*, was constituted Abbess in her place. Once, with the permission of *S. Boniface* her Spirituall Father, she undertook a pilgrimage of devotion to Rome, where also she found him, who from thence returned to Germany, and she to her Monastery in Britanny.

7. Most of these particulars we have in passing touched already: and little more is to be found of her but her death, which was like her life, precious in the sight of our Lord. In her last sickness she seems to have been assisted by the new consecrated Bishop *Bregwin*, of whom the Holy Virgin earnestly requested his prayers for her after her death, and that he would recommend the same request to *S. Lullus* the successor of *S. Boniface* in the Archiepiscopall See of *Menz*, which he faithfully performed, as appears by an Epistle of his to the same *Lullus*, to the conclusion of which this Postscript is added: We do now celebrate the day of the deposition of the Religious servant of Christ *Buggan*, which in the first before the Calends of January. Before she dyed she desired me with great earnestness that I would transmit this to your holiness. Therefore as she hoped and believed, beseech you be careful to perform, in consideration withall that her Spirituall Father and Patron in Christ was the Holy Bishop *Boniface*. In our Martyrology she enjoys a place among the saints on

Ap. Buss.
ep. 105.Martyr. Ang.
28. Julij.

the eighteenth of July: if this be the same *S. Eadburga* who gave the name to a Village called *Eadburton* near *Ailebury*.

VII. CHAP.

1. 2. &c. The Gifts and happy death of *S. Liebwin* an English Apostolick Missioner in Germany.

14. *Gregory* Arch-bishop of *Virech* dying *Alberic* succeeds him.

1. WE formerly declared how among the twelve Apostolick Priests which in the year of Christ six hundred and ninety by the exhortations of *S. Egbert* passed over into Germany, one was called *Liebwin*. Besides whom there was a second of the same Name, who with the same design followed, about the time of *S. Boniface* his Martyrdom: who after a zealous discharge of his Apostolick Office, dyed with great sanctity in the year of Grace seven hundred and sixty: Whole Life was anciently written by a Monk of the Monastery of *Marchen* (*Elmonensis*) at the request of *Baldric* Arch-bishop of *Virech*, and much commended by *Peter Arin-deacon* of *Cambray*. From whom we will here adjoin an account of his Gifts.

2. He was born of English Parents in Britanny, whose names are not recorded, but their piety was shewed by his good education in learning and virtue. He was in his younger years adopted into an Ecclesiastick condition, having received the Clerical Talents: Afterward in due time he was exalted to Priesthood; to the end he might communicate to others such graces and gifts as God had bestowed on him. And considering the greater necessity which other fortaign Nations, particularly Germany, had of the fruits of his knowledge and zeal, then his own country, and invited thereto by that which would deterre a less courageous servant of God, which was danger: he left his kintred and freinds and passed over to *Percht*, anciently called *Wittenburg*.

3. The time of his arrivall there, was presently after the Martyrdom of *S. Boniface*: and there finding a Venerable man, the third Bishop of that place named *Gregory*, who had been newly ordained there, having been a Priest and disciple of *S. Boniface*, he declared to him the occasion and design of his journey. Whereupon the Holy Bishop much rejoicing in our Lord to see the operation of his Grace, encouraged him to be constant, and giving him for a Companion the Venerable Disciple of *S. Willibrord*, *Marcellus*, he directed them to a place designed by Almighty God near the River *Isel*, in the confines between the Saxons and Franks.

4. Being come thither, he lodged some space of time with a certain Widow called *Abachilda*: and there with much charity

Hedald vi.
S. Liebwin.
See. 13. 20.

and confidence preached the Gospel to the neighbouring Pagans: many of which he induced to forsake their Idolatry, and embrace the Christian Faith. By the assistance of these new Converts he built a little Oratory at a place called *Wipra*, on the Western bank of the River *Isel*. And not long after, the multitude of Believers encreasing, he built another greater Oratory on the East side of the same River, together with a convenient habitation adjoining. There the Man of God with great devotion and cheerfulness celebrated Masses, and mortified himself with allduous watching and fasting: and withall entertained with much cheerfulness all that came to him, feeding their souls with the Word of Grace, by which means he won the affection of persons of higher condition living near that place.

5. But the Devil enraged to see the number of his adherents diminished, suggested and communicated to his servants, devoted to him, a great proportion of his envy and malignity: who first complaining, afterward conspired to destroy the Man of God, and to burn the sacred cloist, which they called a Scene of Magical Superstitions. And this they effected: for rushing on him in great multitudes, they set fire to his Oratory and house: But God would not permit them to execute their malice upon him, but preserved him unhurt for the salvation of many.

6. The Holy man was so far from being disheartened by this, that he attempted an exploit far more Heroicall. The Nation of the Saxons had no King or generally supreme Governour, but consisting of three degrees or orders, the Nobles, whom they call *Edlingen*: Free-men, whom they called *Frilingen*: and servants, whom they called *Lest*. Every Borough or District was governed by a Noble man to whom the Freemen and Servants were Subjects. Now every year once, their custom was to hold a generall Assembly of all these Boroughs and all degrees of Inhabitants. The place of their meeting was called *Marka* near the River *Weser*.

7. Now this great Assembly being ready to meet, the Man of God *S. Liebwin* had a resolution to present himself before it, and there either to gain a good number of Converts to God or Martyrdom to himself. It happened that at this time he was entertained in the house of a certain Noble man of great Power, to whom he communicated his intention. But the said Noble man (whose name was *Fulbert*) endeavoured to dissuade him, telling him that though there were some to whom he was very dear, yet the greatest part would show themselves enemies, and endanger to take away his life. He brought him therefore during the time of the Assembly either to return home, or to go to the house of his dear friend *Dave*: after which he might come and visit him again. But the Holy man replied, That he neither sought nor durst neglect

to perform the work which our Lord Jesus Christ had commanded him to do. The Noble man hearing this opposed no further, but remained very sad.

8. The Assembly then being met, the courageous soldier of Christ, taking all his Spirituall Armour, and withall cloathing himself with his Priestly Vestments, and taking a Crucifix in one hand; as our Lords Engage-beaver, and in the other a Book of the Gospels, presents himself in the midst of the Assembly, where they were offering Idolatrous Sacrifices and devotions to their false Gods. Which the Holy man seeing, with an inflamed zeal & loud voice condemned their Superstitions, telling them that they were Devils which they worshipped, which would reward them with eternal torments. Whereas if they would turn to the only true God the Creator of all things and Saviour of men, and repenting of their Idolatry embrace the true Faith and be baptized to the remission of their sins, he would grant them tranquillity and plenty in this world, and everlasting glory in the next. He added hereto, That if they neglected to follow his wholesome and saving counsell, God had preordained for their present punishment a King not far distant from them, of wonderful prudence, courage and power, who would avenge the cause of God by their destruction.

9. When they heard these words, they became inflamed with rage against him, calling him *Seducer* and *Impostor*: and not content with this, they inarched out of the hedges stakes of wood, which they sharpened, intending to kill him with them: for they wore no weapons at such assemblies. But the Holy man protected by Supernaturall assistance, passed through the midst of them undisturbed, and so escaped.

10. Yet among them some there were whose hearts Almighty God touched with his Grace. Of which the principall was one called *Bura*, who ascending to an eminent place, boldly told them, that since they never refused to receive and hearken to Embassadors sent from their barbarous neighbours: much less ought they to stop their ears against the speeches of an Embassador sent from the Supreme God, who to procure their good was willing to sacrifice his own life. That they might judge of the power of that God, since he had delivered his servant from the fury of so great a multitude. Therefore no doubt the threatening which in the name of his God he had made against them, would certainly be executed. The mind of the Multitude hearing these things, was deeply struck with fear: and thereupon they decreed by common content, That none should hurt or disfigure that Messenger of God, but suffer him freely to pass whithersoever he thought fit.

11. *Saint Liebwin* therefore seeing such a visible

| K. KENUL-
PHUS. | 632 The Church-History of Britanny | K. KENUL-
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| <p>A. D. 760</p> <p>visible proof of Divine protection over him gave due thanks to God: though he was not without some grief that the blessing of <i>Martyrdom</i> was denied him. But since he could not suffer from others, he spared not to afflict himself, mortifying and crucifying the flesh and sensuall affections of it with <i>Watching, Fasting and Prayer</i>: by which mean without perfection he suffered a long <i>Martyrdom</i>. And as for the <i>Apollusick Office</i> enioynd him, he incessantly employed his time in teaching, exhorting and baptizing great multitudes which dayly gave up their names to <i>Christ</i>. This he ceased not to doe till <i>Almighty God</i> this year thought meet to call him to receive the reward of a good and faithfull servant, on the day before the <i>Ides of November</i>: on which day his memory is celebrated both in the <i>English and Gallican Martyrologe</i>.</p> <p>12. After his death certain malicious <i>Pagans</i> among the <i>Saxons</i> envying so great a <i>Congregation of Christians</i> as assembled in his <i>Oratory</i>, first depoyled the place, and then set it on fire. They had a great desire to exercise their rage by some indignities to his <i>Sacred Body</i>, but with all their diligence in seeking it, they could never find it.</p> <p>13. Not long after the said <i>Oratory</i> was again restored. It was built in the haven of the <i>City</i> called afterwards <i>Daventry</i>: Which name it took from the forementioned person <i>Deven</i>, a Noble man of <i>Saxony</i>, and most cordiall freind and <i>Disciple</i> of <i>S. Liebwinn</i>.</p> <p>14. In the mean time the devout servant of God <i>Gregory</i> dyed, and <i>Alberic</i> succeeded him in the <i>Archiepiscopall See</i> of <i>Strrecht</i>. By his directions and command a certain <i>Presb.</i> (afterward a <i>Bishop</i>) named <i>Ludger</i> was sent to seek out the <i>Sacred Relicks</i> of this <i>Holy man</i> of God: which at last by a vision in sleep he was directed to find: and having taken them up, he with great veneration depoyed them in the <i>Church</i> new built. Many years after this, <i>Bertulf</i> accounted the twentieth <i>Bishop</i> of <i>Strrecht</i>, is said to have been the founder of another <i>Magnificent Church</i> in the same <i>Town</i>, which was consecrated to the honour of God and his faithfull servants <i>saint Liebwinn</i>.</p> | <p>sayd, <i>son to saint Richard the English King</i>, and Brother to <i>S. Willibald</i>. There little remains in <i>Ecclesiasticall Monuments</i> recorded of him, but that he was one of those <i>Presb.</i> which in the year of <i>Grace</i> leaven hundred twenty five were called out of <i>Britanny</i> to assist <i>S. Boniface</i> in preaching to the <i>Franks</i>. He was by the same <i>Saint</i> afterward made <i>Abbot</i> of the <i>Monastery</i> of <i>Heidenheim</i>. Which <i>Office</i> did not so wholly employ him, but that he travelled the country about to root out <i>Idolatrous</i> superstitions.</p> <p>2. The greatest difficulty he found was in reprooving and correcting the errors and vices of <i>false Christians</i>, especially such as took on them the title and <i>Office</i> of <i>Presb.</i> Many of which were most horribly depraved, and defiled with all manner of uncleannes. These were so impatient of reformation, that they endeavoured many wayes to destroy him, who spared no labours to save them. But God defended his servant from their malice.</p> <p>3. After many years spent, and divided between the exercises of <i>Martha</i> and <i>Mary</i>, sometimes attending in the solitude of his <i>Monastery</i> to <i>Prayer</i> and <i>Contemplation</i>, as likewise to the establishing perfect <i>Regular Observance</i>: and sometimes travelling abroad to win soules to <i>Christ</i>. At last a great infirmity seized on him, notwithstanding which he would needs undertake a journey to visit his fellow <i>Disciple</i> <i>Megingast</i>, then <i>Bishop</i> of <i>Witreburch</i>, with whom he staid only three dayes: For returning homeward, his infirmity encreasing he retired to a <i>Monastery</i> in the way dedicated to <i>S. benedict</i>. Being there, he sent to his Brother <i>S. Willibald</i> who was a <i>Bishop</i>, and so other his friends, desiring them to visit and assist him in his last sickness. Who being come, exhibited to him all requisite <i>Offices</i> of <i>Christian Charity</i>. At last the <i>Holy man</i> perceiving his last hour to approach, after many pious exhortations made to all that were present, quietly yielded up his soule to God.</p> <p>4. <i>S. Ludger</i> who wrote the life of <i>S. Gregory</i> the third <i>Bishop</i> of <i>Strrecht</i>, his <i>Master</i>, affirms that <i>S. Willibald</i> was very dear to him, who by many Miracles after his death, shewd how great the sanctity of his life had been. His memory is celebrated in our <i>Martyrologe</i> on the four and twentieth of <i>September</i>. But in the <i>Gallican</i> on the first of <i>May</i>: Where mention is made of his <i>Relicks</i> translated to <i>Furnes</i> a town in <i>Flanders</i>.</p> <p>5. The other <i>Disciple</i> of <i>S. Boniface</i> was <i>S. Sola</i>, an <i>English-Saxon</i> likewise: who emulating the piety of his <i>Master</i>, taught the <i>Counsell</i> of <i>Christian Perfection</i> to such as <i>S. Boniface</i> had converted to the Faith. He accompanied <i>S. Willibald</i> and <i>S. Willibald</i> in their pilgrimages to <i>Rome</i>. And was afterward the first <i>Abbot</i> of a <i>Monastery</i> founded by himself, in a place from him called <i>Selenhoffen</i>. His Life is extant written above eight hundred</p> | <p>A. D. 760.</p> |
| <p>VIII. CH.</p> | <p>VIII. CHAP.</p> <p>1. 2. &c. The Gifts of Saint Winne-
bald.</p> <p>5. And of Saint Sola.</p> <p>T HE same year likewise gave an end to the labours of two <i>Disciples</i> of <i>S. Boniface</i>, <i>S. Winnebald</i> and <i>S. Sola</i>. As touching the former, he was, as hath been</p> | <p>Ludger. in
S. Gregor.
sur.
Martyr. Angl.
24. Sep.</p> <p>Ap. sur. 10.
Decemb.</p> |

| K. KENUL-
PHUS. | under the Saxon Heptarchy. XXIV. Book. 633 | K. KENUL-
PHUS. |
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| <p>A. D. 762.</p> <p>IX. CH.</p> | <p>hundred years since by <i>Ermenold</i> a <i>Deacon</i> and <i>Disciple</i> of <i>Kybbann Arch-bishop</i> of <i>Mentz</i>. Wherein we read how he became a <i>Father</i> of a great congregation of devout <i>Monks</i>: and after many blind, lame, dumb and deaf miraculously healed by him in the name of <i>Iesus</i>, he at last full of all vertues in a good old age gave up his spirit to God. About a hundred years after his death, <i>Alrimus</i> <i>Bishop</i> of <i>Ely</i> obtained of <i>Pope Gregory</i> the fourth, that his name should be written among the <i>Saints</i>. <i>Molanus</i> affirms that his <i>Fest</i> is celebrated on the third of <i>December</i>.</p> <p>IX. CHAP.</p> <p>1. 2. &c. A Rebellion among the Northumbers, &c.</p> <p>4. 5. Bregwin Arch-bishop of Canterbury dying: Lambert succeeds.</p> <p>6. 7. &c. Several Episcopall Sees vacant, supplied.</p> <p>A. D. 761.</p> <p>IX. CH.</p> <p>1. IN the year of <i>Grace</i> leaven hundred hundred sixty one, which was the third of the Raige of <i>Erhelwald</i> <i>King</i> of the <i>Northumbers</i>, a certain Nobleman of that kingdom named <i>Ofwin</i> raised a rebellion against the said <i>King</i>: and <i>Armes</i> on both sides being brought into the field, a terrible battell was fought at a place called <i>Edwinclyff</i>: in which <i>Ofwin</i> was slain.</p> <p>2. The year following the same <i>King</i> in the <i>City</i> of <i>Caster</i> took to wife his <i>Queen</i> called <i>Edilthrida</i>. As touching the <i>City</i> where this Marriage was celebrated <i>Camden</i> writes, that as this day nothing remains of it great, but its name, being a very small village called <i>Ca-Casterick</i>, and <i>Casterick</i> bridge: The antiquity whereof is demonstrated by the large Roman way and old broken monuments there dugged up.</p> <p>3. No more is found touching the fore-named <i>Queen Edilthrida</i>: unless this be the name to whom an <i>Epistle</i> of <i>Alcuin</i> is found directed with this inscription, To the devout servant of God, formerly a <i>Queen</i>, now a most beloved Religious Sister <i>Adilbryda</i>, the humble Leuite <i>Alcuin</i> wisheth health. Which <i>Epistle</i> is full of pious exhortations and instructions suitable to the state professed by her: and likewise of thankfulness for her munificent liberality to him then living in <i>France</i>.</p> <p>4. The same year <i>Bregwin Arch-bishop</i> of <i>Canterbury</i> after he had governed that <i>Province</i> only three years dyed. Concerning whom this <i>Elgy</i> is found in <i>Capgrave</i>, <i>Bregwin</i> was appointed by God as a <i>Mirror</i>, so brightly shining with all vertues, that in his life every</p> | <p>A. D. 764.</p> <p>Martyr. Angl.
1. August.</p> <p>A. D. 763.</p> <p>Malmib. de
Pont. f. 273.</p> <p>A. D. 764.</p> <p>Ap. Bonif.
Ep. 77.</p> |
| <p>IX. CH.</p> | <p>one might find what he ought to imitate. As length in the third year of his <i>Bishoprick</i> being full of good works and examples of vertues, he departed this life to eternal happiness, on the seventh day before the Calends of <i>September</i>: and was buried in the Church of <i>S. John</i> adjoining to the Cathedral Church. But in our <i>Martyrologe</i> his <i>Deposition</i> is commemorated on the ninth day before the said Calends. In <i>S. Godwin's</i> <i>Catalogue</i> of <i>Bishops</i> we read that the <i>Monks</i> of <i>S. Augustin</i> with armed men entered the <i>Archiepiscopall Palace</i>, endeavouring by force to take away the dead Body of <i>Bregwin</i>: and that their <i>Abbot Lambrib</i>, or <i>Lambert</i> went to <i>Rome</i> to make complaint of the wrong done to that <i>Monastery</i>.</p> <p>5. But besides that none other of our <i>Historians</i> mention this: the relation is probably disproved, because the same <i>Lambert</i> was by the <i>City Monks</i> elected to succeed in the <i>Archiepiscopall See</i>: who two years after either went to <i>Rome</i>, or from <i>Rome</i> received the <i>Archiepiscopall Pall</i>.</p> <p>6. The year following the <i>Episcopall See</i> of <i>Candida Casa</i>, or <i>Witern</i>, being vacant by the death of <i>Erithwald</i>, <i>Pectwin</i> was immediately ordained his successor. As yet that <i>Bishoprick</i> pertained to the Jurisdiction of the <i>English</i>, and was subordinat to the <i>Metropolitane See</i> of <i>Tork</i>: and so it remained (saith <i>William</i> of <i>Malmibury</i>) all the time of <i>Pectwin</i>, <i>Erhelwirth</i> and <i>Bradulf</i> the succeeding <i>Bishops</i>: after whom no more can be found, because the said <i>Bishoprick</i> quickly failed, being seized in the utmost Northern coast of the <i>English Territory</i>, and exposed to the violence of the <i>Scots</i> and <i>Picts</i>.</p> <p>7. As soon as <i>Lambert Arch-bishop</i> of <i>Canterbury</i> had received his <i>Archiepiscopall Pall</i>, he consecrated four <i>Bishops</i> the same year: One in <i>Kent</i>, and three in the kingdom of the <i>Mercians</i>. In <i>Kent</i>, the <i>See</i> of <i>Rochester</i> being vacant by the death of <i>Dunn</i>, there was substituted in his place <i>Eardulf</i>. From whom, together with a <i>Kentish Prince</i> of the same name there is among the <i>Epistles</i> of <i>S. Boniface</i> found one directed to the <i>Holy Arch-bishop</i> of <i>Mentz</i>, <i>Lullus</i>, to renew a charitable correspondence, which had past between him and the others his <i>Predecessors</i>. Withall as a testimony of such <i>Charity</i> he desired him in his holy <i>Prayers</i> and <i>Sacrifices</i> to be mindfull of three <i>Religious Virgins</i> lately dead in <i>Kent</i>: their names were <i>Irmig</i>, <i>Norhry</i> and <i>Dulcha</i>.</p> <p>8. There interven'd a great communication of affections and <i>Christian Offices</i> between <i>Saint Lullus</i> and our <i>English Bishops</i>, yea <i>Kings</i> also: For we find an <i>Epistle</i> likewise sent to him from <i>Kenulf King</i> of the <i>West-Saxons</i>, by a <i>Messenger</i> formerly directed from <i>Saint Lullus</i> upon some affairs.</p> <p>9. In the Kingdom of the <i>Mercians</i> <i>Sees</i> now vacant, were <i>Lichfeld</i> by the death</p> | <p>of</p> |

A. D. 766.

Westmon. hic.

M. 19. 1. 4.

X. CHAP.

A. D. 765.

A. D. 766.

Epist. Bed.

of Hemel: Lindissa by the death of Eadulf, and Leicester by the death of Tota: To the first was substituted Cuthfrid: to the second Crelusfand to the third Eadbert. But whereas Marlow of Westminster affirms that he cannot find the names of the Cities where the said Bishops sat: It cannot be denied but that anciently those Episcopall Sees were moveable: yet in this age by the munificence of Kings, they seem to have been fixed: As that of Lichfeld, where many Bishops had already successively remained. Likewise the See of Leicester was established. But as for Lindissa, the See was ordinarily at Dorchester, a Town (saith William of Malmshury) in the County of Oxford, small and unfrequented: But the Majesty of the Churches, either of old or lately built, was great. In that See after Hedhead there sat Ethelwin, Edgar, Kinebert, Alwi, Eadulf and Celnulf. Yet true it is that these Bishops sometimes sat at Sidnacester, a place the memory of which has failed.

X. CHAP.

1. 2. The (unhappy) death of Ethelwald Mol King of the Northumbers.
3. 4. &c. Alfo p. Egbert Arch Bishop of York: at which Alcuin was present.
10. A strange Charter of King Kenulf to the Church of Weller.
11. Severall Episcopall Sees vacante: and supplied.

1. IN the year of Grace seven hundred sixty five Ethelwald surnamed Mol, King of the Northumbers dyed, after he had reigned six years: though William of Malmshury assigns to him eleven years. Hoveden relates certain terrible apparitions in the aire which hapned in the beginning of this year, prefaging the unhappy death of this King, who on the twenty leaventh of October was slain by the treachery of Alred at a place called Wreanheate.

2. The condition of these Kings in this age was very sad: few of them dyed naturall deaths: This Ethelwald gott the Kingdom by the murder of Osulf: and by the like means lost it: And the same fate will attend his successour Alred.

3. The year following gave an end to the worthy actions of Egbert Arch-Bishop of York, after he had nobly administrated that See the space of one and thirty years. A person he was defended of Royall progeny and imbued with divine knowledge: Of whose virtues and memorable actions we have treated already. Our Historians doe vary in the account of the years in which he continued Bishop: the ground of which uncertainty is

because it does not appear whether the time be to be reckoned from the resignation or death of his Predecessour Wulfred the younger.

4. There was present and assistant at his death his famous Disciple Alcuin, whom a little before he had made Deacon: and who having hitherto all his life composed all his actions by his rule and order, was desirous to receive his commands and instructions at his death also, for the future disposing of his actions. Thus we read in the Life of the said Alcuin, prefixed before his Works, and taken out of an ancient Manuscript belonging to the Church of Rheims: whence we will here extract the following passage:

5. Albinus (or Alcuin) proceeding from one virtue to another, was consecrated Deacon on the day of the Purification of our Blessed Lady: for before on the same Feast he had received the Clericall Tonsure. And perceiving that his Blessed Father Egberts infirmity increasing shewed that his death was at hand, having hitherto done all things by his counsell, he was earnest to enquire of him, what his pleasure was he should doe, and how he should dispose of him self, after that death should separate them.

6. Hereupon the Holy Bishop returned this Answer, suggested to him, as the event should by a supernaturall direction of God: I would have you (saith he) first goe to Rome, and in your return to visit France. For I know that there you will produce much good. Our Lord shall be the Guide of your journey, and will bring you back in safety. Be diligent in impugning the late damnable Heresy which endeavours to assest that Christ is only an adoptive Son of God: and be a constant defender of the Mystery of the Holy Trinity: this Doctrine cease not clearly and faithfully to preach. After he had spoken thus, he gave him his fatherly Benediction, commending him to our Lords safe protection: and presently after he with cheerfulness departed to our Lord on the sixth day before the Ides of November.

7. He was buried in the Parish of the Church of York: and near to him was also layd the Body of his Brother King Egbert (or Eadbert) who exchanged his Royall Purple for a poore Monasticall habit, and dyed two years after him.

8. The Arch-bishop left behind him severall Monuments of his learning, to entice the Noble Library which he made at York. Among which are reckoned A Book of Penitentiall Canons, likewise Collections out of the Canon Law of the Church, and others mentioned by Sir H. Spelman. To those we may add, A Dialogue of Ecclesiasticall Institution, lately printed with an Epistle of S. Bede to him: and other Treatises, by the care of Sir James Ware.

9. His successour in the Archepiscopall See of York was Aldebert, otherwise called Cæna: To whom, by this latter name, remains an Epistle from Saint Lullus Bishop of Mentz, with his Answer to it. The subject whereof is only the renewing of Ancient

A. D. 766.

Vita Alcuini.

Malmsh.

Ap. Brevi. Ep. 109. 16. sp. 29.

freindsch.

A. D. 769.

Gedou. in Epist. Balth. Willens.

A. D. 767.

A. D. 758.

XI. CHAP.

A. D. 769.

Haimingl. 10. 1. 1. 4.

Ap. Brevi. Ep. 109. 16. sp. 29.

friendship, lending of presents and entreating of Prayers for dead freinds.

10. There is extant a Charter of Kenulf King of the West-Saxons by which he this year gave to the Church of Wells and Colledge, formerly built there by King Ina, certain Lands there adjacent, the bounds whereof he lets down. These possessions he gave for the love of God, for the expiation of his sins, and for some vexation to his enemies of the Cornish Nation. These are the words of the Charter. What he meant by this last Motive, I leave to the Reader to judge.

11. This year dyed Frithbert Bishop of Hagustalds: whose successour was Alemondia: Prelat of great piety and prudence. And shortly after Cuthwin Bishop of Dunwich dying, his place was supplied by Aldbert: Like as upon the death of Erhelfrid Bishop of Helmham, there was substituted Lanfer. I know not by what fate these two Episcopall Sees of the East-Angles for the most part loole and get new Bishops at the same time: at least so we are informed by the Ecclesiasticall Chronicles of that Church. And the following year Eadbrich, who is reckoned the ninth among the London Bishops, after he had governed that Church eight years, dying, left it vacant to his Successour Eadgar.

XI. CHAP.

2. 2. &c. The beginning of the Raige of the Charlemagne, &c.
4. Of two learned English Virgins.

1. THE year of Grace seven hundred sixty nine is notable through the whole Church, for the beginning of the Raige of that most famous King, and afterward Emperour, Charles surnamed the Great: Huntingdon and Hoveden doe thus write out: In the said year, which was the fifteneeth of the Raige of Kenulf King of the West-Saxons, began a great change of the right hand of the most High: For then did Charles the Great King of France upon the death of his Father: King Pipin, begin his raige: to whom thirty years after the Roman Empire which had been glorious so many ages, became subject: and continues so to his Successours to these times.

2. We declared before how a great league of freindschip and Re: all presents interven'd between the two late Kings Pipin and Egbert King of the Northumbers: The like freindschip and society did Alred now King of the Northumbers demand of Charles the glorious Successour of King Pipin. This we collect from a Letter written by him and his Queen Orosia to S. Lullus Arch-bishop of Mentz. In which he desires him to assist with his counsell and favour the Embassadors which he had sent to his Lord and Patron the most glorious King Carl, that peace and freindschip may be established between them.

3. In the same Epistle likewise which is an

III. Part.

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answer to one sent him from S. Lullus in behalf of the disquietted Churches in his dominion, the same King and Queen not only humbly begg the Holy Bishops prayers for themselves, but likewise send him a Catalogue of the Names of their speciall kined & freinds lately dead, of whom they desire him to be mindfull at the Holy Alms: assuring him that the same charity shall be extended to all his relations in their Churches. Indeed we can scarce meet with any Epistle written in the e times, but this is generally on clause and part of the business.

4. About this time saith Harpsfeld, there flourished in Britany two Religious Virgins, famous for their piety and learning, calld Rethridis and Gilla, Disciples of the famously learned Alcuin, who taught very many at this time in Britany. He was not unminfull of the advice given him by his Master, Archbishop Egbert, of going to Rome and thence returning into France: But seeing how usefull and even necessary his abode was in Britany, he delayd the said journey, till a fit opportunity was presented him, as we shall declare. And as touching the foresaid illustrious Virgins we shall in due time mention the kind and learned Letters which passed between them and their Master, when he lived in France.

XII. CHAP.

1. Succession of Bishops.
2. Of Pope Adrian: to whom the King of the Northumbers sends Embassadors.
5. The Church of S Boniface miraculously preserved from fire.
- 6 7 &c. Offa King of the Mercians invades and subdues severall Principalities. Fictions of Mathew Paris.

1. IN the year of our Lords Incarnation seven hundred seventy one the two Bishops of the East-Angles luckily again dyed together, and to Aldebert Bishop of Dunwich is substituted Eglase to Lanfer Bishop of Helmham, Athelwelf. In the next following age these two Sees were united into one, which first remaind at Helmham, thence was translated to Thetford, and lastly to Norwich.

2. The year following to Pope Steven succeeded the worthy and learned Pope Hadrian: first of that name to whom Alfred King of the Northumbers sent an Ambassador to congratulate his assuption, and for other Ecclesiasticall affairs, not recorded. To this Ambassador Alcuin gave an Epistle directed to the same Pope full of humble respect to him, and congratulation to the Church for enjoying the happiness of so worthy a Pastour. The Embassadors name was Angilbert, whom Alcuin calls his most beloved son to whom he com-

A. D. 772.

16id.

A. D. 770. Harpsfeld.

XII. CH.

A. D. 771.

A. D. 772.

K. KENULPHUS.

A. D. 778.

XIV. CH.

1. 2. Succession of Bishops.

3. The Northumbrians rebellious.

4. 5. King Offa's victory over the West-Saxons.

1. A. D. 777.

1. A. D. 778.

West-Saxon.

Huntingd.

1. 343.

1. 343.

1. 343.

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The Church-History of Britanny

a third part of the custom or tribute belonging to it as we have before declared.

8. The same Author adds, that in the forementioned vault of that Church there is preserved a part of S. Walburga's jawbone, which, saith he, in the year of Christ fifteen hundred and fifteen, was visited and reverently kissed by the pious Archduke Albert and Isabella.

XIV. CHAP.

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K. KENULPHUS.

A. D. 778.

XV. CH.

1. 2. C. Miraculous Indgments of God against the Pagan blasphemers of Saint Swibert, and Sacrilegious destroyers of his Church and Monastery at Werda.

3. 4. C. The writer of that Narration is Saint Ludger: whose Holiness, together with the Doctrine of the Veneration of Saints, is asserted.

1. Whilst these troubles afflicted Britanny, Almighty God in Germany thought for the defence of the Faith planted there by the English-Saxons, miraculously punishing the Sacrilege committed by the Saxons and Westphalian Pagans against the Monastery of Werda built by his servant S. Swibert: as we find written in an Epistle of S. Ludger Bishop of Munster written to Rixfrid Bishop of Utrecht.

2. Whilst the glorious King of the French, Charles surnamed the Great was fighting in the Southern parts of France against the Saracens then reigning in Spain, the fierce and perfidious Saxons and Westphalians judging this to be a fit time to revenge themselves of the losses which they had formerly suffered from the Christians, raised a mighty army, with which they walked all the countries as far as the Rhene, expressing their treys principally against the Churches of God, and sparing neither sex nor age. With this fury they came to Werda where was the Church of S. Swibert. There they utterly destroyed and burnt to the ground both the Town and Church: all the inhabitants and Priests they killed which had not escaped by flight: and all the Sacred Books and ornaments they burnt. Only the Sacred Body of S. Swibert was preserved from their fury, though with all possible diligence they made search for it. Yea many of those Saxons who were Christians, had a desire to express their hatred against this Holy Bishop, because many years before this, by his intercession the French had gained a memorable victory against them.

3. In this detestable Army there was not any one to execute in his malice and cruelty as a certain Officer called Ogell of Paderborn. This man was the principal instrument of the Devil in all mischiefs committed, in which he took excessive pleasure: And particularly he it was who with great labour and diligence heaped wood for burning the said Church, which with much ado at last by Gods permission he performed.

4. After he had among many other abominable actions executed this, being at dinner with his companions in a measure adjoining to the same place, he with great joy and triumph retired to them what he had done, particularly insulting upon S. Swibert the Protector of the French, and blaspheming God: But behold in the midst of his laughter and joy the heavy wrath of God came upon him, so that he fell backward before them all upon the plain ground, and broke his neck: by this horrible death paying a fit punishment for his sacrilegious cruelty.

5. Neither did Almighty God judge this a sufficient testimony of the honour which he would do to S. Swibert in the light of the Pagan Army. For three hours after the accursed body had lyen on the ground covered with a garment, a trumpet sounding to the remove of the Army, certain kintmen of this execrable Ogell and others his associates in mischief carry it into the Church-yard of S. Swibert, to bury it there. But they could not effect it by any means: For as soon as ever they had digged a grave, presently the earth would fall into it, and no sign or trench would appear. Again and again they made tryall in other places there, but still the ground became plain and even immediately. This caused a wonderful astonishment in them: and they all concluded that he was unworthy or buriall there, who had so sacrilegiously profaned the place and burnt the Church. Moreover when they took the garment off from his face, it appeared so horrible to them, that in a greivous fright they left the body, not knowing what to doe with it: When some other Saxons of that Army heard this, they with indignation took the carkeyle and cast it into the Rhene.

6. This prodigious accident being by some of these companions with much grief told to the two principall Rulers of the Army, Nethelin and Oger: they answered, This was an accident to be imputed to chance, and not to any power of S. Swibert, who was not able to defend his own Church. After many like blasphemous speeches the said Noble men departed from one another, and Nethelin as he was boasting of the mischief done to the Christians, was immediately struck blind, and tormented with unsufferable pains in all his members: Which continued and encreased upon him, till by the advice of certain Tobermen, he with many sighs & tears acknowledged the crimes which out of pride and malice he had committed against God and his Saint: Moreover he upon his knees in the sight of his army made a vow that if God would please by the intercession of that Holy Bishop to restore his sight, and take away his torments, he would humbly visit the Shrine of S. Swibert, and employ his riches for rebuilding the Church. He had no sooner publicly made this vow, but immediately he recovered his sight and health. And shortly after attended by his whole family, he accomplished his vow.

7. As for the other Noble man called Oger, he returning homewards, not knowing any thing which had hapned to Nethelin, as he was beasting in the way of his exploits against the Christians, and especially how they had been revenged upon S. Swibert, in whose protection the Christians had put so much confidence: He presently in the presence of his whole troop was by Almighty God struck both deaf and dumb. In which case he was carried to his house: and a good space of time after, recalling to mind his cruelties and blasphemies against God, he acknowledged himself justly punished, of which he heartily repented, and hoped by Prayers and Almes to obtain a removal of that punishment. Notwithstanding his Prayers and Almes had not that effect which he expected.

8. But when he was informed how Nethelin by the intercession of S. Swibert had been cured of his blindness and pains, he presently conceived a great hope in God and his Saint: and in like manner vowed that he would visit the Saint at Werda, and addit himself wholly to his service, if he likewise might recover his speech and hearing. The same however he also was healed by the Heavenly Physician: and setting his house in order, he with his whole family tolemly went to Werda to the Church of S. Swibert, and with great devotion and reverence performed his Vow. Moreover disclaining to return home to worldly employments, he remained there and joyning with the forlaid Nethelin and other devout persons to turnish costs, he the next year rebuilt the Church which had been burnt, so that it was more beautifull then it had been before. Yea moreover renouncing his Government and dignity, he spent the rest of his life at the Monastery of S. Swibert at Werda, with great fervour serving our Lord and S. Swibert.

9. Thus writes the Holy Bishop Ludger, relating the affairs of his own age. Now what will the Scollars of our age oppose hereto, those I mean, who are as great enemies to the veneration due to Saints and honour to their Shrines, as Ogell or the two Noble men

K. KENULPHUS.

A. D. 778.

XIV. CH.

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K. KENUL-
THUS.

A.D. 778.

Baron. hic.

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K. KENUL-
THUS.

A.D. 780.

XVI. Ch.

XVI. CHAP.

1. 2. *Ec. Severall Successions of English Bishops.*

4. 5. *Ec. The Gifts and Death of S. Sturmus first Abbot of Fulda.*

had been? They will perhaps say, that *Saint Ludger* was too credulous, or not rightly informed in the occurrences of those times.

to. Let *Baronius* then inform them, what a person *S. Ludger* was: *S. Ludger* (saith he) was by birth a *Frisjon*, descended from *Christian* parents, and bred up under the discipline of *Saint Gregory* disciple of the holy *Mary* *S. Boniface*, in the Church of *Wrecht*. As soon as he was ad-
vanced into the Clergy, he was by him sent into En-
gland, where *Alcuin* did publicly professe the
teaching of sacred learning. He staid there only
one year with him: after which he returned to
S. Gregory, by whom he was ordained *Deacon*.
Then he went back into England, where during
the space of three years and a half he heard the
Lectures of the same famous Doctor, well known
to *Charles the Great*, inasmuch as Letters passed
frequently between them. From thence, after the
death of *S. Gregory*, he was in a vision called by *S.*
Levinus who had preached the Gospel at *Daventry*.
Whereupon thither he went, and repaired the
Church which had been burnt by the Saxons. From
Daventry he was sent by *Aluinus* the Successor
of *S. Gregory* into the country of the *Frisjans*,
where he zealously preached the Christian Faith,
and destroyed many profane Temples of Idols, even
when the Idolatrous Pagans were present, and
withheld by a Divine hand from opposing or hur-
ting him: so that he may truly be called the
Apostle of the *Frisjans*. This testimony does
Baronius give of *S. Ludger*, which he collected
out of his ancient Acts written by the Monks
of *Werda*.

11. But though it were supposed that *Saint Ludger* was misinformed: and the like may be said of *S. Gregory the Great*, *S. Augustin*, *S. Gregory Nazianzen* & other Fathers who write such like Stories, confirming the Doctrine so much opposed by *Sectaries*, of *Invocation* and *Veneration* of *Saints*: It may be they were credulous a little too much, at some times. But the Miracles, of which they profess themselves to have been eye-witnesses, cannot be suspected. And however, this may be said in general, that how incredulous soever any one may pretend to be of the speciall stories related by them, yet none can be so unreasonable to affirm that they related any Stories which contradicted or destroyed the Faith which they maintained: and which appears likewise to have been the common Faith of the Church in their respective ages, since their Writings have been generally approved and admired, and not any but proleited *Hetericks*, such as *Pagilanus* and *Iovinian*, ever opposed the Doctrines confirmed by such Stories.



1. THE year following severall Episcopall Sees were vacant in Britanny: In the Kingdom of the East-Angles *Egfrid* Bishop of *Dumwih* and *Athelwulf* of *Helembam*, as it were by an ancient Law, dying at the same time, to the former was substituted *Eadred*, and to the other, *Hunfert*. Again the See of *Hagulfshate* being vacant by the death of a Prelat of eminent vertue, *Alcmond*, *Tilber*, or *Tilber*, or as some call him *Gilbert*, was ordained in his place: And *Kennil* Bishop of *Lindisferm* dying, his Successor was *Higbald*. Lastly in our ancient Catalogue of the Succession of Bishops we find that another *Tilber* was consecrated Bishop of *Worcester*, in the place of *Weremund* who dyed this year.

2. Not long after, *Albert* or *Aldebert* surnamed *Coena*, Arch-bishop of *York*, as *Hoveden* writes, departed this life in our Lord: but a little before he dyed *Eanbald* was ordained in his room. Some affirm that this *Eanbald* was a Disciple of *S. Alcuin*. But they are mistaken: for it was not this, but another of the same name who sixteen years after this was his immediate Successor in the said Arch-bishoprick, that was *Alcuins* Disciple.

3. Moreover *Kineard* Bishop of *Winchester* at this time ended his life, to whom succeeded *Ethelard*, Abbot of *Meldun*, or *Malmesbury*, who was afterward allumed to the See of *Canterbury*. And in the place of *Berun* Bishop of *Lichfeld* was substituted *Higbert*.

4. Wee shall not much transgress the bounds of this History if wee commemorate the death of *Sturmus* the first Abbot of *Fulda*: who by the Centuriators of *Magdeburg* is affirmed to have been an English-Saxon, but more truly a German of the Province of *Noricum*, as wee read in his Life written by *Egilfrid*, the fourth Abbot of the same Monastery of *Fulda*. He was in his childhood offered to *S. Boniface*, who recommended him to the care of his devout Preist *Wigbert*, Abbot of the Monastery of *Fritzlar*, by whose inspection he was in his tender years brought up in piety and learning: in so much as that being yet but a child, he committed to his memory the whole *Psalter*, and a great part of the Gospels and other Lessons of Holy Scripture.

5. In due time he was ordained Preist, and with great zeale preached the Gospel among the Pagans, Almighty God confirming his Doctrine by frequent Miracles, as casting out

Egfrid. 3.
Sturm. 4.
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of Devils, restoring many to health by imposition of his hands with prayer. Many seduced Christians he recovered to the Orthodox Faith: and many discords and diffinitions he composed, reaching all his hearers to practice meeknes, humility, longanimity and Charity.

6. After three years thus piously employed, he was by inspiration moved to undertake a life of solitude, austeritie and contemplation. Which having discovered to *Saint Boniface*, he was by him appointed to find out in the Province called *Bithunia* a convenient retired place for a Monastery, to which quiet state *S. Boniface* himself had an intention in his old age to betake himself, though he could never effect his desire. After a long search, at last his Disciple *Sturmus* found out the most proper and in all respects most convenient seat of *Fulda*, where as hath been declared, *S. Boniface* by the munificence of the Noble Princes *Carolsman* and *Pippin* built that famous Monastery.

7. When it was built, he committed the care and government of it to *S. Sturmus*: to whom he gave instructions how he should direct such as were committed to his care: adding likewise Precepts concerning obedience and Humility to be practised by the Monks, conformable to the Rule of *S. Benedict*, which he established among them. Among other Instructions he told them that he could not find in any Writings of the ancient Institutions of Canonical Preist on that Wine or Strong drink were becoming the Discipline of a Monastery: he therefore forbade the same to them. But some years after, in the reign of *King Pippin*, this custom by the Decree of a Synod was altered in consideration of the weaknes & infirmities of many among them: though some persisted in the ancient austeritie to their deaths.

8. But for a more perfect Instruction in Monastick Discipline, *S. Sturmus* four years after he had been constituted Abbot, with the consent of *S. Boniface*, went to *Rome*, where for a years space he perfectly informed himself in the Regula, practices and Traditions of the Monasteries there and severall other parts of *Italy*: And having made a collection of the best and most perfect, returned home: and first informing *Saint Boniface* of all by his advice, he established the practices of them in his Monastery of *Fulda*. Hence it came to passe that many seeing the innocence and piety of those Religious men, were induced to heap possessions on the said Monastery.

9. After *S. Boniface's* Martyrdom, the Holy Abbot *Sturmus*, to whom *S. Boniface* had given order that his body should be buried at *Fulda*, went into *Friseland*, attended with a great multitude, to fetch the Sacred Body, which after earnest contention with *S. Lullus* Arch-bishop of *Mentz*, at last he obtained, and with a most solemne Procession brought

to his Monastery. By occasion of which the devotion of many to that holy place encreasing, the Monastery became much enlarged and enriched.

10. Not long after the Devil enviously looking on the prosperity of the said Monastery, suggested to the minds of three malevolent Monks to accuse their Holy Abbot to *King Pippin*, objecting to him that he was an enemy to the King. The Holy man did not expresse much earnestnes to retute this accusation, saying only: I have a witness in heaven of the justice of this imputed crime: Whereupon by the Kings command he was banished from thence with a few other Monks, and retired to a Monastery called *Venedun*, where he remained two years, with all kindnes entertained by the Abbot. As for the Monastery of *Fulda* the care of it was committed to *Lullus*, who had conceived a bitter passion against the Holy Abbot *Sturmus*, upon occasion of the contention about *S. Boniface's* his body. *Lullus* thereupon appointed over them a certain Monk called *Marc*: whose government the Monks could by no means support: inasmuch as when they were ready unanimously to forsake the Monastery, *Lullus* quieted them by permitting the choice of an Abbot to themselves: This pleasing them, they elected one of their brethren, a true servant of God named *Fritzold*, one who from his infancy had been brought up by *S. Sturmus* and was tenderly loved by him; who accepted of the Office of Abbot only out of a desire and intention to loyn with his brethren in endeavouring to restore their good Spiritual Father *Sturmus*: For which purpose they demanded the Prayer of all the neighbouring Monasteries.

11. By vertue of which Prayers, God moved the heart of *King Pippin* to call to mind the servant of God *S. Sturmus*, and to give order that he should come to his presence. Being then brought to the Palace, and several days expecting when he should be called to the Kings presence, It happened one morning early that the King intending that day to hunt, went according to his custom to prayers into his Chappell, where the Holy man after the Matin office still remained: Who seeing the King presently took a light which he carried before the King, till he came to the Altar, where after he had prayed, he said to the Holy Abbot, God has once more brought us together: What was that which your Monks accused you of, and which moved my displeasure against you? I have quite forgotten it. The Holy man answered, Though I have oft offended God, yet I am free of all offence against your Majesty. The King replied, However the matter stands, If you have imagined or done anything to my prejudice, God forgive you, as I likewise doe. In saying which words he drew out of his garment a thread of silk which he threw on the ground, saying, Let this be a

token

A.D. 780.

taken that I have cast away all displeasure against you. And presently after knowing how much his return was desired, he sent him back honourably, confirming the Privilege given by the Pope, by which that Monastery was exempted from the jurisdiction of Lullus Arch-bishop of Mentz. The report of his return being divulged, he was solemnly met by all the Religious Monks in those quarters, who with singing of Psalms and great joy attended him to his Monastery.

12. The blessed Abbot then employed his whole time in correcting all disorders in his Monastery, in adorning the Church, and repairing the decayed buildings about it. And particularly to the end all occasions of going abroad might, according to the *S. Benedict's Rule*, be taken away, he took care that all necessary Manufactures should be exercised within the Convent, and for a general commodity he caused trenches to be made by which he conveyed water within the Monastery, to the inestimable benefit of his Religious. He also made a sumptuous Shrine for the Sacred Body of *S. Boniface*, enriched with gold and silver, which remains to this day. And so great favour and familiarity he had with King Pipin that he obtained of him a *Mannor* called *Ommunstat* belonging to the Crown, with all that depended on it.

13. The like favour he enjoyed with King Charles after his Father King Pipin's death, who oft sent for him, and bestowed another Mannor on the said Monastery, called *Hamelburg*. In consideration of which, Prayers are said to this day by the Monks for him. After this the said Most Christian King began to think seriously how to induce the barbarous Nation of the Saxons to embrace the Faith of Christ: Which design he recommended to the prayers of all Gods servants. Then gathering a great Army, and taking with him many Ecclesiastical persons, he partly by terrour, and partly by their preaching and exhortations withdrew a great part of that Nation hitherto captivated by the Devil, from Idolatry, and caused them to submit themselves to the easy yoke of Christ. After which he divided the country into *Parishes*, appointing *Prefests* to preach & baptize among them.

14. Notwithstanding after the King was departed with his army, most of the Saxons renouncing Christianity returned to their old Idolatry: and not content with that, they raised forces, killing all Christians among them, and wasting the whole country as far as the River Rhene. When they came near to Fulda, the Holy Abbot knowing that they had sent a band of soldiers to burn the Monastery and to kill all they found in it, gave notice to his brethren of the danger: Whereupon they all taking the holy Martyrs body with them, went towards *Hamelburg*. But the Holy Abbot went to a place called *Weserfeld*, endeavouring to gather

soldiers to repress the cruelty of the barbarous Saxons. Which was also effected: And when the Saxons were compelled to retire home, the Monks returned with the Holy Martyrs body to Fulda.

15. After this King Charles brought a second time his Army against the Saxons: and commanded the Holy Abbot Sturm with his Monks to remain in a strong town called *Hersburg*. And after the war, which was prosperously ended by the King, he set him being sick to his Monastery, attended by his own physician called *Winter*, who mistaking his disease, applied Physick to him which instead of qualifying, much encreased it. Whereupon the man of God perceiving that death approached, commanded all his Monks to be assembled, whom he earnestly exhorted to persevere in the same Regular observance which he had instituted among them: And then recommending himself to their prayers, he begged pardon of every one who thought himself any way injured by him, and professed that he cordially forgave all his persecutors, particularly the Arch-bishop Lullus, who had always been his adversary. Then he took leave of them all: and presently after, his sickness coming to extremity, we who assisted him besought him with tears that he would be mindful of us, and pray for us in heaven. He suddenly turning himself towards us, said, *Make your selves worthy that my Prayers may do you good, and I will not fail to do what you desire.* After this his pious Soule was delivered out of the prison of the Body, and being plentifully enriched with all divine virtues and graces departed to our Lord, to live forever in his heavenly Kingdom. Amen.

16. Thus writes the Devout Abbot Egila successour and Disciple of this blessed man: who was an eye witness of many things here related. He was canonized by Innocent the second in a Council of Lateran celebrated in the year eleven hundred thirty nine. His Memory is celebrated on the sixteenth of December.

XVII. CHAP.

1. 2. Of the Gifts and happy death of Saint Willibald, an English Apostolick Bishop in Germany.

THE year following another Disciple & Companion of *S. Boniface* in his Apostolick Office received the reward of his labours. This was *S. Willibald* son of King Richard and *Bonna* (who is said to have been sister to *S. Boniface*) and Brother to *S. Winnebald* and *Saint Walburga*. His Life remains written by a kinswoman of his, a Religious Virgin, who lived in his Sister *Walburga's* Monastery at *Heidenham* in Germany: The summe whereof is this:

2. When

A.D. 781.

A.D. 781.
V. S. Willibald
baldus Sum.
781 July.

A.D. 781.

2. When he was but three years old a certain grievous infirmity seized on him by which all his members were so contracted & benumbed, that he became as in a sort dead, so that his parents almost despaired of his recovery. Where with being grievously afflicted they took him and offered him to our Lord, to whose service they designed him in case he would please to restore him his health. Now it was a custom among the Saxons that instead of Oratories they would erect in the fields or near their houses *Crosses* of stone or wood, to which they would repair for performing their devotions. Before such a Cross they layd the infant, vowing him to Gods service. Which they had no sooner done, but his health was immediately restored to him.

3 Two years after therefore they, being mindful of their vow, delivered him to a venerable person named *Theodoret*, who according to their order presented him to a devout Abbot named *Egibald* who governed a Monastery called *Waltheim*. He with the advice and consent of his brethren, received him as a Member of their Religious Congregation: where he was bred up in all modesty piety and humility, and withal according to his capacity was instructed in all Sacred learning.

4. When he was arrived at a mature age he by earnest prayers obtained permission to accompany his Father and Brother in a pilgrimage of devotion which they undertook to Rome. In their return their Father *S. Richard* died at the City of *Lucca*, where also he was buried with great honour, as hath been else where declared. After whose death, an earnest desire took him to prolong his pilgrimage as far as the Holy Land, there to visit and perform his devotions in all the places where the principall Myseries of our Salvation were wrought. And accordingly, being accompanied by two devout persons only, he returned back, and taking ship at *Caserta*, they sailed to *Cyprus*: and from thence into *Syria*, where arriving at a City called *Emesa*, he with his companions, who were now Leaven, was taken prisoner, and in danger to loose his life, upon a suspicion that they were Spies. Being thus made captives, God disposed the heart of a certain old man who was a Saracen, to pity them: inasmuch as he oft visited them and 'ent them daily sufficient nourishment in their prison. Not long after a Spanish merchant who had a Brother a servant of the Prince of that City, in great favour with him, by his intercession obtained the freedom of these Captives.

5. From thence therefore they went into the Holy Land, which they passed quite through, scarce omitting any place that was memorable, or recorded in Holy Scripture. A particular account of all their proceedings, with the names of each place in order may be read in the History of the said Religious Virgin, who professes that she received the relation from

S. Willibald's own mouth.

6. When they were come to *Galatz*, *S. Willibald* being present at *Mass* solemnly sung to the honour of *Matthias the Apostle*, lost his sight, and for the space of two months continued blind: whereupon he returned to Jerusalem, & entering into the Church where the Holy Cross was found, his sight was again restored to him. After this, passing through several cities and places of devotion, they took ship again & return'd into Italy, arriving at *Naples*. From whence *S. Willibald* with one companion travelled to the famous Monastery of *S. Benedict*, called *Mount Cassin*, where they found very few Monks under the government of their Abbot called *Peronax*, a man of great mildness & prudence. There *S. Willibald* made his abode the space of ten years, during which he was some times appointed *Sacristan* of the Church, afterwards a *Dean*, and lastly the *Porter*.

7. In this place having perfectly instructed himself in all duties belonging to Regular Observance, at last with permission of his Abbot he returned to Rome, where he was with great kindness received by Pope Gregory the third, who took great delight in hearing him recount the marvellous variety of accidents which befell him in his long voyages. And a while after, the said Pope told him that his kinsman *S. Boniface* had earnestly requested him to command him to quit the Monastery of *Mount Cassin*, and to send him into Germany to assist him there in preaching the Gospel. To which command *S. Willibald* humbly submitted, and accordingly leaving behind him his companion in the Monastery, he began his voyage into Germany, and at last arrived at a place called *Lintztruch*, where he found *S. Boniface*: who not long after sent him to a place called *Eyslar*: Which place had been given to *S. Boniface* by a devout person called *Swiger*, who accompanied *S. Willibald* thither. The Region thereabout was in a manner wast, scarce any house to be seen, but a small Church dedicated to our Lady. Now after these two devout persons had chosen a place convenient to be the Seat of a Monastery, they went to *S. Boniface* to give him notice thereof: who returned thither with them and there ordained *S. Willibald* a Priest. A year after this *S. Boniface* called him into *Thuringia*, whither being come he went to *Heidenheim*, where his Brother was Abbot of a Monastery, by whom he was with very great joy received, after so many years of separation. To the same place shortly after *S. Boniface* came with two other Bishops *S. Burchard* and *S. Wito* by whom *S. Willibald* was consecrated also Bishop, and sent back to *Eyslar*, which *Saint Boniface* bestowed on him to be an Episcopall See, giving it the preeminence next to the Metropolis of *Mentz*.

8. There he built a Monastery, instituting the Monks in the observances which he had learnt at *Mount Cassin*. And there leading an Angelical

A.D. 783.

Life among men, dividing his employment between a quiet repose of Contemplation in the *Monastery*, and charitable solitudes in governing his *Diocese*. he at last full of merits and Grace this year rendered happily his soule into his mercifull *Creators* hands and was honourably buried in great veneration, where his *Memory* is in great veneration, and his *sanctity* testified by many *Miracles*, which are testified by *Philip* his *Successor* in the same *Bishoprick*. Two hundred and eight years after his death he was solemnly Canonized by *Pope Leo* the *Seaventh*. And both in the *Roman* and *English Martyrologe* his *Memory* is celebrated on the *seaventh* of *July*.

Martyrologe.
om. 7. 14.

XVIII. C.

XVIII. CHAP.

1. The death of *S. Werburga*.
2. Succession of *English Bishops*.
3. 4. &c. A great miracle of a Soldier recovered by the Intercession of *S. Bruno*.

A.D. 783.

1. **A** BOVT the same time is recorded the death of *S. Werburga*: she had formerly been wife to *Cesred* King of the *Mercians*, after whose death, which hapned In the year of *Christ* seven hundred and sixteen, she complying with a divine inspiration entered a *Monastery*, where like the good *Widow*, *Saint Anna* the *Prophetesse*, she never departed from our *Lords* Temple, serving *God* night and day in abstinence and prayer the space of sixty five years, partly as a simple *Religious* woman under *Obedience*, and partly as *Abbesse* of the same *Monastery*, with as much humility governing others, as she had formerly obeyed.

A. D. 783.

2. Then the *See* of *Worcester* being vacant by the death of *Tiltheric*, it was supplied by the substitution of *Adored* in his place. *Cesmond* likewise *Bishop* of *Hereford* dying, there was ordained in the same his *Successor* named *Frell*, in the year of *Grace* seven hundred eighty three.

3. Little else occurring the same year in *Britanny*, *S. Ludger* will inform us how wonderfully *Almighty God* glorified his servant *Swibert* in *Germany*, so recommending the *Faith* which he had taught. That year (saith he) the most victorious King *Charles* having destroyed all the forts of the rebellious *Saxons* and *Westphalians*, came to a place called *Promi*, which having likewise subdued, he left it to be kept by his son, called *Charles* also, whilst himself went further into the midst of *Saxony*. In his absence the *Westphalians* came with strong forces purposing to drive the young *Prince* out of that country. Thereupon a battell being fought, the *Prince* with his horse quickly defeated the *Enemies*.

Vid. Anecd.
as A.D. S.
Suoio ap.
Suoio. Mart.

4. Now among the *Westphalians* there was a certain soldier called *Bruno*, a devout *Christian*, who had been compelled by the *Noble* man who governed that territory where he lived, to be present in the battell: His name

when he was a *Pagan* had been *Kildack*: he was a man of great courage and wealth. This man having been present at the miserable death of the *Sacilegium Ogell*, and knowing how the forementioned *Noble man*, *Ogo* and *Nethelin* had for their facile and cruelty been divinely punished, and again upon their repentance restored, thereupon became a *Christian*, and moreover in devotion to *S. Swibert*, he besides his other prayers, every day recited our *Lords* Prayer, and the *Angelicall* *Salutation*, earnestly begging that by his intercession he might obtain mercy in his last power.

5. Now this *Bruno* fighting valiantly in the front of the army, was at last oppressed by the *French* horse, and among other wounds, was struck into the breast with a lance, so that falling to the ground he was troden under the horses feet. Thus welting in his own blood, and being ready to expire, he inwardly prayed *S. Swibert* to assist him in the present extremity: vowing that if he escaped that danger he would devote himself to his service the remainder of his life. Aftoon as he had made this prayer & vow, being in an *Ecstasy*, *S. Swibert* in a glorious *Shape*, adorned with his *Sanctificall* vestments appeared to him, and touching him with his *Crozier*, told him, that he had obtained of *God* that he should be freed from the present danger: therefore he should be mindfull of his *Vow*. Having said this, and making the sign of the *Crosse* upon him, he vanished out of sight.

6. In the mean time certain of the *French* conquerours saw the brightness in which *S. Swibert* had appeared, & thereupon ran to the place, conjecturing that it was a sign that some person of eminent holiness was either dead, or at least in an *Agony* there. *Bruno* seeing them, with a soft mournfull voyce begged their charitable assistance. The soldiers seeing his horrible wounds wondred he was not dead. Then he informed them concerning the apparition of *S. Swibert*, and the *Vow* he had made likewise how by compulsion, and against his conscience he had fought in that war. Hereupon they compassionately bound up his wounds, and carried him to a commodious lodging, where care might be taken for his recovery.

7. The fame of this being spread, came to the eares of the King, who then was at a great distance in a place called *Straming*. He commanded therefore that the soldier should be carefully brought to him: & having viewed all his wounds then not perfectly healed, & heard a particular relation of his *Vision* from his own mouth, he for the honour of *S. Swibert* gave him his freedom: Who aftoon as he was recovered went to *Words* with liberal oblations, & there served our *Lord* the remainder of his *Life*. And as for the glorious King *Charles*, calling likewise to mind how great a victory his Father King *Pipin* had obtained by the intercession of *S. Swibert* he honoured

A.D. 783.

him

A.D. 784.

him ever after as his *Speciall Patron*, and recalling all the *Miracles* of the *Monastery* of *Werda* who had during the war been dispersed, he gave them many gifts and possessions: and magnificently adorned the *Church* of *S. Swibert*. Yea moreover many among the *Saxons* and *Westphalians* bore a peculiar honour and veneration to the same glorious *Saint*.

8. This *Narration* commended to posterity by a *Bishop* of so great *Holmes*, as *S. Ludger* hath been shewed to be, written likewise in the same age wherein this wonder hapned, and such publick marks of the truth thereof appearing, seems to be warranted from all possibility of falsehood. And yet our late *Lutheran* *Centuriators* have the immodesty to write, *Swibert* was ingreat fame for working miracles but yet not any of them can be demonstrated. As if a thing publicly seen, confirmed by the writings, *Charters*, oblations and lasting *Monuments* of *Princes* did want sufficient testimony. But men who willfully shut their eyes, cannot see a mountain, when they dash their heads against it.

XIX. CH.

XIX. CHAP.

1. 2. &c. The Gifts and happy death of *Saint Gregory*, Successor to *S. Boniface* in the *Bishoprick* of *Virecht*.
3. 4. 5. Of *S. Albricus* an *Englishman*, Successor to *S. Gregory*.

A.D. 784.

1. **I**N the year after our *Lords* Incarnation seven hundred eighty four dyed *S. Gregory* *Bishop* of *Virecht*, a disciple of *S. Boniface*, worthy such a *Master*. Some *Writers* notwithstanding affirm that he was only elected but never confirmed *Bishop*, his modesty and humility relistingio we read in the *Annotations* to our *Martyrologe*. Or it he were *Bishop* there, he either resigned, or admitted as his *Coadjutor* *Albricus*. His *Life* is written by *S. Ludger* *Bishop* of *Munster*. Where it appears that he was by birth a *German* yet by reason of his relation to *S. Boniface* deserves to be commemorated in our *History*.

Martyr. Aug.
11. Aug. 784.Vid. Gregor.
ap. S. 25.
Aug. 784.

2. One example or two of his piety we will here briefly relate. Two of his *Brethren* travelling unwarily through a forest, were met, robbed & murdered by thieves; Whereupon a strickt search being made, the murderers were apprehended, and brought to this *Holy man*, to be punished according to his pleasure and order. But he being a *Disciple* of him who loved and dyed for his enemies, not only commanded they should be sett free, but likewise entertained them with all humanity, affording them both meat and clothes: contenting himself with admonishing them to obtain for the future

from such injustice and cruelty.

3. The same meekness and patience he shewed in injuries done immediately to himself. For he wanted not such as calumniated and sought to deprave his best actions. Theft: he was so far from hating, or revenging himself on them, that he rather increased his kindness and tenderness to them. Yet *God* took his cause in hand: inasmuch as not any one of them escaped punishment, but by some judgment or other were compelled to acknowledge their malice and injustice.

4. His diffidence was a *Passion*, which yet neither deprived him of a power to walk, nor to continue his pious exhortations to his *Disciples*. This diffidence continued three years before his death, and it purified him as gold in the fire. Yet *God* was pleased to shew by a visible sign how pure his soule was: for when he was brought to the feebleness that he could not be removed out of his bed, all the members of his body became like clean white wool. Being ready to dye, he would needs be carried into the *Church*, where having received the *Body* of our *Lord*, he gave up his spirit to him, looking towards the *Altar*. His *Memory* is celebrated on the twenty fifth of *August*.

M. Martyr. Aug.
25. Aug.

As touching his *Successor* *Albricus*, he was by birth an *Englishman*: and is named in the *Gallican Martyrologe* with this eulogy: On the one and twentieth of *August* is celebrated at *Virecht* the deposition of *S. Albricus*, *Bishop* of the same City an. *Consecrator*. He was born in *Britanny* in the *Diocese* of *Turk*, from whence he came into *Germany* to preach the *Gospel*: and for his excellent endowments in piety and eminent learning he was made *Canon* of the *Church* of *Virecht*. Aftewards when *S. Gregory* through weakness and old age was disabled to administer the same *See*, *S. Albricus* was appointed a *disciple* of the whole *Diocese*, to govern both the *Clergy* and people, and *S. Gregory* himself by inspiration of the *Holy Ghost* foretold that he should succeed him in the *Bishoprick*. Therefore after the *Holy Bishop* was freed from the chains of his flesh, *S. Albricus* was according to the desires of *God* exalted to his *episcopall* throne. After which not contenting himself with the solitudes of his particular *Diocese* and *Province*, he extended his care to the adjacent regions, and sent *S. Ludger*, who was afterwards *Bishop* of *Munster*, into the country of the *Frisons*, there to spread the *Gospel*, a direct and idolatrous superstitions. At length after he had governed the *Church* of *Virecht* many years with admirable *Sanctity*, this blessed servant of *God* who was wholly celestiall, forsook the earth, in which his heart never had been fixed, and departed to his heavenly country. He was honourably buried near to his *bel* *Predecessor*, accompanying him to his *Tomb* and reward, when he had always followed in order and merit.

Martyr. Gal.
11. Aug.

1. 2. Succession of Bishops in England.
3. 4 &c. The unhappy death of Kennulphus King of the west Saxons.
6. British succeeds him.
7. Of Rictrisha, a Holy Queen and Abbess.

1. **A**T the same time in *Brittany* the *Episcopall See of London* being vacant by the voluntary resignation of *Kenwalch* (as it is sayd) it was supplied by *Eanbald*, or *Eadberch*. And after the death of *Edbert* Bishop of *Leicester*, *Finwona* was ordaind in his place.

2. The year next following the two Bishops of the East-Angles dye again together, and to Eadred Bishop of Dumwich succeeded Alphon : to Hunst Bishop of Helmham, Bibba. And within two years ; both these agree to dye together, and to leave their Sees to new Bishops.

3. This was the last year of the **Reign of Knyff King of the Offians**—a Prince who had given many examples of vertue and piety but yet ended his life unhappy. The length of his reign, and circumstances of his death are thus related by **William of Malmshury**: **Knyff**, says he, was a **Prince illustrious both for his vertues and Warlike exploits**. In one only battell which in the four and twentieth year of his reign he fought against **Offa King of the Mercians**, he was overcome. And after that he was afflicted with many calamities, and in conclusion came to a dishonourable and unhappy end. For after he had governed the kingdom of

cha. *After this the King of one and thirty years
the self-same the first of one and thirty years
neither cowardly nor immediately at last whether
it was out of a proud confidence that none durst
resist him out of a prudent care of the security
of his success he commanded Kneard the
brother of the Tyrant Siegbert, whom he saw to
enjoy daily in power and wealth, to depart his
kingdom. Kneard judging it best to yield to the
king, went away with a show of willingness: But
secretly after by private meetings and insinua-
tions he assembled a body of men given to all
manner of villainy, with which he watched an
opportunity against the King. And having been
informed that he was for his recreation and lust-
ful pleasure retired with a small retinue upon a
certain country dwelling, he came suddenly upon a
him with fine light armed soldiers, and accom-
panied the house where the King was securely at-
tending to his unlawful luxury. Who perceiving
the danger he was in, advised with his friends
what he should do. At first he barricaded the
doors, hoping either by stratagem to win, or by
threatning to terrify the soldiers without: But
finding neither way to succeed, in a furious rage*

he suddenly leaps forth upon Kineard, and wanted very little of killing him. But being compassed by the multitude, and thinking it unglorious to fly, after he had well avenged himself by the death of many of the Traitors, he was slain: And these few servants with attended him; scornful to yield, and earnest to avenge their Lord, were killed likewise.

As perfectly the same of it as observable in Tragedy
 was first abroad, and came to the knowledge of
 certain Noble men, not far distant, with the
 Kings Guards. Among whose Officer, who was most
 eminent both for age and prudence, encouraged
 the rest not to suffer the death of their Prince to
 pass unrevenged to their perpetual infamy.
 Whereupon they all drew their swords, and rushed
 upon the sycamore murderers. Keneard first
 endeavored to justify his cause, to promise great
 matters, and to challenge kindred: But when all
 thus profited nothing, then he inflamed the minds
 of his companions, and fellow soldiers to resist bold-
 ly. A good while the combat was doubtful, un-
 til fighting for their loves, and the other for glo-
 ry. At last victory having a good space hovered
 uncertainly, turned her self to the main cause, to
 that wretched death after which the living
 body was cast up to the living empyre, having missed
 the success of his treachery a very short time. The
 Kings body was carried to Winchester, where it was
 buried in a Monastery, in their times very magni-
 ficent, but in this age almost of decay.

5. Other Historians mention the name of the village where King Kelfus was thus unfortunately slain : Thus Florentinus writes: It happened (saith he) that Kelfus at that time went to a certain village which in the English tongue is called Meretun, for a certain warden woman's sake, &c. This village is in the Province of Surrey and is now called Merren, of old, saith Camden, samow for the fawall end of the west Saxons.

6. There remaind in that *Kingdom* two *Princes* of the *Royal* family, which might pretend to the *Succession*, *Brithric* and *Egbert*. *Brithric* was preferred, perhaps for his mild and modest disposition: For he was a man more studious of peace than war: he was skillful in reconciling friends when dissenting, forraged *Princes* he civilly courted, and was indulgent to his own servants, yet so as not to prejudice the view of his government.

7. As for *Egbert*, he was to attend sixteen years, before the scepter would fall to his lot. Which having once got, he managed it gloriously : for he it was who dissolved all the petty governments, and reduced the whole kingdom into a Monarchy, as it has ever since continued : and moreover obliged all the other provinces to call themselves *Englab*, and the whole kingdom *England*, as shall be shewed hereafter.

8. In those dayes, as Heyden writes, Ristrich, who long before had been a Queen, and was then an Abbess, departed this life to our Lord. It does not where appear of what Pro-

since this Lady was Queen, nor of what Monastery Abbess: But her piety deserves that her name and memory should not be abolished.

XXI. CHAP.

2. & Pope Adrian sends Legats into
Brittany: Their Seats there.

1. **I**N the year of *Grace* seven hundred eighty seven, a great care was taken both by *Princes*, and *Bishops* in *Brittany* for the settling of *Religious* affairs: For the better composition of which *Pope Adrian* sent *Archbishop Legats*, *George*, *Bishop of Offa*, and *Theophylus* *Bishop of Tuderum*. Whether this proceeded from the said *Popes* voluntary care and sollicitude, least the errors and disorders by which the *Oriental Churches* were defiled, should infect the *Western* likewise: Or that he was solicited thereby by the *Bishops* in *Brittany*, and some *Princes* too, to the end that provision might be made against the aspiring attempts of *Offa* King of the *Mercians*, who of late not only sought the oppression of some of the weaker *Princes*, but had also usurped the revenues of the *Church* of *Offa*: and sought likewise to depress its dignity, it cannot certainly be determined: But this seems most probable: as may be collected from the proceedings of the said *Legats*.

2. When they were come into *Brittany*, they were received both by the *Kings*, Clergy and people with great honour. They landed in *Kent*, as appears by the Letter of *George Bishop of Orléans* to the *Pope* in which he gives him an account of all his ir proceedings. The first person who entertained them was *laenbrach* (so he calls the present Archbishop of *Canterbury* who is by our *Histories* named *lambert* or *Lumber*.) After they had admonished the said *Arch-bishop* concerning such matters as they esteemed necessary, they proceeded in their journey *Northward*, and came to the *Cours* of *Alfred King of the Mercians*: who for the great reverence which he bore to *S. Peter* and the *Pope* his Successor, received with vnderfull joy and respect both the *Legats* and *Epistles* which the said *Pope* had written to him.

31. At the same time the **King** of the West-
32 Saxons (**Burthric**) also came to aduice with
33 Offa concerning the common affairs of the
34 Church , to whom they likewise presented
35 the **Popes Letter** directed to him : in which
36 Letters were mentioned certain disorders in
37 Ecclesiasticall matters, about which, it seems,
38 those **Kings** themselves were faulty : which
39 disorders they promised to amend.

After some consultation with those

Kings, the Legats divided themselves: For George Bishop of Ostia, who seems to have been the principal Legat, thought fit to leave his companion Theophylact among the Mercenars, and other more southern Provinces, to reform disorders there: and for himself he went into the Northern parts, to Alfwold King of the Northumbers, and Eambsald Arch-bishop of York: In which journey he took with him as an assistant Wiglaf an Abbot and Priest, a man of approved fidelity, whom Charles the Great had sent with him into Brittain.

5. When he was come as far as *York*, he found that *King Alfwild* at that time remained at a place a great way distant from thence *Northward*. The *Arch-bishop* therefore thought fit to send *Messengers* to him to give him notice of the *Legats* arrivall, and intention to assemble a *Synod* for reditiying abuses. The *King* received this information with much joy, and immediately appointed a day when the *Synod* should meet: commanding all *Princes* both *Ecclesiasticall* and *Secular* to give their attendance there.

6. It is not in the *Legats Epistle* mentioned where this *Synod* met: but since our *Beleisefullsch Writers* doe speake of two *Synods* this year and the next assembled in the Kingdom of the *Northmerimian*: the one at a place called *Fingeheth* (now *Wanshale*, as they corruptly write it; it is now called *Finkley*.) The other at *Adey*: both which places are in the *Province* now called the *Northsperick* of *Durham*: it is very probable that the *Legat* went so far *Northward*, to preside in both those *Synods*; as being most commodiously assembled in the midst of the *Northmerimian Kingdom*.

7. When the *Synod* was mett : One of the prime things which the *Legat* did, was to deliver *Pope Adrian's Epistles* to be publicly read : Which being done, both the *Princes* and *Bishops* unanimously professed that they would obediently observe the *Decrees* contained therein : The *Legat* does not declare. But we find that the year before this, *Pope Adrian* had made a *Collection* of certain *Head's of Ecclesiastick Discipline* out of both the *Greek* and *Latin Canon*, the *Roman Synods*, and *Decrees of Ancient Popes*, which he sent by his *Legats* to several *Churches* to be received in their respective *Synods*, as the *Common Law* of the *Church*. Such a *Collection* was read sent to *Ingelramnus Bishop* of *Metz* in *Germany* : and very probably the same was also directed to the *Bishops* of *Britanny*, to the end that there might be an uniformity of *Discipline* through the whole *Asian Patriarchate*.

3. Besides these *Epistles* sent from the Pope, the Legat advising that the Bishops and Princes found that great disorders and irregularities were spread through

those

those Churches: which, said he, was no wonder, considering that, since the time of Saint Augustin, no Bishop had been sent from Rome to make inspection into those Churches, and to reform abuses. To rectify which he with advice compiled a Capitular, or Writing containing the severall points to be reformed: Which having caused to be read publicly: there followed a generall profession of subjection and obedience to the orders and regulations prescribed by him, with humble thanks for his reasonable admonitions.

2. *Ec. The Capitular, containing twenty Ecclesiasticall Decrees: proposed by the Popes Legat in a Synod of the Northumbers, and Subscribed to by the Bishops, Abbots and Nobles.*

THE Capitular here mentioned contained severall Ordinances and Admonitions prescribed by the Legat, in order to the correcting of abuses which had crept into the Churches of Brittany. They were twenty in number, the fence of which we will here briefly set down.

1. The First admonished them to hold fast the Faith and Decrees established in the Council of Nicæa, and the five following Generall Councils; and that every year Bishops in their Synods should examine diligently their Priests whether they taught the people conformably to those Decrees. 2. That Baptism should be administered according to the Canonick Statutes and at due times appointed: and that God fathers and God-mothers according to their obligation instructed their God-children, teaching them the Creed and our Lords Prayer. 3. That Bishops every year visit their Dioceses, and twice assemble Synods, to prevent abuses rising: Likewise that they appoint Congregations whither the people might resort to hear Gods word preached. 4. That Bishops take great care that Canons live Canonically, and Religious men and women regularly, as well in their dyer as Cloathing: that so a distinction be made between Canons, Monks and Seculars in their habits: Wherin the two former were to conform observed in the grave fashions observed in the Eastern parts, avoiding light-colour and costly payment. 5. That when any Abbot or Abbesse dyes, care be had, with the counsel of the Bishop, that fit superiors be chosen in their places, out of their respective Convents: or in case none be found there, they should be taken out of others. 6. That none

be ordained Priests or Deacons but such as are of approved lives and can perform their Charges: and that they persevere in the Titles to which they are consecrated.

7. The 7. was, that all Publick Churches at Houses Canonick with reverence observe their Course, or Ecclesiasticall Office. 8. That all ancient Priviledges conferred by the Apostolick See on any Churches and Monasteries in Brittany be preserved inviolate: and in case any prejudice has been done to them by wicked men, that such injury be taken away. 9. That Ecclesiasticall persons eat their meat in common, that it may be observed whether they doe fast and abstain according to their obligation: and therefore that none, except he be sick, presume to eat in Secret, because such is the practice of Hypocrites and Saracens. 10. That Priests at the Altar for decencies sake under their Sacerdotal Vestments wear other clothing, as it was commanded in the Old Law. Also that Oblations should be bread, not Cakes. And that no Cakes be made of Horn. Likewise that Bishops meddle not in Secular Judicatures. 11. Kings and Princes were admonished to doe justice, and to hearken to the admonitions of Bishops, who also are commanded confidently, without fear or flattery to tell them their duty. 12. That in the election of Kings regard be had to such as are not born of adultery or incest: and that the Electors should be, not the common people, but the Nobles and Bishops: And Kings being once constituted, that none should resist or detract then, much lesse conspire against their lives, under pain of an eternall Anathema.

4. The 13. was: That Great men and Judges should iudge causes iustly, without acception of persons. 14. That no uniuert Tribunal: should be imposed on the Church, not any greater then were according to the custom of pious Emperours and Kings, or as the Roman Law appoints: And that such Princes should especially abstain from this violence as doe communicate with the Roman Church. 15. That all Mariages incestuous with near kintred or consecrated Virgins be utterly forbidden. 16. That bastards, or children of Religious persons shall not be admitted to inherit. 17. That Tithes be duly payed without fraud, that God may blesse them. For it often happens, that he who pays no tithes, is reduced to tithes. Usury is utterly prohibited. And iust, equal weights & measures ordained.

18. That all vices made either in prosperity or adversity be performed. 19. That all superstitious rites and relics of Paganism be rooted out: And particularly that men abstain from dying and colouring their bodies, or painting figures on them (as the Heathenish Britains of old did.) Likewise that none should cut off their haire, or eat their flesh: for all these are according to the practices of Pagans.

XXIII. CHAP.

1. *Ec. The same Capitular received in a Synod of the Mercians.*
2. *Ec. Offa King of the Mercians to the prejudice of the See of Canterbury, raises Lichfield to an Archiepiscopal See.*
3. *Ec. Offa makes his Son Egfrid King with him: Of his Queen Quendreda.*

AFTER this Synod in the Kingdom of the Northumbers, the Legat attended by the Kings Embassadors and certain Bishops, went back into the kingdom of the Mercians. With them also went Maluin and Puzel Liffours, who carried with them the Decrees of this Synod. And being arrived there, they called another Synod at a place by our Historians called Cealchith, Cealchide, Cealchub, and Cealchub. (Where this place is seated none of them determine. Probably we may understand Chelsey, which, faith, amden, in ancient Records is round written Chelcheth, which was or a fear of the Mercian Kings.

2. In this Synod there were present King Offa and the Nobility of the country: Likewise Lambert or Lamert Archbishop of Canterbury, with the other Bishops of that Province. There in the presence of the Council the foresaid Decrees were read with a loud distinct voyce, & moreover explained both in Latin and English, that all might understand. Whereupon all who were present unanimously gave thanks to the Legats, promising their obedience to the Popes admonitions, and that they would faithfully observe the said Decrees. And consequently both the King, Archbishop, Bishops, Abbots and Nobles confirmed them by their Subscriptions.

3. Besides this, King Offa had a desire to promote one of the Episcopal Sees of his own kingdom to a Metropolitick Dignity, partly out of a consideration of the commodity redounding thereby to his own subiects: and partly out of displeasure conceived against the Archbishop of Canterbury, who being desirous to preserve the ancient Priviledges of his own See, opposed earnestly this design of King Offa, producing the frequent Edicts, both old and new, of the See Apostolick in confirmation of the Supereminence Dignity of his Church. This resistance did to displeasure King Offa that he deprived him of all the lands seated in his kingdom which belonged to the See of Canterbury.

4. A certain Monk of S. Albans in a Writing published under the name of Marben

A.D. 787.
or vs. Offi.
2. diff. 21.

Paris touching the Life of King Offa, affirms that the said Lambert Archbishop of Canterbury was accused before the King of conspiring against him, and that by reason of the vicinity of his See to France, he had promised to Charles the Great that in case he would invade Brittany he would give him free entrance into his Archbishoprick, and all assistance likewise.

Malm. ib.

5. This Controversy being earnestly prosecuted on both sides, at last the King sent wife Messengers to Rome, and partly by reason, partly by gifts so wrought in that Court that Pope Adrian condescended to his request, and exalted the Episcopall See of Lichfield to an Archbishoprick, to which were subiect all the Bishops of the Mercian Kingdom, namely Denebert Bishop of Worcester, Werbert Bishop of Leicester, Edulf Bishop of Sidaacester, Wulfheard Bishop of Hereford, as likewise the Bishops of the East-Angles, Alheard Bishop of Elmham, and Tidfid Bishop of Dummrich. (Now the name of the Bishop of Lichfield, who was made Archbishop was Aldulf.) So that there remained to the Archbishop of Canterbury only fewer Bishops subiect, to wit, of London, Winchester, Rochester and Selesy (or as others write, Shurborn.) From whence appears that though King Offa this year laboured to effect this design, yet it was not effected till some years after: because Aldulf was not at this time consecrated Bishop: the Bishop of that See now being Hygbert.

Alcuin Ep. 48.

6. This same year King Offa thought fit to assume his Son Egfrid to a participation of his kingly dignity, for which purpose he caused him to be solemnly crowned, probably whilst the Synod was sitting. This is insinuated in an Epistle of Alcuin to him, in which he styles him King, and gives him good instructions for the discharge of that high Office, though he say withall, that his admonitions were not necessary, since he might sufficiently at home learn authority from his Father, and piety from his Mother.

7. This Mother of Egfrid and wife of King Offa was called Quendrida, and as Matthew Paris affirms, was kinfwoman to Charles the Great, and before she came into Brittany was named Drida. She was banished out of France for some unknown fault: and being arrived in Brittany so wrought upon the affections of King Offa, perhaps by a shew of Piety (for which Alcuin commends her) that he made her his Queen. But that her Piety was only in shew appear by her impious murdering of the most pious Prince Keneelm: Of which hereafter.

XXIV. CHAP.

1. 2. 3. Lambert Archbishop of Canterbury being wrongfully oppressed by King Offa, would quit his See: but is dissuaded by Alcuin. His death.

Lambert Archbishop of Canterbury took very heavily this unjust deminution of his See. He omitted nothing, he spared neither cost nor labour to assert the dignity of his Church, and to repress the greedy covetousness of his adversaries. Several Appeals to Rome he interposed, and when he saw that King Offa's power and gifts prevailed, he determined to desert his See. Notwithstanding he fit men should judge that he took such a resolution out of passion and a sudden discontent, he consulted with his friends about it.

2. There is among Alcuin's Epistles extant one, directed to a namesake person, containing an Answer to the same person (which doubtlesse was this Archbishop, who signified to him the Motives inducing him to a purpose of forsaking his Episcopall charge.) Which Answer was sent by a Disciple of Alcuin called Candidus. And therein Alcuin utterly dissuaded him, telling him that he could not have a more iustifiable motive then his Predecessour's Lawrence had, which was the return of Idlarity, and the danger of death and torments in case he opposed himself thereto. Yet he, after he had been chafed by the Apostle's Peter himself, repented of his purpose. It seems that when this Letter was written, Lambert was already retired into France, because Alcuin exalts the happiness of the Church in which Lambert then lived, under the protection of so glorious and so orthodox a King as Charles the Great was, whom he there, and else where calls David.

3. Lambert hearkned to Alcuin's advice, and returned to his See: where two years after he dyed on the twelfth of August, and was buried after the ancient manner of his Predecessours in the Church of St. Peter and St. Paul. For thus we read in the Antiquities of Brittany: Lambert after he had the space of many years maintained the Dignity of his Prelacy with great constancy, and no less labour: when he foresaw that his death approached, desiring to abolish the late decrees of his Predecessours touching the buriall place of the Archbishops, and to reduce it to the ancient primitive custom, commanded that when he was dead, his body should be carried to be buried in the Church of St. Peter and St. Paul in the Monastery of St. Augustin. Which command was accordingly without any opposition performed: and he was honourably buried in the Chapter-house of St. Augustin. Concerning his Successour we shall treat in due place.

XXV. CHAP.

Malm. de
Famul. l. 1.
159.

Alcuin Ep.

97.
cc
cc
cc
cc
cc
cc
ccAntiquit.
Brit. in Lan-
guage.

XXV. CHAP.

1. Brihtic marries the daughter of King Offa.
2. 3. The Danes begin to invade Britany. &c.
4. 5. Lands given to the Monastery of St. Denys in France.

A.D. 788.
Hunt. gd.
l. 343.

ib.

IN the year after the fore-mentioned Synods, Brihtic King of the West-Saxons, faith Huntingdon, demanded and received for his wife Eadburga daughter of Offa King of Mercians. By which alliance he was so much strengthened in his kingdom, that he became haughty and proud.

2. At the same time began the Prologue of all those inexpressible miseries which our Island in following times suffered from the rapines and cruelty of the Danes: of which we shall oftentimes have but too just occasion to treat and recount most horrible tragedies acted by those barbarous inhumane Pagans. For the same Author immediately after mention of that Marriage, thus proceeds: In those days, faith he, there arrived three ships of Danes in Britany, who came only to rob, and spoile which the Governor of that Province where they landed knowing, he went with too much negligence and security to meet them, intending to apprehend them and lead them captives to the King's Court. Thus he did, not well informing himself, who and how many they were, nor for what cause they were come. Therefore unawaresly falling in among them, he was slain. Thus was the first Englishman which the Danes slew: but afterward many thousands suffered the like fate: And these were the first Danish ships which abode in England.

3. The same year two new Bishops were (according to custom) together consecrated in the Kingdom of the East-Angles, Tidfred to the Church of Dummrich, and Alheard to that of Elmham. And about the same time Wulfhard succeeded to Piel in the See of Hereford. These were the first Bishops consecrated by the late ordained Metropolitan of Lichfield.

Ist. Dubit.
in Antiquit.
Hunt. l.
3. Cymy.

4. We read among the Antiquities of St. Denys in France compiled by a Monk of the same Monastery, a certain Charter, in which, the Author of it, Berthwald a Duke in the Kingdom of the South-Saxons in Britany, relates, how having fallen into a disease judged by Physicians incurable, he had been informed that in France at the Monastery of Saint Dionysius, St. Rusticus and Saint Eleutherius, of which the Venerable Florus was Abbot, many miraculous cures

were wrought by the intercession of the said Saints: Whereupon having demanded and obtained leave of King Charles, he went thither. And there after he had for the space of a very few dayes lyen sick, he was restored to perfect health through Gods mercy obtained by the intercession of those Blessed Saints. Therefore according to a Vow which he had made to God and the said Saints, some Relicks of whom he brought back into Britany, he built a Church dedicated to their honour at a Mansion house of his seated in a village called Karefelda upon the River Safford in a territory called Cusjesta in which lyeth the City of Chichester. For the maintaining of the Monks belonging to the said Church, he by the content of his Brother Eadwald gave the same Village with all its dependencies, and moreover the benefit of the two havens near adjoining, Hastings and Pevenfel, with the Saltpits, &c. that they might pray for his soule. This Charter was accepted by a Monk called Deodatus in the name of the said Saints Dionysius, &c.

5. This donation made by Duke Berthwald to the Monastery of St. Denys in France was confirmed by a Charter of King Offa dated the second year following: In which Charter there is likewise a ratification of another Donation to the same Monastery by two Brethren, Agnonasia and Sigen, of certain lands seated in a haven called Lundonvic: To which the said King likewise adds a gift of all the rents and customs due to himself out of the same Haven and land. And this at the Petition of Maginarus Abbot of St. Denys who sent a Monk of his called Naderharus to receive in his Abbot's name this Charter from the King's hands. And Satisfiers thereto are King Offa, Hygbert Archbishop of Lichfield, Keneelm the Queen, Prowda a Bishop and others.

6. In the next Century likewise upon occasion of a complaint made by the Abbot of St. Denys to Ethelwulf Monarch of the English, of injuries done by a certain Officer of the King called Togred, to the Tenants of that Monastery in Rudefeld, in the Havens, Saltpits, &c. the said King renewed a confirmation of the forefaid Donation and Charter. The like did also King Edgar upon such a complaint above a hundred years after that.



A. D. 788-

XXVI. C.

XXVI. C H A P.

1. 2. &c. The Gifts of S. Lullo, Arch-bishop of Mentz.
6. The sudden and happy death of S. Witta Bishop and Abbot.
7. 8. &c. The Blessed death of Saint Lullo.
10. S. Willehad first Bishop of Bremen.

Serran. vit. S.
Lulli.

IN the same year dyed S. Lul or Lullo, the Successour of S. Boniface in the Archbishopric of Mentz. His parents were Noble, for he was kinsman to Kineard Bishop of Winchester, and, as some write, to S. Boniface. He was educated in the Monastery of Malmesbury (Maldubia.) When he was Deacon he went over into Germany with other Apostolick Preests in the year of Christ seven hundred twenty five, at the invitation of S. Boniface, by whom he was ordained Preest, and employed in the great charge of preaching to the Pagans in Havia and Thuringia. Afterward he was sent to Rome to procure the erection of the Church of Mentz into a Metropolitan See, as likewise Priviledges to the Monastery of Fulda: which he easily obtained.

Ap. Bonif.
Ep. 92.

2. When S. Boniface undertook his last journey into the countrey of the Frisons where he was martyred, he obtained permission to consecrate S. Lullo his Successour in the See of Mentz, as hath been declared, and withall recommended him to the protection and favour of King Pipin and other Princes: and least they should forget this recommendation, he wrote to a certain Preest named Fulrad Chaplain to King Pipin, desiring him earnestly to take him into his care: in which Epistle he gave S. Lullo this Character, which shewed his esteem and particular affection to him, I desire you, saith he, and in the name of God doe earnestly beseech you that you will so order matters that my Son and Fellow-bishop Lul may be constituted in a power to compose the Affairs of the People and Churches and be made a Teacher of Preests. And I confidently hope through Gods grace that the Preests will find in him a Master, the Monks a Regular Doctor, and the people a faithfull Preacher and Pastour.

3. S. Lullo worthily made good this commendation given of him by his Master: for soon as he was gone he in person visited his Province, teaching, exhorting and correcting all abuses. But shortly hearing of the Martyrdom of his dear Father, he did not so wholly yeild to grief for his losse, but that he employed his thoughts how to honour his Memory: And therefore calling his Clergy together, he attended by a great multitude of

Ecclesiasticks and Nobles also, went to the place where the Holy Bishop had been martyred, and with great solemnity, singing of Psalms, and lighted torches he brought the sacred Body to Mentz, where he earnestly desired it might be buried in the Archiepiscopal Church founded by him. But herein he was strongly opposed by S. Sturmis Abbot of Fulda, who bid him call to mind that the last words almost which he had spoken to S. Lullo himself, were a command that his body should repose in his Monastery of Fulda. Hereto S. Lullo was compelled to yeild, but yet the love & incomparable respect which he bore to the memory of his dear Master kindled in his heart such a passionate displeasure against S. Sturmis, for depriving him of so beloved and so sacred a pledge, that he scarce ever ceased afterward to doe him any displeasure, and even to persecute him with a violence not becoming his Priesthood. Norwithstanding the Holy Martyrs bowell, he placed in a Church at Mentz, where they are held in great veneration.

4. Moreover in a further expression of his love and regard to his blessed Masters memory, he exhorted S. Willehad his Nephew to write the Holy Martyrs Life, to the end that posterity might know, honour and imitate the heavenly vertues which shone so brightly in him.

5. Several Monasteries he founded, as that of Heresfeld in Havia, not far from Mentz, which he endowed with ample revenues, & adorned it with many Relicks, translating likewise thither from Fritlar the Body of S. Wigbert, for which a magnificent shrine was made by the contribution of King Charles the Great. Another Monastery likewise he erected at a place called Bledenslat about two miles from Mentz: Which afterward by his Successour Berold was changed into a Colledge of Canons. Thither also he translated the Relicks of S. Ferruth from Kassel. In a word his whole life was employed in nothing but the advancement of piety and virtue: either in converting Pagans from Idolatry to the Christian Faith, or in promoting devout Christians in the wayes of Perfection.

6. When his last sickness seized on him, he sent for the Holy companion of his Apostolick Office S. Witta, who had been consecrated by S. Boniface Bishop of Birsburg, and after that Town was destroyed, was made Successour of S. Wigbert in the Monastery of Fritlar. Him being come, he desired to say Masse, after which he intended to direct him to his Monastery of Heresfeld. The good Bishop after he had with great devotion prepared himself for celebrating that most dreadful Sacrifice, not then perceiving in himself any bodily infirmity at all, went to the Holy Altar, where he had no sooner performed that Divine Liturgy, and communicated, but immediately he expired. His Body Saint Lullo pretently caused to be caried into a boat,

conveying

A. D. 788

A. D. 788

Martyr. Aug.
15. Othob.Nine. Rab.
Sig. 16. Othob.

A. D. 788.

conveying it himself to Heresfeld, where he buried it with great honour. This Holy Bishop is by some German Writers called *Albwinus*, according to the Saxon signification of his name *Witta* or *White*.

7. Presently after S. Lullo himself followed him, partaking together the eternall rewards of his labours, on the sixteenth day of October. His Body was there likewise in the same Monastery buried with all religious piety and solemnity. And about threescore years after being taken up, it was found with as fresh a colour, as due proportion and softness of all the members, yea and covered with vestments as free from any decay, as if it had been then newly buried.

8. The said Monastery of Heresfeld having been ruined by the rebellious Lutherans, it is not known whether that Sacred body was removed: But his Head was caried to the Monastery of S. Gudard, the Abbot whereof Herman in the year of Christ sixteen hundred and three gave it to the Jesuits of Mentz to be placed there in their Colledge.

9. Many Miracles are recorded as performed by him both in his life and after his death: I will only mention one. In the

year of Grace eight hundred forty seven when his Body was taken up, as the Monks there were removing a huge Stone which lay over it, it fell from their hands upon the foot of one of their Brethren, so crushing and breaking it, that it quite lost the shape of a foot. Whereupon the Religious Monks being much contritiated, had recourse to God in Prayer, begging likewise the same intercession: And the night immediately following it was so perfectly restored, that the said Brother assited at the next Martins, not retaining any mark of the least bruise at all.

10. A little before his death he by the appointment of Pope Adrian ordained S. Willehad Bishop of Bremen. Which City was then newly erected into an Episcopall See by the same Pope, and richly endowed by the munificence of Charles the Great: Whole Charter, describing the limits of the Territory whereof, and likewise of the lands conferred on it, is extant in Baronius. As touching S. Willehad, the first Bishop thereof, we shall deliver his Gifts in the occurrences of the year of Christ seven hundred ninety one, in which he dyed.



III. Part.

Nnnn ij

THE



THE
FIVE AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. *Ætold the pious King of the Northumbers, murdered: to whom Osred succeeds: and presently after, Ethelred.*
7. 8. *Ethelred Bishop of Hagulfad: the magnificence of that Church.*



NOTWITHSTANDING all the care which the Legats of Pope Adrian in the late synod, with the unanimous consent of the Bishops and Nobles had taken for the preventing seditions and rebellions in the Kingdom of the Northumbers, yet such an unquiet, tumultuous spirit had taken to fix a possession of the minds of that people, that scarce any King could be permitted to sit upon that throne but by the murder of his Predecessour, and the unjust usurper by his own destruction made way for his successor. Which restless, turbulent disposition since it could not be cured by the Laws and authority of Gods Church, God took the revenge into his own hands, and sent the terrible Nation of the Danes first to

lay wast that kingdom, and afterwards to be a most tearfull scourge to the whole Island.

1. In the year of Grace seven hundred eighty nine *Ætold* the good pious King of the Northumbers after that he had with the great joy of vertuous men governed that kingdom the space of eleven years, was by a tempestuous sedition of wicked men deprived of it, and his life also. The Head of the faction against him was *Sigga* a Noble man of that Kingdom, who gathering a troop of desperately wicked men murdered this most innocent King in a place called *Silcester* near the *Pills* wall. (This was an ancient Station of the Romans, where the *Æthurian* King quartered, to oppose the irruptions of the barbarous *Picts* and *Caledonians*: and it was then called *Cilurnam* but is now much more celebrated for the death of this pious King.) In the place where he was slain a heavenly light was frequently seen, saith *Huntingdon*.

3. His Body was caried to the Cathedral Church of *Hagulfad*, where it was with great honours and devotion buried: which Church had been built to Gods honour, and the memory of his Saints, *Saint Cuthbert* and *S. Oswald* King and Martyr. Of how great merit this innocent King was with God, the miracles performed at his

A. D. 789.

Hoved. f. 404.

Huntingdon. p. 345.

Hoved. ib. p. 345. f. 2.

Tombe,

A. D. 790.

Hoved. lib.

W. Simon lib.

Hoved.
A. D. 790.

Id. ib.

Alcuin. Epist.
29.

Hoved. lib.

Alcuin. Epist.

Tombe, and elsewhere due declare abundantly.

4. Moreover the Divine justice gave a yet greater testimony of his sanctity by the terrible revenge with which God expiated this execrable murder, which though committed by a few, was punished with a common calamity. For not only *Segga* who defiled his hands with his blood, the same year out of despair became his own executioner and murderer: But likewise dire Prodiges terrified the whole Nation: Horrible thunders and fiery dragons in the air foretold a most grievous famine shortly ensuing; and an unexpressible slaughter of men. Thus writes *Hoveden*. And *Mainw* of *Westminster* adds: as a prodigy of great wonder, that on mens clothes were seen the sign of the Crosse: which he conceived to have been intended by God for a warning against the coming of the Danes, which shortly followed.

5. In the place of *Alfwold* there was substituted *Ofred*, son to *King Alfred* who a little before reigned in the Kingdom of the Northumbrians. But this *Ofred* enjoyd but a short time the fruit of the treason committed against *Alfwold*: For within a years space the Northumbrians according to their natural inconstancy grew weary of him: so that he was circumvented by the treachery of his Nobles, and deprived of his kingdom: after which he had the Monastick Tonsure in the City of York: and yet not finding security there, he was compelled to fly out of the Kingdom.

6. After the depofall of *Ofred*, the Northumbrians recalled out of banishment *Ethelred* the son of *Ethelwold*, who was a second time exalted to the throne. Among the Epistles of *Alcuin* there is extant one directed to this *King Ethelred* after his restoration, as likewise to *Osbald* and *Osberr* two of his Principall Nobles, in which he with great affection admonishes them to rett before their eyes the great calamities lately befallen that Kingdom by the iniultice, rapines & uncleannes of former Princes: which vices if they did not avoyd, they must expect the like iudgments. Particularly he exhorts them to apprehend the scourge which lately afflicted the Church of *S. Cuthbert*, a place enriched with the holy Relicks of many Saines, but now miserably waited by Pagans. Before which Letter was sent, it seems *King Ethelred* was slain, as appears by the destroying the Church of *Lindisfarne*.

7. The same year in which *King Alfwold* was slain, *Turber* (or as *Hoveden* styles him, *S. Gilbert*) Bishop of *Hagustald* dying, *Ethelbert* a little before consecrated Bishop of *Wrethern*, or *Candida casa*, relinquishing that See, was translated to the Church of *Hagustald*.

8. To this *Ethelbert* newly Bishop of *Hagustald*, and to the Congregation of Monks there serving God in the Monastery dedicated to *S. Andrew*, there is found an Epistle also of the same *Alcuin*, in which after congratulation for his assumption to that Bishoprick,

he humbly recommends himself to his and all their Prayers: and exhorts them to be careful in the pious education of young Religious; that they may be worthy successors of the honour which they had obtained in other Churches, and likewise that they might be intercessors for them when they were dead: For (saith he) the prayers of the living are profitable to the dead, so obtain for some the pardon of their sins, and so others an increase of their happiness. In the same Epistle likewise he magnifies the beauty and sumptuousness of that Church and Monastery at *Hagustald*, built long before by *S. Wilsid*. Which according to the testimony of *William* of *Malmibury*, was so magnificent, that it no country on this side of the *Alpes* could be found a Church which might deserve to be compared with it: Inasmuch as those which came from *Rome* seeing it, imagined they saw the Roman ambition in *Brittany*. And indeed it was from *Rome* that *S. Wilsid* called the Architects and Masons which built it.

II. CHAP.

1. 2. *Of the Succession of Bishops in England: Ethelard an illustrious Arch-bishop of Canterbury*

5. Two young Northumbrian Princes murdered.

6. *Ofred* after his depofall, and Monastick Tonsure slain

6. *Ethelred* marries the daughter of *Ofra*.

1. *Ethelbert* having relinquished the Episcopall See of *Candida casa*, it was supplied by *Eadulph* or *Baldulf*, who was ordained in a place called *Hearvahalab*, which may be interpreted, a place of Lords. About the same time likewise after the death of *Highbert* Bishop of *Lichfield*, and lately called *Arch-bishop*, there succeeded in the same See *Aldulf*, who was the only Arch-bishop of that see which received a Pall from *Rome*: for not long after this See was reduced to its primitive state, simply Episcopall. Moreover *Aluher* Bishop of *Selescy* in the kingdom of the South-Saxons, dying, in his place was substituted *Ofra*, by some called *Bofa*.

2. The Archiepscopall See of *Canterbury* had been a good space vacant after the death of *lambert* and in the year of *Christ* leaven hundred ninety one was supplied by the translation of *Ethelard* thither from the See of *Wincheſter*, to which he had leaven years before been ordained. He was a man to be compared, yea preferred above the most famous Prelats of this Island, if we except the first Apostolick Deputies of it. For he reſtored unto the primitive splendour the dignity

A. D. 791.

Malmib.

II. CHAP.

A. D. 790.
Hoved. f.
474.

A. D. 791.

Will. 144. 36
Malmib. de
Wilsid. l. 1. f.
139.

and

A. D. 791.

Alcuin. Epist.

Hoved. lib.

Id. ib.

and Priviledges of his Church, which had been depressed by *King Ofra*: and in what esteem he was for his Sanctity will appear by the Epistle of *Pope Leo* to *King Kenulphus*, of which hereafter.

3. A little after his assumption to this supreme See, *Alcuin* wrote a letter of congratulation to him, in which he exhorted him to imitate the virtues of his glorious Predecessour, the *Doctors* and lights of *Brittany*, by whose prayers he should certainly be assisted, if he would reclaim their intercession, with whose Sacred Bodies and Monuments he was compassed. Which Epistle seems to have been an answer to one which this worthy Prelat wrote to him to demand his counsell and intituitions, as one perfectly versed in all sacred and Ecclesiastick learning, touching the discharge of his Newtublime Office.

4. To the See of *Wincheſter*, from which this illustrious Bishop *Ethelard* had been taken, was promoted *Egbald*, who is reckoned the tenth Prelat of that Church.

5. At this time was performed an impious fact by *King Ethelred* lately restored to the Kingdom of the Northumbrians. For whereas two children of the pious *King Alfwold* fearing the cruelty of *King Ethelred*, had fled for security to the Church of *Tork*, as to an inviolable Sanctuary, they were by deceitfull promises withdrawn from thence, and miserably slain by the said *King* in a place called *Wanwaldremer*. The names of those two Princes were *Elf*, and *Elfrin*.

6. The death of *Ofred* presently after this following, did not deserve to be so much lamented, because though he had been violently deposed from his throne, to which *King Ethelred* was restored, yet having been in some sort engaged in the security of a Religious life, of which he had received the Tonsure, it was not so glorious for him to aspire to a Crown to which *Ethelred* had a right preferable to his. However he was about this time privately recalled from his banishment in a place called *Enſania*, by certain Princes of the Northumbrians discontented with *King Ethelred*, who interposed their oables to be loyal to him: But afterward his own soldiers deserting him, he was taken prisoner by *King Ethelred*, and upon his command slain in a place called *Dingburgh* (or as others call it, *Cunburg*.) His body was carried to the mouth of the *River Tine*, and buried in the famous Monastery seated there.

6. *King Ethelred* not thinking himself as yet secure, to confirm his kingdom yet more strongly, fought the freinship and allocation of *Ofra* King of the *Mercians*, the most powerful of all the English Saxon Princes at this time. And to knitt more strictly the league between them, he demanded his daughter, named *Elſſeda*, for his wife: which he likewise obtained, having cast off his former wife. But that which he contrived

for his security, was the occasion of his ruine: for his Subjects abhorring such impiety, deprived him of his kingdom, and afterwards of his life. And with him ended the Northumbrian Kingdom, though the Name of King was given to some few others. Notwithstanding by the invasion and horrible depopulation made by the barbarous Danes, those Titular Kings of the English blood were scarce taken notice of by any.

III. CHAP.

1. 2. *Of the Gifts and happy death of Saint Burchard, Bishop of Wirzburg*
10. 11. *Of the Likewiſe of his Successour Saint Megingand.*

1. THE same year, in which *Ethelard* was allumed to the Archiepscopall See of *Canterbury*, is marked with the death of two English Apostolick Bishops in Germany, *S. Burchard* and *S. Willehade*, the former Bishop of *Wirzburg*, and the other of *Bremen*.

2. The Life of *S. Burchard* has been written by *Eglinward* a Monk of his own Monastery near *Wirzburg*, as *Trithemius* testifies: Some affirm, saith that *Authour*, that *S. Burchard* and *S. Switlan* (concerning whom we will treat in the next Century) were brethren, born of Noble parents in the Kingdom of the West-Saxons in *Brittany*: and that they were kindred to *S. Boniface*. Certain it is that *S. Burchard* was one of those who were called out of *Brittany* in the year of *Christ* leaven hundred twenty five, to assist *S. Boniface* in his Apostolick Office in Germany.

3. As soon as *S. Burchard* was arrived there, *S. Boniface* destined to him, in a propheticall manner, the flock of *Christ* which had been gathered by *S. Kilian* and his companions, and for which they had suffered martyrdom. But to fit him for so high an employment, he lived some years in the society of several devout and learned Priests under the Conduct of *S. Boniface*. After which *S. Boniface* ioyning to his own, Letters also written by *King Pipin* to *Pope Zacharius*, requested that the City of *Wirzburg* might be erected to an Episcopall See. To which request the *Pope* easily condescended, after he had been informed that the said Church was endowed by *S. Boniface* himself with sufficient revenues to sustain the necessities of the poor, as well as of the Clergy. And upon the testimony given by *S. Boniface*, *S. Burchard*, his Disciple, was consecrated the first Bishop of that Episcopall See.

4. These things being happily effected at *Rome*, *Saint Boniface* conducting his now fellow Bishop to *Wirzburg*, recommended him to his flock, by whom he was most joyfully

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III. CHA.

Plat. S. Burchard ap. 10. 11. 16. 17.

received.

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received. At which time the bounds of the said *Dioceſe* were limited. And *s. Burchard* being left in his *New ſee*, omitted no duty of a worthy *Prelat*, being aliduous in reading, affable in conſeruation, powerfull in preaching, exemplary in life, liberrall in almes-giving, tenderly loving and beloved by his flock.

5. In the ſecond year after he was conſecrated *Buſhop*, by the advice and with the aſſiſtance of *s. Boniface*, he made diligent ſearch for the *Sacred Bodies* of *s. Kilian* and his companions the holy *Apſtolick Martyrs* of *Chriſt*, which having found, he with great devotion took them out of the place into which they had been ignominiouſly caſt by their murderers the *Idolatrous Pagans*. Alſoon as the earth was opened, a celeſtiall fragran- cy was breathed from thence, and though their *Heſh* was already reſolved into duſt, yet the veſtments and books which had been caſt with them into the pit, were found en- tire, nothing at all defaced. They were in a moſt ſolemn *Proceſſion* carried to the *Church* of *Wirtzburg*, where by a world of miracles they ſo encreaſed mens devotion, that by means thereof the *Church* became enriched with great poſſeſſions. *s. Burchard* himſelf gave a village called *Michelnſtat*, which *Prince Caroloman* had formerly beſtowed on him. *King Pipin* afterwards gave a certain *Caſtle* called *Karelburg* with ſeverall other ample poſſeſſions.

9. Near the ſaid *Caſtle* there was a ſmall *Monastery* which had been built by a *Holy Virgin* named *Gertrudin*. This *Monastery* being much retired did another devout *Vir- gin* called *Immina* begg of *saint Burchard*: and in exchange gave him a place called *The Mount of ſaint Mary*, or *Old Wirtzburg*, of far greater valew. To this place were the *Sacred Bodies* of *saint Kilian* and his com- panions tranſlated. There likewiſe did *saint Burchard* build a magnificent *Monastery*, and placed there his *Episcopall ſee*. And thither did he oft retire, whenſoever he could obtain any vacancy from the ſolicitudes of his charge and conſeruation of men: and there did he attend to *God* and celeſtiall things only.

7. Forty years did this *Holy Buſhop* ſpend in the exerciſes of perfect *Charity*, either to *God* in *Prayer* and contemplation; or to men in advancing their ſoules in the ſame *Divine Charity*. And after ſuch inceſſant labours in our *Lords Vineyard*, his corpo- rall ſtrength diminiſhing, he called his *Clergy* together, to whom he declared his de- ſire to ſee his *Episcopall ſee* provided of a per- ſon able to ſuſtain the weighty employ- ments of it: for which purpoſe he propoied to them his *Diſciple* and companion *Megin- gand*, well known to them for his emi- nent virtues and piety: who was imme- diately by common conſent elected to be after his death his *Succeſſour*, and during

his life his aſſiſtant. A confirmation of this Election he eaſily obtained from his *Metropolitan* the *Arch-buſhop of Mentz*, *Charles the Great King of France* conſen- ting thereto.

8. Having diſcharged his mind of ſo great a care, he took with him only fix of his *Diſciples*, and by boat deſcended to a certain *Caſtle* called *Hohenburg*, where he employed the remainder of his days in great austerities, in watching, fasting and inceſſant *Prayer*. He had a deſire to have continued his journey to *Michelnſtat*, where his purpoſe was to build another *Monastery*: But his infirmity encreaſing upon him would not permit him to accom- pliſh his deſire. For within a few days after his coming to *Hohenburg* he gave up his ſoule into his *Redeemers* hands, having before ſecured his laſt paſſage by the *Sacraments* of *Holy Church*, which he received with admirable fervour and Spi- ritual joy.

9. His *Sacred body* was by the affectionate care of his *Diſciple* and *Succeſſour* *Megin- gand* tranſported to his *Cathedral Church* of *Wirtzburg*, where it was repoſed near to the *Sacred Relicks* of *saint Kilian*, all the *Nobility* and in a manner all the inhabitants of the Country being aſſembled to hon- our the tunerals of their beloved *Paiſour*. Who as in his life time he had been an in- ſtrument of great benedictions to them, ſo after his death likewiſe they experienced many effects of his *Love*, by frequent deli- verances and conſolations obtained by his interceſſion. The day of his death is mar- ked on the fourth day before the *Names* of *February*: But his principal Feaſt is obſer- ved on the fourteenth of *October*, the day of his *Translation*.

10. His *Succeſſour* *saint Megin- gand*, who was one of thoſe which *saint Boniface* had called out of *Brittany*, was come to a great age at the death of *saint Burchard*: yet he adminiſtered that ſee the ſpace of fifteen years, in all things conformable to the good example of his *Bleſſed Prede- ceſſour*. And laſt being oppreſſed with age, by the conſent of his *Clergy* he elected for his *Succeſſour* a certain *Diſciple* and *Monk* of his *Monastery* called *Bernwelf*, to whom he reſigned the whole care of his *Buſhoprick*, conſigning into his hands all the poſſeſſions and goods left by *saint Burchard*. And attended by a few *Diſciples* he retired to a certain place given to him by a devout perſon named *Hatto*.

11. But in this his choice he was not ſo happy as his *Predeceſſour* had been: for inſtead of kindneſs and reſpect due to him, he found extreme ingratitude and perſecution from his *Succeſſour*. Inſo- much as whereas in the *Monastery* of *saint Kilian* he had left fifty *Monks* laudable in

their

A. D. 790.

their obſervance of *Regular Diſciplin*, all theſe did *Bernwelf* with injuries drive out of the *Monastery*, and compelled them to have recourſe to his *Maſter Megin- gand*. And not content with that, he moſt grievouſly and inceſſantly vexed the good old man with frequent clamorous accuſations of having detained certain *Veſt- ments* and *Books* left by *saint Burchard*. So great and intupportable unquietneſs and troubles he cauſed to his *Maſter* who had made him *Buſhop*, that he was compelled to forſake that place of his retirement called *Kerlnathe*, and after- wards *Nienſtat*, which he gave up to the patronage of *King Charles*, and betook himſelf to another further diſtant *Monastery* by the ſame *King* beſtowed upon him and his *Monks*. Where living in all free- dom from ſecular moleſtation under the protection of the illuſtrious *King Charles*, in all things being acceptable to *God* and men, he in a ſhort time full of good works departed this life to receive his eter- nall reward.

IV. CHAP.

IV. CHAP.

1. 2. &c. The Gifts and bleſſed death of *saint Willahade*, firſt *Buſhop* of *Bre- men*.

1. **A**S for *saint Willahade* he likewiſe came out of *Brittany* preſently after *saint Boniface* his *Martyrdom*, and arrived at a place called *Dacrum*, where the ſaid *Holy Martyr* received his *Crown*. There he remaind a good ſpace, not deterred by the late cruelty of the barbarous *Pagans* from boldly preaching the *Goſpell*: and *God* ſo bleſſed his labours that many were converted and baptized by him. From thence paſſing over the *River Lavinia* he went to a place called *Huchmark*, where endeavouring likewiſe to withdraw thoſe barbarous people from their *Idolatri*, they in a great rage cryed out, that ſuch a profane ſeducer ought to be killed. And when they were ready to put him in execution, cer- tain men among them more moderate, told them that they ought to make a tryall, according to the ancient cuſtom of their country, by caſting of *Lotts* whether his death would be acceptable to their *Gods* or no: And being hereto perſwaded, through *Gods Providence* he eſcaped: ſo that they gave him free permiſſion to goe out of their country.

2. Leaving them therefore he went to a place called *Dreſne*, where by his pre-aching many were converted and bap- tized.

But when his *Diſciples* moved with zeale began to deſtroy the *Heathen Temples*, the barbarous people became incended, and had a reſolution to kill them. *saint Willahade* was ſore bruited with clubbes, and one among them ran upon him with his ſword purpoſing to cutt off his head. Lifting up therefore his ſword, he with all his force ſmote him on the neck. Now the *Holy man* had at that time a caſe full of *Relicks* tyed about his neck. The ſword then cutt a ſunder the ſtring only, and did not at all enter into the *Heſh*. The *Pagans* therefore aſtoniſhed at this *Miracle*, let both him and his *Diſciples* depart with- out any further harm done them.

3. Now the *Victorious King of France Charles* having heard report of this *Holy man's* ſanctity and zeale, encouraged him much to be conſtant in preaching the *Goſpell*. He went therefore into a *Territory* called *Wigmode*, where he converted many, and built *Churches*: Yea the great- eſt part of the *Frifons* inhabiting there- about promiſed they would embrace the *Chriſtian Faith*. But not long after *Wit- tekind Duke* of the *Saxons* rebelled againſt *King Charles*, and raiſing an army began a great perſecution againſt the *Chriſtians*. The *Holy man* therefore after he had eſ- caped an imminent danger went to *Ryme*: Where being much comforted and encour- aged by *Pope Adrian*, he returned back into *Franconia*.

4. Moreover at the command of the ſame *King* the man of *God* went again into *Wigmode*, where he openly and bold- ly preached the *Faith*, and repaired the *Churches* which the *Pagans* had demoliſhed. And *God* did ſo proſper his la- bours that the *Frifons* once more embra- ced the *Faith* which they had renounced: Yea *Duke Wittekind* himſelf, the *Author* of all the miſchief, ſubmitting himſelf to *King Charles*, was perſwaded to receive *Baptiſm*.

5. The ſaid *King* ſeeing ſo many *Chri- ſtians* converted, thought good that a *New Episcopall ſee* ſhould be erected: for which purpoſe he made choice of a place called *Bremen* in the country of *Wigmode*: there he cauſed a *Church* to be built: and with the advice of *Lulls*, he ſent to *Pope A- drian* to demand that this *Holy man* *Wil- lahade* ſhould be conſecrated *Buſhop* of *Bremen*: which was accordingly performed. There is in the *Annals* of *Baronius* extant the *Charter* of *King Charles* for the erection and endowment of this *Episco- pall ſee*, in which after thanks given to *God* for his many victories over the *Sax- ons*, he declares the limits of this new *Dioceſe*, what poſſeſſions and *Tithes* were annexed to it, as likewiſe to a *Monastery* adjoining, all which were committed to the care of the *Holy ſervant* of *God*,

A. D. 791.

Baron. ad
A. D. 783.

A. D. 791¹4p. Sur B.
Novemb.

Willehade. Which Charter was dated in the year of our Lords Incarnation seven hundred eighty eight:

6. In this function *saint Willehade* behaved himself with wonderfull piety, and encreased his diligence in the practise and progresse in all vertues. And falling into an infirmity of body, he was commanded by *Pope Adrian* to eat fish: for formerly out of a rigorous abstinence he forbore the use of them. Scarce any day passed in which he did not with great contrition of heart celebrate Masse, and besides that, he would some dayes recite the whole Psalter twice or thrice. Thus the blessed man did wonderfully adorn his Doctrine, and by his own example confirm that which with his tongue he preached to others.

7. At length after he had severall times with great zeale visited his Diocese, he came to a certain place called *Blecken-see*, now *Flexem*: Where so violent a feavour took him, that his Disciples despaired of his recovery. And one of them being more familiarly conversant with him, could not forbear to testify his grief by teares and complaints, saying, *Holy Father, doe not so soon forsake your tender flock, least when you are gone, the wolves seize upon it. The blessed man*, answered him, *My son, doe not you desire to detain mee from the sight of my Saviour: These my sheep he gave mee, and to him I commend them of whose goodness the whole earth is full.* Thus piously affected, and always intent upon God was this *Blessed* servant of his to the hower of his death, which befell on the sixth day before the *Ides of November*. To his funeralls all the people on all sides made haist, and with hymnes and praises to God caried the *Sacred Body* of their most dear Father and Teacher to the Church of *Bremen*, which himself had built, and dedicated to the *Apostle saint Peter*. He late in the same See onely two years, three months and twenty six dayes: having been a laborious Preacher since the death of *S. Boniface* the space of thirty five years.



V. CHAP.

2. *So. A falsely supposed Book against Images, said to be sent from Charles the Great to King Offa: Alcuin's judgment touching Images.*

7. *8 So. It was upon misinformation that the Council of Francis-ri censured the Eastern Church in that Point.*

1. THE year of *Grace* seven hundred ninety two is much celebrated by modern Protestant Writers, because, as they suppose, it affords them a great advantage to question, yea condemne the *Roman-Catholic Faith* touching Images, and the veneration due to them. *Sir Henry Spelman* thus briefly gives an account of the business: That year, saith he, *Charles the Great King of the French* sent into *Brittany* to *Offa King of the Mercians* a Book of the second Council of *Nicaea*, in which a Decree is made that Images are to be adored. But the English recit this.

2. To iustify this Device he first produces a Letter pretended to be written by *King Charles to Offa*, thereto annexing a passage out of the *Aurhour* by whom the said Letter is recorded, to wit, the Compiler of the *Life* of this *King Offa* the second, lately published under the Name of *Mathew Paris*. As touching the Letter, there is nothing in it relating to the Controversy about Images: But thereto the said *Aurhour* adjoyns, That among other matters of extraordinary friendship between the two Kings, *Charles*, who as he was the most powerful, so also the most meek and kind of the Eastern Kings, sent to *Offa* the greatest and most pious of the Western Kings, certain Epistles, and together with them Synodall Statutes, as it were certain rudiments of the *English Faith*, for informing the minds of the English Prelates, whom he believed to be rude, unlearned and irregular. These things he sent to *King Offa* for perpetuating the friendship begun happily between them. And this present *Offa* received with joy, as a blessing sent him from heaven.

3. This foundation being thus layd, though as yet not a word touching Images be found, yet *Sir Henry Spelman* to prove that at this time the *English-Saxons*, as to the Point of Images, were Protestants, that is, Iconomachs, will needs collect from hence that the Synodall statutes here mentioned as sent to inform the unlearned disorderly Prelates in *Brittany*, was the same Book of which *Hoveden* thus writes: The same year *Charles*

A. D. 791.

Spelm. de
Council 1. 101

ibid.

King

A. D. 792.
Hond. hic.

Hampf. 1. 1. 106.

Spelm. 1. 1. 108.

Philop. 1. 1. 108.

Journ. de
Divine-Office.
1. 11.

ibid.

King of the French sent a Synodall Book into *Brittany*, which had been directed to him from *Constantinople*. In which Book, also, were found many things disagreeing, yea directly contrary to true Faith, and principally one Point confirmed by the unanimous consent of almost all the Eastern *Duchies*, and not so few as three hundred Bishops. That Images ought to be adored: which was an assertion which the Church of God doeth altogether abominate. And against this Point *Alcuin* (or *Alcuin*) wrote an Epistle admirably established upon the Divine authority of Scriptures: which together with the forementioned Book he himself caried to the King of the French, in the name of our Bishops and Princes.

4. *Harpesfield* taking Notice of the like passages, as he judges, rudely interposed in the writings of some of our ancient *Aurhours*, esteems the whole Narration to be a foolish, unfavourable fable: not worth the trouble of confuting. And indeed, *Sir H. Spelman* himself after he had produced these things, foreseeing that it would be a difficult task to iustify these allegations, is content to repress himself, and onely in general to affirm, that *hitherto he could find no ground to judge that as yet the English Church had admitted the adoration of Images*. Thus writes he, and yet in the same Book he betwixt had with great earnestness endeavoured to iustify a pretended Synod of *London* assembled almost fourscore years before this time, in which a Decree is made by the *English-Saxon Clergy and Nobility* for admitting the adoration (that is, veneration) of Images, as we have already shewed.

5. And as touching the pretended Epistle in confirmation of the said Doctrine written by *Alcuin*, and by him caried into France, besides that it neither appears in the volume or his Epistles published by himself, nor in any other *Aurhour*: Let the indifferent Reader judge how unfavourable a fable the imputing of this to *Alcuin* is, when he shall read what *Alcuin* himself writes concerning this Point.

6. In his Book of Divine Offices treating of the Ceremonies appointed by the Church to be observed on Good Friday, he writes thus: Towards evening in all Churches of *France*, Bishops and Monasteries a Crosse is prepared before the Altar, which is sustained on both sides by two Acolytes, and a cushion layd before it. Then comes the Bishop alone, and having adored the Crosse, kisses it: The same also is done by the Priests, Deacons and other Clerks, and lastly by the people. The Bishop sits in his seat, whilst all salute the Crosse, enter into the sacrificial, &c. Moreover the same *Alcuin*, not content with this, further teaches why and how this Ceremony is to be performed: When we adore the Crosse, saith he, let our whole body be prostrate on the ground, and with our mind let us look upon him whom we adore, as hanging

on the same Crosse, and we adore the vertue itself which is received from the Son of God. In body we are prostrated before the Crosse: in mind before our Lord. We venerate the Crosse by which we are redeemed: and we pray to him who redeemed us. Yea further for exploring *Alcuin's* mind touching this matter, these following words of his are remarkable, *Those who cannot have any part of the very wood of our Lords Crosse, doe without any prejudice to Faith adore that Crosse (or Image of it) which they have*. Such a Protestant Iconoclast was *Alcuin*: thus does he confute by the Divine authority of Scripture the veneration of Images asserted by the Council of *Nicaea*.

7. Notwithstanding what ever becomes of this story touching *King Charles* his Synodall Book sent into *Brittany* (which is no other but his Captivity, containing a great number of Ecclesiasticall Ordinances) or of *Alcuin's* supposed Epistle: This is undoubted that about this time a great scandal was given to the Western Churches upon occasion of the Doctrine touching veneration of sacred Images asserted a little before this time in the seventh General Council assembled at *Nicaea*. In which Council three hundred and fifty Eastern Bishops restored the sacred use and veneration of Images, which had been with horrible cruelty impugned by severall preceding Emperors. In the Decrees concerning which, they taught the very same Doctrine and practise which *King Charles* and the French Church, as likewise *King Offa* and the English-Saxon Bishops, conformably to *Pope Adrian*, both believed and practised. Notwithstanding which, two years after this in a Council assembled by command of *King Charles* at *Frankfort* the said Council of *Nicaea* was sharply and bitterly condemned.

8. It may seem strange that the Eastern and Western Churches should so well agree and so sharply disagree at the same time, and upon the same Point. But the wonder will cease when it shall evidently appear that it was upon a most malicious and false misinformation that *King Charles* and his Bishops entertained a prejudice against the Eastern Church, being told that they maintained a doctrine which they expressly disclaimed.

9. To the end this may be demonstrated, we will produce from the Western Council at *Frankfort* what judgment they made of the Council of *Nicaea* (which upon misinformation is there called the Council of *Constantinople*): There was brought into the Synod to be publicly debated a Question concerning a late Synod of the Greeks, which was held at *Constantinople* touching the adoration of Images: in which was found written this clause, That an *Anathema* should be denounced against all such as would not exhibit the same service or adoration to the Images of Saints, as they doe to the Divine Trinity. Such an adoration and

A. D. 792.

ibid.

A. D. 793.

remove by reason of the trembling of the earth. All were astonished at this, and falling prostrate on the ground, earnestly besought God to avert his wrath from them. But the King, more devoutly than the rest, humbly begged of God at least an internall Light by which he might discern whether that journey and the occasion of it were acceptable to him, and for the benefit of his own soule: in token of which he besought him to cease the trembling of the earth, and to restore the *Sun's Light*. As soon as he had ended his Prayer all these prodigies immediately ended. Thereupon the King confidently prosecuted his journey, though his Mother terrified by such ominous signs earnestly endeavoured to dissuade him.

6. As soon as he was entred into Mercia attended by a small guard, God was pleased in a vision by night to signify to him his approaching death, and the immense glory which should follow it. For first it seemed to him that the roof of his Palace fell upon him, and that his Mother seeing it, let fall from her eyes teares of blood. Afterward he saw a wonderfully great and most beautiful Tree, which certain persons feircely endeavoured to hew down, and out of the wounds made in it flowed a torrent of blood eastward. Then a pillar of Light from the South more bright than the Sun seemed to rise up: and himself in the shape of a Bird having the extremities of his wings shining like gold, had a great desire to embrace that glorious pillar: so that mounting to the top of it, he heard a most celestiall Harmony, to which he with infinite pleasure attended, till his sleep ending, all vanished away.

7. The next morning he recounted this Dream to his friends, at which their astonishment and fears were renewed with great encrease, considering such fearfull signs, as the falling down of a house, his Mothers bloody teares, a fair tree cut down, and blood issuing out of it. Thereupon they attempted to persuade him to return, and not to tempt God after so manifest a warning given him of danger. But the King thinking it both dishonourable and unsafe to publish a suspicion of any treachery in so great a King as Offa, and withall considering that though in his Vision there were many ominous signs, yet the end seemed glorious and happy: Therefore resigning himself into Gods hands he cheerfully pursued his journey.

8. King Offa at that time had his residence at a certain town now called *Sutton Walls* in Herefordshire, seated upon the River Lugg. (Lugus: Thence the King received him with demonstrations of Kindnes and joy, the like did the Queen, whose name was *Quendreda*. But whether this Kindnes on the Kings part was sincere or no, it is left doubtful. But certain it is, that the impious Queen presently after his arrivall most ex-

crably contrived her *Son in Law's* murder, whereby without any danger or trouble she might procure to her family the accession of a new kingdom. This horrible design, it is sayd, she discovered to her husband King Offa, who at first expressed a detestation of it: but at length was persuaded by the Impious Queen if not to joyn in the execution, at least to suffer her to doe it alone.

9. She had before this layd the execrable design, and provided a fit executioner: His name was *Winbert*, and to him was assign'd the Office of conducting King Ethelbert, whensoever he was to treat about the accomplishing the Marriage. One day therefore after he had excused to him King Offa's meeting him, upon a pretence of indisposition, he lead the innocent King through certain obscure passages of the Palace, where with the help of his associates there attending, he murdered him. And so was fulfilled his vision of a beautiful tree cut down, and a stream of blood issuing from it. Yea withall the other part of the vision likewise was accomplished, in which was represented a glorious Pillar of Light, and a Bird with golden wings mounting to the top of it, and there entertaining with celestiall Musicke: Which Bird was the soule of this pious King and Martyr received into heavenly ioyes.

10. Some of our Historians relate the fact after another manner: That in the Kings Bed-chamber a chair sumptuously adorned was placed upon plinches which at pleasure might sink down, and draw the person after. And King Ethelbert having, after a day spent in teasing, been conducted into this his Bed-chamber, and sitting in the said Chair, fell down into a hollow place, where being overwhelmed with bed-cloaths and pillows he was stifled. However the crime was performed, all consent that it was principally by the Queen *Quendreda's* contrivance that this pious King was murdered: though all doe not charge King Offa with the guilt of conspiring, or so much as knowing of it till it was executed.

11. The blessed Kings body being taken out of the Cave was by the command of King Offa buried privately at a place called *Marden* near the River Lugg: whither whilst it was carried, it was found so light, as if it had been already ennobled with the Dotes of a glorified Body. But it lay not long in that ignoble sepulcher: for the night following was seen a Pillar of Light sparkling its beams to the place where the Sacred Body lay: And the third night after, S. Ethelbert appearing in a vision to a simple husband-man, commanded him to transport his body to a Monastery built on the banks of the River *Eye*: which he accordingly performed, and by the way a blind man was restored to sight by the merits of this Holy Martyr: for so is he

generally

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A. D. 794.

generally called in all ages since, by reason of the frequent Miracles wrought by his intercession: and this Title is expressly justified by William of Malmesbury.

12. The place where he was buried, was by the Saxons called *Fearnley*, but now *Hereford*, where a fair Church had formerly been built: To which King Offa in testimony of his Repentance gave very rich Presents. There also he built a magnificent tombe for him: and in succeeding times the opinion of the holy Martyr *Sanctity* did so encrease, that Misfit one of the following Kings of Mercia much enlarged the same Church, dedicating it anew to the honour of S. Ethelbert. For thus writes Ieland, From the time of King Offa the City of Hereford received great augmentation by occasion of the Monument of the glorious Martyr Ethelbert King of the East-Angles: and it is deservedly esteemed the prime Seat of that Province.

13. Out of the place where the Body of S. Ethelbert was first buried issued a fountain of most clear water, called S. Ethelberts well, over which now stands a Church, no doubt built to his honour. For what other motive could the builder have, since it is placed so near the River Lugg, which every flood being overflowed by the muddy waters of the River, never diminishes any thing of its own purity. This wonderfull effect to this day the neighbours, even Protestants, take notice of, and impute it to the Sanctity of the Saint, yet think it an impiety to honour the Saint so highly honoured by God. His Memory is celebrated in our English Martyrologe on the twentieth day of May.

Ieland.

Harping.
a. Mus.

VIII. Ca.

VIII. CHAP.

1. &c. King Offa's devout Pilgrimage to Rome and pious actions there.
4. Great Privileges granted to the English by the Pope.
5. His Queen Quendreda justly punished for the murder of S. Ethelbert.

1. King Offa by the testimony which God gave to the Sanctity of King Ethelbert perceiving the enormity of his own crime: (for though it were true that his own hand had not been defiled with the Martyr's innocent blood, yet a great crime it was to permit so horrible a crime to passe unpunished:) He thereupon conceived great remorse for it, and sought all wayes how to pacify Gods displeasure. Some Writers impute the founding of that magnificent Monastery of S. Alban to his desire of making some manner of satisfaction for that offence, which therefore they conceive to have pre-

ceded that building. However certain it is that the remaining years of his life he employed in memorable works of Charity and devotion.

2. Besides this, the year following he undertook a devout Pilgrimage to Rome: there to begg pardon of God at the Ithines of the two Princes of the Apostles. There also he with great fervour visited most other places dedicated to the honour of Saints.

3. During his abode at Rome he confirmed through his whole kingdom, containing one and twenty Provinces or shires, that Contribution called S. Peters-pence, or Rome-Scott, which King Ina had before imposed on his Kingdom of the West-Saxons. And moreover he endued with large possessions the schools of the English formerly founded also by the same King Ina at Rome, for the sustentation of such his English Subjects as should repair thither, either out of devotion only, or a desire also to perfectionate their minds with the study of Sacred learning. This Schole, saith Mathew Paris, by reason of the great confuflux of strangers thither to seek comfort and sustenance, was turned into an Hospital, called the Hospital of the Holy Spirit.

4. Lastly he supplicated Pope Hadrian not only to confirm by Apostolick authority the large possessions which he had lately and should hereafter bestow on his New-founded Monastery of S. Alban, but likewise to conferre spirituall Priviledges & exemptions on it. To which request the Pope willingly condescended, for he adopted that Monastery to be a speciall Daughter of the Roman Church, exempted from all Jurisdiction Episcopall and Archiepiscopall, as immediately subject to the See Apostolick. He granted likewise that the Territory belonging to that Monastery should be the only place in his Dominions free from the generall contribution of Peter-pence. Yea moreover that the Monks of S. Alban should be the Collectours of the same Contribution through the whole Province of Hereford: which having collected, they should reserve it to their own use for keeping hospitality. To these he added this generall Grace, that he enjoyned King Offa for the remission of his sins at his returning home to call a Synod of his Bishops and Nobles, and whatsoever possessions or Priviledges he with their advice should bestow on the said Monastery he promised that he would himself confirm such his Charter by his own authority. And lastly in testimony of his great esteem of King Offa's piety, he gave this generall Priviledge to all the Subjects of his Kingdom, That no publick Penitence should be obliged, in execution of his Penitence enjoyned, to goe out of the kingdom: that is. Whereas in severall cases of enormous crimes men were obliged to seek Absolution at Rome, he gave a generall Indulgence that for all sins, men might be absolved at home.

A. D. 794.
Wulfman. hic.Id. ib.
nath. Paris
hic.

5. Thus

5. Thus did *King Offa* omit no expedient whereby to expiate his crime touching the murder of the blessed *Martyr King Ethelbert*. He returned not into his kingdom till the year following. In the mean time several accidents hapning in *Britanny* require a place here. As for his impious *Queen Osprede*, she enioyed but a very short time the fruits of her cruelty; for in the space of three months after she suffered a miserable death, but well becomming her wicked life. And her Son *Egfrid* a virtuous and pious Prince, for whose advantage especially she executed that horrible murder, he was taken away by an untimely death after a few months reign: by which means the family of *King Offa* to the posterity of *King Osprede*. And lastly her Daughter *Alfreda* deligned to be the Spouse of the *Holy Martyr*, she had such a horrour of her parents crime, that out of a generall distast of the world she retired herself to a solitary devout life among the fenns of *Croyland*, where she spent many years in aspiring to the embraces of a yet more glorious *Bridegroom*. Concerning her wee shall treat further when we arrive to the year of her death.

IX. CHA.

IX. CHAP.

1. The decay of *Kentish Kings*.
2. 3. *Of the Scandalous Rebellions and Treasons of the Northumbers: justly punished by God: Their miseries bewayled by Alcuin.*

Malmsh. de
Reg. l. 1. c. 1.

THE same year which *King Offa* spent at *Rome* in his Devotions and Charities, *Alric King of Kent*, who was Tributary to *King Offa*, ended his life after a reign of thirty four years. He was the third and last of *King Wihreds* children, who succeeded him in that kingdom, not any of them leaving heirs behind them. And after them (saith *William of Malmshbury*) the Noble stock of the *Kentish Kings* withred away, and their generous blood lost all its vigour and spirit. Then any one who had impudence enough, who either by fraud could make himself rich and popular, or by faction terrible, aspired to Tyranny there, and unworthily adorned his head with the Regall Diadem. Such an one was *Radbert*, surnamed *Pren*, who after *Alric* invaded the *Kentish* throne, and after he had the space of two years tyrannized in that kingdom, he had the foolish boldnes to provoke the *Mercians*, by whom he was taken prisoner, and forced to submit his hands to chains, and his body to captivity.

2. The same decay likewise at this time befell the kingdom of the *Northumbers*: for this being the fifth year after *King Ethelred*

had been recalled from banishment to govern that Kingdom, he was also slain by his Subjects. And his death gave an end to the Kingdom of the *Northumbers*: and after thirty three years vacancy and want of a Lawfull King it was seized upon and possessed by *Egbert King of the West-Saxons*. Yet in the mean time there are named some few petty Kings there, during the time of the Danish incursions. Thus we read in the Books of the Succession of *Saxon Kings*. The first who after the death of *Ethelred* usurped the place and title of King, was *Osvald*: and he alter a short shew upon the stage for twenty eight dayes, was compelled by the *Northumbrians* to flye to the King of the *Fris*: so leaving place for *Arduulf*. But the memory of these and some other like Kings following hath been in a sort obliterated by the tempestuous rage of the Danes wasting those parts at this time, and putting all things in confusion.

3. A most iust punishment that was, sent by God to plague that rebellious Province, the inhabitants whereof had no regard to the Majesty of their Princes but freely defiled their hands with their blood: by which they became odious both to God and man. Yea the infamous scandal of their rebellions passed into foreign countreyes likewise: as appears by a letter of *Alcuin*, who at this time lived in *France*, into which he was invited by *King Charles the Great* to assist by his learning the Church now combated by *New Heresies*. That Letter was written by him to *Offa King of the Mercians*: the tenour whereof is as followeth:

As Your Majesty may please to know that *King Charles* does oftimes speak to mee of you with much affection and sincerity, and you have in him a most faithfull friend. And to expresse his kindness, he has given order that presents should be sent to your Majesty, and your Bishops, as likewise to *King Ethelred* and the Episcopal Churches in his Dominions. But alas! Alas! These presents together with letters were no sooner delivered into the Messengers hands, but certain men out of *Scotland* which passed through your Countrey, brought us a most sad Message concerning the unhappy death of that King of the *Northumbers* by the infidelity of his own Subjects. Hereupon *King Charles* presently in great anger drew back his presents intended thither, calling them a perdition, a perverse and rebellious Nation, which so often murdered their own Kings, esteeming them therefore worse than Pagans: And if I had not interceded for them, he would not only before this have bindeed them from any gods, but likewise have done them all the mischief which lay in his power.

5. Notwithstanding though *Alcuin* by his intercession with *King Charles* could avert the effects of his displeasure against the treacherous *Northumbers*, he could not suppress the indignation and severity of Gods judgments upon them: For the same year a navall army from the *Northen coast*, like sharp

stinging

stinging hornets, invaded the kingdom of the *Northumbers*: and the barbarous soldiers like dire half-samished Wolves ran up and down the countrey, wasting, killing not only beasts, as oxen and sheep, but Priest, Deacons and Quires of Religious men and women. They came to the Church of *Lindisfarne*, where they miserably spoiled all the countrey about: they trode under foot the most sacred things, they demolished Altars, and caried away all the treasures and ornaments of the Church: severall of the Monks they killed, some they took for slaves, and most of them after shamefull usage they drove out naked, and exposed to starving by cold and hunger: some likewise they drowned in the Sea.

6. *Alcuin* having been informed of the desolation of his countrey (for by many proofs in his writings it appears that he was born in the Province of the *Northumbers*) wrote many bewailing sad letters to his freinds there to condole with the in their miseries: One he wrote to the Monks of the Monasteries of *Wormouth* and *Girney*, in which he seriously exhorted them to sanctity of life, and to tread in the steps of their Predecessour, *Saint Beda* &c. Another to the same effect he sent to his Brethren in the Church of *Tork*, in which he called himself a Son of that Church. And a third to *Higbald Bishop of Lindisfarne* and the whole Congregation there, whom he styles the Children of *Saint Cuthbert*, and tells them that he iustfull feared the same misery would befall the whole Island, since *Saint Cuthbert* and so many saints resting there did not defend his own Church. He concluded, that as soon as *King Charles* should return with victory over his enemies, he would goe to him, and take care of redeeming the *Northumbrian* children which the Danish Pagans had sold into *France*, and of other their necessities recommended to him.

7. Moreover in a Letter to *Offa King of the Mercians* he signified that he was prepared to carry himself the presents of *King Charles* sent to him, and thence to goe into his Native Province of the *Northumbers*. But on better consideration he thought it more convenient to abide still in *France*, and there to serve his countrey by doing all good offices: since he knew not what benefit he could bring to a place where none could remain in any security, where the Holy Altars are demolished by Pagans, Monasteries polluted by adulteries, and the whole land stained with the blood of their Princes.

8. What those presents were will appear in an Epistle which *King Charles* sent to *King Offa*, as likewise in *Hoveden* who writes thus: The magnanimous *King Charles* with a potent army had lately subdued the Nation of the *Hunnis*, their countrey he wasted, putt to flight their King and destroyed his army. From thence he brought home fifteen carts so loadned with gold, silver and precious vestments of silk, that four oxen could scarce draw each of them. All which spoyle the same King in thankfulness to

God for his victory, commanded to be distributed among the Churches and poore, not only in his own kingdom, but at *Rome* also, and in *Britanny* &c.

X. CHAP.

X. CHA.

1. 2. Displeasure of *Charles the Great* against the English: which is afterward composed.
3. A Scottish Priest banished for eating flesh in Lent.
4. 5. Pope *Adrian* dyes: and *Leo the third* succeeds.
6. 7. 8. A Synod at *Verulam*: wherein the Privileges of the Monastery of *S. Alban* are confirmed.
9. Successions of Bishops.

1. *KING Offa* was now returned from his pilgrimage to *Rome*. Some years before his going thither *King Charles* had taken some displeasure against him, the occasion whereof seems to have proceeded from English Merchants, which defrauded the French of their customs; In somuch as a breach had like to have been made between the two Kings: So forward it was, that *King Charles* forbade trading between the two Nations, neither was it late for English men to passe through *France* in devotion to *Rome*. But *King Offa* who by his invasions and usurpations had made almost all the Kings in *Britanny* his enemies, much apprehended the displeasure of so powerful a King as *Charles*, and therefore by many Embassies and Presents endeavoured a reconciliation with him, which at length with much sollicitation he obtained. After which followed not only frequent entercourte of Letters between them, but many other expressions of kindness.

2. There is extant a Letter of *King Charles* to *Erilhard Archbishop of Canterbury* and *Ceolulf a Bishop of the Mercians*, in which he informed them that a certain man a Subject of *King Offa*, who had incurred his displeasure, had fled into *France* with his whole family, to seek protection and security there. Now this mans family being desirous to return home after the Masters death, whose name was *Emmestan*, desired *King Charles* his Letters of Recommendation, which he most willingly granted them, desiring these two Bishops to intercede in their behalf with *King Offa*: and in case they could not qualify his displeasure, he desired them to lend them back to him.

3. Two Letters did *King Charles* this year write to *King Offa* in the one informing him that a certain Priest, by nation a Scott, had

A. D. 795

made some abode in the Diocese of *Galen*, where he had been accused of eating flesh in Lent. But because the accusers *Profs* were not absolutely convincing, therefore the *Bishops* in those parts would not pronounce sentence against him. Notwithstanding they thought not fit he should stay any longer among them, by reason of the scandal given by such an *Offence*, and least others should by his example learn to neglect that holy Fast. So they thought best he should be sent into his own country, to be judged by his own *Bishops*. To facilitate his journey therefore King Charles desired King *Offa* to take care for his safe conveyance into Scotland from whence he first came, where he hoped that the Ecclesiastical *Canons* were well observed.

4. In a second Letter he signified to him that free leave should be given to all English pilgrims to passe through France to Rome, but if any upon a pretence of devotion shall bring prohibited merchandise into France, or defraud the Kings customs there, that should not be suffered. He further told him that he had sent sacred Vestments to severall Churches in Britany, desiring that in consideration thereof there should be made Prayers for Pope *Hadrian*, then newly dead: for though he did not doubt but his soule was in rest, yet he desired this to testify his cordial affection to his most dear friend.

An. Barren.
hic.

Id. ib.

The same day that Pope *Hadrian* dyed, there was chosen his Succellour Pope *Leo*, the third of that name. The suddenness of his election, and the unanimous consent of his Electours argued an eminent esteem of his sanctity and abilities. He was chosen both to doe and suffer many things. By him the Empire was restored to the Western parts.

Spelm. f. 314.

6. A little before Pope *Hadrian* dyed, King *Offa* being safe returned from Rome, according to his order assembled a Synod at *Worlham*, near which place he had built the famous Monastery of *Saint Alban*. What was acted in that Synod is briefly related by *Sir H. Spelman* out of an ancient Manuscript of the Life of *S. Alban*. in this manner; King *Offa* having then assembled at *Kerulam* a Council of his *Bishops* and Nobles, by their unanimous consent and out of his great affection to *Saint Alban*, he conferred on that Monastery very large possessions, considering that great hospitality was to be kept there: Because near thereto lay the broad high way called *Waelingstrete*, by which men came from the Northern parts and returned. Therefore he esteemed it a pious thing that travellers might find there a house to be entertained freely. For this reason he added that place to the Monastery, which he dignified with many Privileges, and immunities. Moreover he gathered a Congregation of Monks out of severall houses where Regular Observance was kept with best care, especially from the Monastery of *Becc* in *Neustria* (or Normandy in France) and ordained an Abbot over them named *Willigode*, a man

who was indeed according to his Name, of good Will: He was defended of the Royal family being near of kin to King *Offa*.

7. The particular possessions given by the King at this time to the said Monastery are specified in his Charter which remains to this day. And besides the Privileges before related he added these, that what severall excommunications or forfeitures due to the King from any criminal person within the liberties of the same Monastery, should be paid thereto. That the Abbot or Monk who was Arch-deacon, under him should exercise Episcopall jurisdiction over all persons, both Priest and Laymen living within their possessions: and that they should pay subjection neither to Archbishop nor Legat, but to the Pope alone. In a word the said Church as it had all Royal rights from the King, so did it likewise enjoy Episcopall ornaments from the Pope.

8. This Charter the King sent to Rome to be confirmed by Pope *Hadrian*: and this seems to have been one of the last actions performed by the same worthy Pope. Who having sat in *S. Peters* chair twenty three years, ten months and seaventeen days, was notwithstanding esteemed by all good men to have quitted the government of the Church immaturity. Particularly King *Charles* for the respect which he bore him, distributed alms not only through the Churches in Provinces subject to him, but also in forraign countreys for his soule, as we have declared in his Letter sent to King *Offa*.

9. The same year *Higbert*, or *Humber* the first Archbishop of *Lichfield* dying, there succeeded him *Adalulf*, to whom a Pall was sent from Rome: notwithstanding before he dyed he was obliged to lay aside that Archbishopricall ornament, and to content himself with the simple Title of Bishop. Likewise to *Eadwald* Bishop of *London* the same year succeeded *Heathubert*, and to *Egwald* Bishop of *Winchester*, *Dudda*.

IX. CHAP.

1. 2. &c. The death of King *Offa*: and his Children.
4. 5. &c. *Egfrid* his pious Succellour dyes shortly after him: being ready to restore the Rights to the See of Canterbury.
9. *Eanbald* Archbishop of *Tork* dyes: to whom another *Eanbald* succeeds.

THE year of Christ seven hundred ninety six was the last of the reign & life of *Offa* the illustrious King of the *Mercians*, after he had reigned thirty nine years. He left a noble memory of his courage in three victories obtained against the Kings of *Britany*, the King of *Kent*, of the *West-Saxons* and *Northerners*: And of his Piety in founding the famous Monastery of *S. Alban*, and charitable contribution to the See of *Windsor*, besides many other Monuments of his Charity and devotion.

2. The

A. D. 799.

Ap. M. Pa.
ri in An.
Warin.Wifmon. ad
A. D. 794.

Bom. hi.

IX. Ch.

A. D. 796.

A. D. 796.

Canden in
Bedford.

A. D. 796

2. The memory of his name he left to severall places: For in *Warwickshire* having built a Church, a town thereto adjoining was called *Off-Church*: and in *Suffolke* another town was called *Offa*: Lastly he dyed in a village named *Offa*: From whence his Body was removed to the Town of *Bedford*, where it was buried in a Chappell without the City walls, with Royal solemnity. But in procelle of time, his Sepulcher was swept away by a violent inundation of the River *Pan*.

3. He left behind him by his Queen *Quendreda* severall children. His eldest son and Succellour was *Egfrid*, who succeeded to his Fathers virtues, but not the years of his reign, for he governed the Kingdom not a full year. In *Capegrave* we read of another Son of his called *Fremund*, slain afterward by the *Danes*: but the story related of him does so disagree from Chronology, that it is manifest the Author of it mingled together the Occurrences of severall ages. He had two daughters the one named *Ethelburga*, who in her vices resembled her impious Mother *Queen Quendreda*: for she not only left a stain upon her own country by poisoning her husband King *Brithric*, but upon France also as we shall declare. The other much unlike her sister, & truly the daughter of her fathers piety, was *Alfede*, whom the Holy Martyr King *Egbert* had demanded for his wife, and who after his death preferred the tents of *Croyland* before her Fathers Palace.

4. His eldest son *Egfrid* had been assumed by his Father into a society in his Throne nine years before this: yet this is called the first and only year of his reign, for he did not out-live his Father more then five months. Yet in that short time he left many and lasting monuments of his piety, wholly employing the few days of his reign in adorning and amplifying Monasteries and Churches. He was a Prince, saith *William* of *Malmesbury*, who studiously avoided the steps of his Fathers cruelty. He restored all the Privileges of Churches which had been preinduced by his Father. Moreover a possession which his Father had taken from the Monastery of *Malmesbury* he willingly returned into the hands of *Cuthbert* then Abbot thereof, upon the exhortation of the worthy and courageous Archbishop of *Canterbury*.

5. Above all he most favoured the Monastery of *S. Alban*, to which he not only confirmed all the possessions and liberties given by his Father, but himself added new, in a place called *Pimleisfeld*, as appears by his Charter recorded at the end of *Marthw Paru*, and subscribed by the Queen *Cynedrida*, his *Bishops* and Nobility. In a second Charter likewise to the same Monastery, in like manner subscribed, he added another possession called *Thyrefeld*. The place where this was written and confirmed in a Synod, is named *Celchedy*.

6. *Athelard* Arch-bishop of *Canterbury* perceiving the pious disposition of this young

King, suggested to him his obligations to repair the injuries done by his Father to the Mother Church of *Britany*, *Canterbury*, which by all Princes since the beginning of Christianity had been esteemed the only Metropolitan Church of that part of *Britany*, but lately had been diminished by the unjust exaltation of the See of *Lichfield*. With which suggestion of the worthy Archbishop King *Egfrid* was mollified, and had restored the honour of the Archbishopricall See of *Canterbury*, if death had not too hastily taken him away. But what *Athelard* could not effect by reason of the too short reign of this King (since a business of that importance required many messages and returns to Rome, serious agitation on both sides, and reasons to be given by the two contrary pretendants) His Succellour in the Archbishopricke, *Kenulf* at last perfected after the death of King *Egfrid*.

7. This good King therefore being accomplished, in a short time fulfilled a long age, and after five months paid his debt to nature: He was taken away, saith *Alcuin*, not for his own sins, but because his father for the establishing his kingdom, had shed much blood. But how unsecure a foundation blood is for the establishing of kingdoms, was shewed in this example: for *Offa* was so far from confirming his Throne to his posterity, that five months after his death it was transferred to another family, a quite stranger to his.

8. The same year dyed also *Eanbald* Archbishop of *Tork*, and in his place was chosen and consecrated another *Eanbald* a Priest of the same Church, and Disciple of *Alcuin*. The place where his Predecessor dyed was called *Eder*: and his body attended by great multitudes was conveyed to the Church of *Tork*, where it was honourably buried.

9. This second *Eanbald* dyed courageously with *Ethelard* Archbishop of *Canterbury* to nullify the invasion which *Offa* King of the *Mercians* had made on the Archbishop of *Canterbury*, which they also effected, as shall shortly be declared. And this endeavour of *Eanbald* was much commended by his Master *Alcuin*, as appears by part of his Letter cited by *William* of *Malmesbury*.

XII. CHAP.

XII. Ch.

1. 2. &c. *Alcuin*, famous for learning: teaches at *Tork* and is called into France.

WE have oft made mention of *Alcuin* as making his abode in France. It will not be impertinent to declare what occasion drew him into France, and obliged him to spend the remainder of his life there. Twice he had passed into France before: the first time upon some business, for which his Master *Egbert* Arch-

Malm. f.
287

bishop of *Tork* sent him to King *Charles*: What that speciall business was, it does not where appear. The second time when he was sent by *Alfwald* King of the *Northumbrians* to *Rome* to demand and bring the *Archbishop* *Pall* to *Eanbald* the first of that name *Archbishop* of *Tork*, in the year of *Grace* seven hundred eighty one. In this journey both going and returning he passed through *Fraunce*. But neither of these times did he make any long abode there. However his second journey was the occasion of his going a third time thither never to return. Because at his coming from *Rome* he met *K. C. arles* the Great at *Pavia*, who being much delighted with his discourse and behaviour, earnestly entreated him that alfoon as he had finished the present affair for which he had undertaken that voyage to *Rome*, he would return to him into *France*.

2. The answer which *Alcuin* gave him was, That without the order of his King and *Archbishop* he could not dispose of himself. And in effect his stay in *Brittany* was deemed so necessary, that twelve years more passed before he could comply with this request of so great a King. But to speak more properly, it was not in compliance to this request thither then went, but he was obliged thereto by the emergent necessities of the Church, which was combated by a New Heresy, for refreshing of which none was found more sufficiently enabled than *Alcuin*, considering his eminently famous piety and learning.

3. That which detained him so long in *Brittany*, was for the instructing the youth thereof in all manner of learning, both sacred and secular: For since *S. Bede's* time *Brittany* had never enjoyed so universally a knowing Master. Some Writers pretend that he was a Disciple of *S. Bede*: But the long space of time which intervened between them takes away all probability from such an assertion: and those Writers mistake is grounded upon a confounding of two persons into one, for they suppose that this *Alcuin* or *Albin* is the same with that *Albin* who many years before was Abbot of *S. Augustins* Monastery at *Canterbury*. The Master and Influencer of this *Alcuin* was *Egbert* the Noble and learned *Archbishop* of *Tork*, as not only the Author of *Alcuin's* life, but *Alcuin* himself declares.

4. The twelve years which *Alcuin* employed in *Brittany* in teaching, produced a wonderful happy effect, for out of his Schoole were produced almost all the able Bishops, Priests, Abbots and other Religious persons which adorned this Island in the present and following Age. Yea not a few came out of *France* and *Germany* with those treasures of knowledge which *Alcuin* communicated to them at his Schoole which he kept open at *Tork* in his own Native Province, where

he was furnished with a most plentiful Library instituted there by his Master, *Egbert* the *Archbishop*: whose Successour *Eanbald* the second of that Name was one of the most eminent among *Alcuin's* Scholars.

XIII. CHAP.

1. 2 &c. Of two holy and learned English Virgins, *Gisla* and *Rictruda* (or *Columba*) Disciples of *Alcuin*: Their Letter to him in *France*: and his Answer, &c.

1. Among *Alcuin's* scholars in *Brittany* we must not omit two illustrious. *Virgins*, *Gisla* and *Rictruda*: concerning whom our learned *Pitt* gives this short account: *Rictruda* and *Gisla* (saith he) English Nuns of the Order of *S. Benedict* were for their extraction Noble, but much more for their virtues and learning. From their childhood they were instructed in the purity of the Latin tongue and other good literature by their learned Master *Alcuin*. After whose departure out of *Brittany*, it is reported that they made great progress both in the studies of learning and exercises of virtues in their Monastery at *Canterbury*. They diligently imitated both *S. Mary Magdalen* in contemplation, and *S. Martha* in actions of Charity. They with continual watchfulness attended to the perfecting their own souls by mortification and spiritual Meditations: and next to benefit their neighbours by external works of Charity, especially comforting the afflicted. These two Virgins were renowned in *Brittany* during the time of *Alcuin* King of *Kent*. But this suspicion that they lived at *Canterbury* seems to be grounded on the forementioned mist take that *Alcuin* was Abbot in the same City. Whereas it is not to be doubted but that they were *Northumbrian* Virgins, living in their Monastery at *Tork*, where *Alcuin* taught.

2. There has lately been rescued from the dust of oblivion one Epistle written by these devout Virgins to *Alcuin*, which alone may be a proof sufficient both of their piety and learning. In which Epistle they signify to him their earnest desire to receive from him out of *France* sometimes letters of instruction and consolation: and that he would therein imitate *S. Hierome*, who living in his Monastery at *Bethleem* did not disdain to write Epistles to several Noble Virgins at *Rome*, notwithstanding the great distance between, in which Epistles he did moreover explicate to them many obscure passages in the Prophetical Books of Scripture: Adding, that the distance between *Brittany* and *Tours* in *France* (where *Alcuin* lived) was in no comparison so great as between *Bethleem* and *Rome*. More particularly they humbly

requested

XIV. CHAP.

1. 2. &c. *Alcuin* sent for by *Charles* the Great into *France*.
4. 5. &c. He disputes with, convinces and converts *Felix* a Spanish Bishop an Arch-heretic, who denied the Divinity of our Saviour, &c.

1. *Charles* King of *France* was deservedly styled Great, both for his victories in war, and his zeale to advance Learning and Catholick Truth. He not only willingly and liberally entertained all learned men who addressed themselves to him, but invited them with great rewards to accept his bounty. On a certain time (saith *Ermon*) *viva Scottus* (that is Irish) Monk, learned both in secular and sacred knowledge, came out of *Ireland* with certain *British* Merchants into *France*. They having no wares to sell, were wont to cry aloud among the people who came to the faire, If any one be desirous of wisdom, let him come to us: for we have it to sell. Thus they did several times: Inasmuch as many thought them out of their wits. But the report of this coming to the King, he sent for them: and demanded whether they had wisdom to sell. Their answer was, Yes, Sir, we have it, and in the name of God are ready to impart it to those who shall desire it. He again asked them, what they demanded in recompence? They replied, We demand three things: Commendous places to teach, scholars of rewardly disposition, and such necessary nourishment and clothes as humane life requires. Hereat the King was much ioyed, and retained them both with him. Afterward when he went to war he left one of them, named *Clement*, at *Paris* in a convenient lodging, and commended to his care certain Noble children, with order that he should be furnished with all commodites. The other he took with him into *Italy*, and bestowed on him the Monastery of *Saint Augustin* at *Pavia*, to the end he might there teach all that would apply themselves to him.

2. But there was none so highly esteemed by him as our famous *Alcuin*, whom about this time he earnestly invited into *France*, upon two speciall Motives: The former is thus expressed by *Querecan* in his Preface to *Alcuin's* Works: The most glorious King *Charles* (says he) who by experience was acquainted with the learning and wisdom of *Alcuin*, both in *France* when he was sent thither to make a league of peace between the King of the *Northumbrians* and King *Charles*: as likewise at *Pavia*, whilst he abode there: He therefore in an honourable manner called him out of the remote parts of *Brittany* to assist his affectionate desire to promote the studies of true wisdom, and restore to light the Libera!l Sciences, which at that time were in

A.D. 796.

Alcuin. Ep.
23.

a manner extinguished in France. And the same is testified by Alcuin himself in an Epistle which he wrote to the same King Charles.

2. But the other more important Motive of Alcuin's coming into France was the same which his Master Egbert lately Arch-bishop of York had prophetically told him a little before his death: That he should goe into France where he should produce much fruit beneficiall to Gods Church, by opposing a new pestilent Herefy endeavouring to maintain that Christ was only the adoptive son of God.

3. This prediction was fulfilled when King Charles called Alcuin out of Brittany. For then Elipandus Bishop of Toledo and Felix Bishop of Urgel (Vigilantius) endeavoured to poison the Church with their blasphemies injurious to the Divinity of our Saviour. This Alcuin testifies himself in a Book written against the former of these two Arch-hereticks. I never entertained a servant to minister to me, saith he, but I much rather affectionately desire to doe service to all the servants of Christ: And for this purpose by Divine ordination, as I believe, I came out of Brittany to the most illustrious King of this Nation, Charles. For that it was Gods will I should doe so, was foretold mee by a most holy man in my country, who was endued with the Spirit of Prophecy: Teas the same my most Venerable Master enuynd mee by his last command, that wheresoever I heard of the rising of any new Sects contrary to Apostolick Doctrines, I should additt my self entirely to the defence of the Catholick Faith.

4. Presently after he was come into France, the first thing he did was to write an Epistle to Felix exhorting him to return to the Unity of the Church. In answer whereunto Felix returned not a Letter, but large Book, in which (saith Alcuin) I found greater blasphemies then in any of his former Writings, for he affirmed plainly, That Christ Iesus was not the true son of God, nor true God, but titular.

5. To combat this Herefy, Alcuin desired of the King that others might be adioynd to him: And accordingly upon the first sounding of the trumpet to battell there appeared severall Champions of the Orthodox Faith, among whom the principall were Paulinus Patriark of Aquileia, Etherius a Bishop of Orleans in Spain (Vx. mensis) and a certain Abbot called Beatus. Paulinus the most learned of these wrote three Books to confute this Felician Herefy, which he presented to King Charles, humbly desiring they might be sent and delivered into the hands of the most reverend man, most skilfull in divine knowledge, Albin (or Alcuin:) which was accordingly done. And Alcuin writing back to Paulinus highly commended both the sweetnes and elegancy of his stile, and vigour of his reasoning, encouraging him withall to be constant in defence of Gods house.

6. But none fought more prosperously in

Gods cause then Alcuin himself: For he utterly strangled the Felician Herefy in the beginning, and converted the Arch-heretick himself to the Catholick Faith. This is not taken notice of by any of our Historians, as having passed in a forraign country. But Quercetanus from Felix his own Confession relates, How the said Heretick being presented before King Charles at Aquigran by Laidrad Archbishop of Lyons, obtained leave to sett down in writing the Sentences of former saines to prove that Christ was only an adoptive son of God, to be presented to such Bishops and Abbots as the King should cause to be assembled. Which was accordingly granted him. And in answer to those, Alcuin produced many Sentences of Holy Fathers, S. Cyril, S. Gregory, S. Leo and other Authors formerly unknown to Felix: and to these was added the authority of a late Synod at Rome which condemned, not by violence, but strength of reason the errors contained in Felix his Reply to Alcuins Epistle. So great an authority of truth, and so unanimous a consent of the Church did convince the judgment of Felix, that as he writes in his own Confession, I professed in the presence of many Bishops and Monks that I did heartily repent of my former error: and that I would from thenceforth never believe nor teach the adoption of the flesh in the son of God, or that he had only the name and title of God given him in his Humanity: But according to the Doctrine of the Holy Fathers. That the same our Lord Iesus Christ was the proper and true son of God in his two Natures, That he was the only begotten son of the Father, without prejudice to the respective Propriety of each Nature.

7. This Conversion of Felix did so enrage his former companion Elipandus, that he wrote a Book against Alcuin in a most bitter furious stile, calling him a Filthy, rotten false Prophet, a son of Hell, a New Arius, an Arch-heretick, foule, pichy Albino: and moreover he charged Alcuin that by torments he had made Felix a Martyr, so forcing him to renounce his former Opinions. To whom Alcuin thus answer, Neither did I, nor Rufinus make Felix a Martyr: But through Gods mercy I made Felix, formerly a partner in your error, to become a good Catholick: I persecuted indeed, not his person, but that impious Doubt of him, who tempting our Lord, said, If thou beest the son of God, command that these stones be made bread.

8. After this Victory Alcuin returned to his Monastery at Tours: For as a Monk of Sangall testifies, King Charles gave to Alcuin the Abbey of Saint Martin near Tours: to the end that when he was absent abroad with his Army, he might rest there, and instruct such as should repair to him. And such plentiful fruits did his teaching produce, that the modern French-men may deserve to be compared with the ancient Romans or Athenians. Thus

A.D. 797.

Quercet. ib.

XV. CHA.

A.D. 797.

Alcuin. com.

Alcuin. com.

Sangall. de

Gist. c. 11.

A.D. 797.

XV. CHA.

A.D. 797.

Alcuin. com.

Alcuin. com.

Sangall. de

Gist. c. 11.

A.D. 797.

as Almighty God in the beginning of this age lent out of our Island seated in the extremities of the world such Apostolick men as Saint Swibert, Saint Boniface, &c. to settle the Christian Faith in Germany: So he thought good at the end of it to send the learned Alcuin to restore the same Orthodox Faith in France and Spain. But of Saint Alcuin, for so hereafter he deserves to be called, more shall be said in this and the following Book. We must now attend to the affaires of Brittany,

XV. CHAP.

1. 2. Kenulf King of the Mercians.
3. 4. Gr. He solicits and obtains from Pope Leo a restitution of the Primacy of the See of Canterbury, &c.

1. E G F R I D the son of Offa King of the Mercians after a short reign of scarce five entire months, dying, he named for Successour Kenulf, having regard rather to his virtues and merits, then title or proximity of blood. Yet he was descended from a Brother of King Penda called Chennich father to Kentwin, who begot Cuthbert the Father of this Kenulf.

2. The excellency of this Prince is well described by William of Malmesbury, who affords him this Character, Kenulf was a magnanimous person, whose virtues over-vent his fame. He never did any thing that envy could carpe. At home he was Religious, in war Victorious: He was a Prince whose praises will never be silenced as long as there lives in England a person ingenuous and sincere. He was to be exalted for the sublimity of his State, and Humility of his mind: whose virtue did then shine most bright, when he reposed the insured dignity of the Archbishops See of Canterbury. For this good King did little value the worldly haughtiness of his own Province, when it could not be established without transgressing the ancient Ordinance of Ecclesiasticall Canons.

3. In this first year of his reign therefore Athelard Arch-bishop of Canterbury encouraged by the iustice and piety of this King represented to him the injurious oppression which by King Offa had been brought upon the Prime See of Brittany, desiring him that the order instituted by Holy Predecessours might not be depraved by the ambition of particular persons. In which request Embold Arch-bishop of York likewise joyned. Whereupon the King being satisfied in the iustice of his demand, to the end the matter might be more maturely pondered, commanded a Synod to be

assembled at Claveshe (or Cliff) where by the votes of the Bishops and Nobility Messengers with Letters were sent to Rome to Pope Leo, desiring him to employ his spirituall authority also to rectify the disorders introduced lately into the Churches of Brittany.

4. But this Embassage had not the good successe expected: and the fault seems to have been in the Messenger, which was an Abbot called Wada, who, as we read in a second Letter to the same Pope from the same King Bishops and Nobles, behaved himself in that Legation slothfully negligently and imprudently. Perhaps it might be by the suggestions of the Archbishop of Lichfield, who was principally interferred in the business, that he willingly made the message unsuccessful.

5. This second Letter, sent by Byrne a Priest, and by Eldus and Cealberth servants to the King, is recorded by Baronius, and is indeed a Letter well becoming the piety of this good King: In which after the expression of his joy that so worthy a person had succeeded to the Venerable Hope Hadrian, he with great submission begged his Fatherly Benediction, and that he would accept him for his son, promising all duty and Obedience to him: In the next place he repented to him, how his Predecessour King Offa out of an enmity which he bore to the late Arch-bishop of Canterbury Iambers and to the Kingdom of Kent, had divided that Archbishops Province into two Provinces, so making a Schism in the Churches of Britany, contrary to the expresse Ordinance of the most blessed Father Pope Gregory the Great, who had decreed that to the See of Canterbury twelve Episcopall Sees should be subiect. Now though he would not condemn either King Offa for procuring this change, or Pope Hadrian for condescending to it, since he did not know all the Motives which might induce them thereto: Yet since it seemed to him and the Synod most iust that that Mother Church, in which reposed the Sacred Body of Saint Augustin, who brought Christianity into the Kingdom, should enjoy the honour of Metropolitane, he desired his Holines to advise with wise men about this matter, and to search the Archives of the See Apostolick, where the ancient Ordinances touching the establishment of the Churches of Britany were preserved, and to give his judgment and Sentence in the cause accordingly. He besought him withall seriously to peruse a Letter sent by the same Messengers from Athelard Arch-bishop of Canterbury touching severall other causes and necessities of the Churches of Britany, and to make known to them his will concerning them. With this Letter the King sent likewise certain presents, to wit, a

Baron. ad
A.D. 796.

hundred

A.D. 796.

Ap. Alumb-
da Pont. i. l.
Archid.Alwin. Ep. ad
K. Carl.

Westmon. hie.

Ep. Com. P.
ad K. Kenulf.

hundred and twenty (*Manchas*) markes.

6. Now though in this *Letter* the Names of the *Messengers* by whom it was sent be expressed: Yet certain it is that *Æthelard* Arch-bishop of *Canterbury*, whose cause was discussed, either himself went with them, or at least immediately followed them. *Saint Alwin* indeed endeavoured to dissuade him from that journey, but the good Arch-bishop esteeming it his duty to omit nothing that might be advantageous for so just a cause, *Saint Alwin* in a short *Letter* sent from his *Monastery* at *Tours*, wished him a prosperous journey. And moreover knowing that the said Arch-bishop was desirous to salute *King Charles* by the way, he wrote another to the same King, whom he calls *King David*, and himself *Flaccus Martenchellus*, in which he earnestly recommended to his favourable reception the same Arch-bishop: as likewise other persons of quality which it seems attended him, to wit, *Crimmund* who had been a servant to *Offa* late King of the *Mercians*, and *Thormund* a faithful Officer to *Edilbert* formerly King of the *Northumbers*, a man of approved zeal for the Faith, and of stout courage, who had valiantly avenged the death of his Master.

7. Now what success this journey had is thus briefly declared by *Matthew of Westminster*: *Kenulf King of the Mercians* in his own Name, and in the Names of all the English Bishops sent *Messengers* and *Letters* to *Leo Successor to Pope Adrian*, the Arch-bishop of *Canterbury* himself undertaking the Charge of general Embassage: and obtained of him what he requested. But this appears more expressly and fully by the *Letter* of Answer written by *Pope Leo* himself: in which, after many high commendations both of the Kings piety, and the Arch-bishops excellent virtues, he signified that after diligent search into the Sacred Roman Archives he found that his Predecessour *Saint Gregory* had to the *Archiepiscopal* see of *Canterbury*, and to *Saint Augustin* Arch-bishop thereof subjoined twelve Bishops, granting to him only the power of consecrating the said Bishops: Therefore by *Apostolical* authority he decreed a restitution of the same Ordinations & Consecrations to *Æthelard* and his Successors: A confirmation of which Privilege he had given to the said Arch-bishop, which he required should be observed under the penalty prescribed by the Sacred Canons.



XVI. CHAP.

1. 2. &c. Pope Leo the third inhumanely tormented by two Assassins, who plucked out his eyes and tongue, &c.
3. 4. His sight and speech miraculously restored.
5. 6. &c. Charles the Great testifies this in Letters to S. Alwin.

HERE is one Clause in the foresaid *Letter* of *Pope Leo* to *Kenulf*, which argues that the said Kings *Letter* was written two years after this time, as implying a knowledge of a great calamity which befell this good *Pope*: though some of our ancient Historians refer it to this year. The said clause is conceived in these words: In one of your Epistles, said the *Pope*, we see find a protestation of your Majesty, that such in your respect to our Apostolical function, that if you had been present with mee at *Rome*, you would willingly and affectionately have layd down your own life for me.

2. Now the calamity hapning to the *Pope* was this: Though for his virtues and piety he was by the unanimous consent of the Roman Clergy and people chosen *Pope* the same day in which his Predecessour dyed: yet some there were which bore excellent malice and envy towards him, the principal of which were two Nephews of the former *Pope*, named *Paschal* and *Campulus*. It does not appear upon what provocation these two wicked persons should conceive displeasure against the *Pope*: but their rancour and fury was so implacable that on a certain day when the *Pope* was publicly celebrating the great *Litany*, they delivered him to certain troops of soldiers layd in ambush near the *Monastery* of *Saint Steven*, who barbarously seizing on him cast him on the ground, and there inhumanly plucked out his eyes, cut out his tongue, and so left him blind and dumb upon the pavement. Yea moreover those two inhuman wretches not content with this, drew him from that place into the Church it self before the Altar of *Saint Steven*, where they again tore out whatsoever remained of his eyes and tongue, and tearing all his flesh with whips, they left him there wallowing in his own blood. But afterwards fearing lest some good men should take him from thence, they sent some of their party, who carried him to the *Monastery* of *Saint Gerasime*, where they shut him up in close prison.

A.D. 797.

XVI. Ch.

Id. ii.

Anst. B.
S. B.
Ed. 1079.
Hawth.
f. 344.

3. But

A.D. 797.

Anst. B.

Id. Ep.

A.D. 798.

XVII. C.

H. v. l. f. 406

A.D. 798.

Malmsh. f. 11.

Hoped. hie.

3. But God who patiently suffered the malice of these barbarous men thus far, in a moment destroyed all their wicked designs: For *Pope Leo*, presently after he was conveyed to the said *Monastery*, perfectly recovered both his sight and speech. Which miraculous mercy being made known to his friends, and particularly to *Alwin* his Chamberlain, they came by night, and by force took him out of the *Cloyster*, and transported him to the Church of *Saint Peter*, where generally all the Romans gave praise to God for this wonderfull deliverance of his servant. But the Conspirators not being able to execute their malice any further against the *Pope*, went to vomit their rage upon the house of *Alwin*, which they sacked and utterly demolished.

4. The fame of this prodigious Miracle was in a short time spread through all Christendom. And *Winefride* Duke of *Spoleto*, accompanied by the Embassadors of *King Charles*, came to *Rome*, and from thence conveyed the *Pope* to *Spoleto*. From whence afterward he went into *France* to *King Charles*, by whom he was with all honour and kindness received: and during all his voyage the high wayes were filled with devout people, which with great joy and devotion congratulated with him for the goodness which God had so wonderfully shewed to him, and to the whole Church in his regard.

5. *King Charles* as soon as he was informed of this barbarous cruelty executed on this good *Pope*, wrote a *Letter* to *Saint Alwin*, demanding his advice what became him to do in such a conjuncture. To whom *Saint Alwin* answered, that it was his duty as being Supreme Governour of Gods people, an avenger of crimes, a comforter of the afflicted and an exalter of such as are good, to punish severely those examples of extreme impiety committed at *Rome*, where formerly piety did most flourish, but where of late wicked men through the blindness of their hearts pluck out the eyes of their own head, &c. And accordingly *King Charles* shortly after conducted *Pope Leo* to *Rome*, where the crimes falsely imputed to him by his enemies were cleared: but what became of the two forementioned Assassins, we doe not read.

6. Another Epistle likewise *King Charles* wrote to the same *Saint Alwin*, in which he declared to him the miraculous recovery of the same *Pope*, to whom God by his Divine operation had restored his sight and speech: To which *Saint Alwin* answered that it was the duty and obligation of all good Christians to rejoice in such Clemency of the Divine Providence, and to praise the name of our God, who never forsakes such as putt their trust sincerely in him. And whereas the said *King* had invited him to quit for some time the smoky lodgings of his *Monastery* at

Tours to accompany him in his voyage to the golden palaces at *Rome*: *Saint Alwin* excused himself, saying, that the sight of swords and armour would doe more harm to his eyes then the smoky chambers at *Tours*: and that he should more serve his Majesty by dayly praying for him in his *Monastery*, then attending him in his tedious journey, too burdenson to his weak infirm body.

XVII. CHAP.

1. 2. Succession of Bishops.
3. 4. &c. Edilbert Prent King of Kent Subdued by Kenulf the Mercian King.
6. The Monastery of Winchester.

Æthelard returning from *Rome* seems to have brought with him the *Archiepiscopal* Pall for *Eanbald* Arch-bishop of *Tork*, who this year received it and thereby was instated in the plenitude of his Pontifical power. The first exercise whereof was expressed in the Ordination and consecration of *Eadred* to the See of *Hagustald*, who succeeded to *Ethelbert*. In which ordination he was assisted by *Higbald* Bishop of *Lindisfarne*: the solemnity was performed at a place called *Wodford*. *Dudda* likewise the Bishop of *Winchester* dying, in his place was substituted *Kinebert*.

2. The year following *Eathred* Bishop of *Worcester* in the Kingdom of the *Mercians*, dying, in his room succeeded *Denebert*. And about the same time the Church of *Shirburn* also being deprived of its Pastor, *Denefrid*, received *Widbert* for his Successour.

3. At the same time *Edilbert* firnamed *Pren* after he had reigned two years in *Kent*, taking the boldnes to provoke the *Mercians* much exceeding him in power, was taken prisoner by them, and was for some time held captive in chains. But afterwards being sett free by his enemies, his own Subjects refused to admit him: so that it is uncertain how and where he ended his life.

4. But *Hoveden* recounts this calamity of *King Edilbert* *Pren* more tragically: At this time, faith he, *Kenulf King of the Mercians* with all his forces united invaded the Province of *Kent*, which he wasted most terribly, almost to the destruction of the inhabitants. During which invasion *Edilbert King of Kent* was taken prisoner, whose eyes the *Mercian King* commanded to be plucked out, and his hands cut off, for his former pride and treachery. Then he adjoined that *King*

dom to his own, putting the crown thereof upon his head, and the Scepter in his hands.

5. Such inhumanity as this seems much disagreeing from the mercifull nature of this good King. Therefore the Narration of Mathew of Westminster is far more credible: In the year of Grace seven hundred ninety eight (says he) Kinnulf King of the Mercians in a hostile manner wasted the Province of Kent, and took prisoner Edilbert, surnamed Pren, who was much inferior to him in power, whom he carried in a triumphant manner bound in chains to his own kingdom. But not long after when he caused a Church, lately founded by him at Winchelmcomb, to be dedicated, on the day of the Consecration he took the chains from off the captive King before the Altar, and dismissed him free. There was then present Cuthred, whom in the place of Edilbert he had made Governour of Kent. The Church founded with acclamations, and the streets with the Kings praises, and because in a meeting of thirteen Bishops and ten Dukes assembled for that Solemnity he refused to none the marks of his liberality: so that all went home much richer then they came: For besides Prefines of inestimable value in rich garments, choice horses and other furniture which he gave to his Nobles: to every particular man then present he gave a pound of silver, to every Priest a Mark of gold, to every Monk a peice of money: so that not one person there present sayled so partake of his bounty. And he enriched the Monastery with so large possessions, that in this age it seems incredible.

Monest. Ang.
p. 189.

Registr. Winc-
chel.

6. In the Annals of this Monastery of Winchelmcomb is recorded the Charter of this King, confirmed in a Synod at which were present two other Kings his Tributaries, Cuthred King of Kent, and Sired King of the East-Saxons: in which he signifies that his intention was that his body should be buried in the same Church. But this Charter was of a later date, because it is subscribed by Wulfred Arch-bishop of Canterbury who succeeded six years after this to Athelard. In the same Annals likewise is declared that at the first building of this Monastery three hundred Monks were placed in it. What particular Manners the King gave to them is unknown, by reason all the ancient Records were burnt in the time of King Steven.



XVIII. CHAP.

1. 2. A Synod at Bascenceld, against Plurpers of Church-revenues: and for restitution of the Rights of the See of Canterbury.
3. Another Synod of the Arch-bishoprick York.

1. A Little after Athelard was returned from Rome, a Synod was assembled by the Kings command, in which himself and Athelard presided. The place where the Synod was held was called Bascenceld: In which the Arch-bishop in the name of Pope Leo, by the consent of the whole Synod published this Prohibition, adjuring all men by the most dreadful judgment of God from that day forward, not to infringe the liberties, nor usurp the revenues of Gods Churches and Monasteries: denouncing against all transgressours excommunication in this world, and damnation in the next.

2. At the same time likewise the dignity, of late empaired, was restored to the Metropolitan Church of Canterbury. And Aldulf formerly styling himself Arch-bishop of Lichfield, submitted himself to the Popes command, and to the jurisdiction of Athelard: in this Synod subscribing himself by the simple Title of Bishop. Yet all matters were not so cleared in that Controversy, but that upon new emergent difficulties Athelard was obliged once more to have recourse to the See Apostolic.

3. In the Kingdom of the Northumbers likewise a Synod was called at Finchal (now Finkley) in which Eanbald Arch-bishop of York presided, and at which were present many persons of high rank, both Ecclesiastical and Secular. In this Synod many Ordinances were made, profitable to the Church of God and the whole nation, touching the Observation of the Paschall solemnity, the regulating of Indulgences both Ecclesiastical and Secular, the introducing of good order among Clerks and Religious persons, and many other like Ordinances, by which the generall state of that Province was excellently composed. Eanbald likewise the Arch-bishop commanded that the Faith of Gods Church explained by the five Generall Councils should be publicly recited: whereto all unanimously consented. (The same as we have before declared, had been practised in the Synod of Hatfield under Theodore Arch-bishop of Canterbury.)

XIX. CHAP.

1. 2. &c. Pope Leo conducted to Rome by King Charles the Great.

DA. 799.
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1. THE year following King Charles with great pomp conducted Pope Leo back to Rome. Among other expressions of ioy at his reception testified by Anastasius, this was one, That all the Schooles of Strangers in that City, to wit, of the Franks, Frisians, Saxons and Lombards joining together in one body with Crosses and flags, singing likewise spiritual Canticles, received the Pope, leading him to the Church of Saint Peter, where he solemnly celebrated Masse. Now by the Schoole of the Saxons he certainly means that of the English, instituted by King Ina and amplified in revenues by King Offa. For the Name of Britanny began now to grow out of use. Shortly we shall have it by Regall authority changed into England: In the mean time it was most usually called Saxony beyond the Sea, to distinguish it from the old Saxony in the Continent. Hence in the last Letter written by Pope Leo to Kennulf King of the Mercians, he styles him King of the Province of Saxony.

2. It is probable that Athelard Arch-bishop of Canterbury, and Kinebert Bishop of Winchester accompanied their countrymen in this Procession: For at this time those two Bishops were at Rome, as Florentius testifies. The occasion of Athelards second journey thither was to clear some difficulties arising from the change made lately in the Ecclesiastical jurisdiction in Britanny. Which difficulties were so many and of such consideration, that all opposition could not be quieted, nor all impediments removed till four years more were passed.

3. And as for Kinebert, the Motive of his going to Rome was either devotion, or to offer in the name of British King of the West-Saxons the yearly contribution, called Rymefor, which was collected out of his Dominions.



XX. CHAP.

1. 2. &c. Charles the Great solemnly crowned Emperor of Rome by Pope Leo the third.
6. Saint Alcuin's congratulation to him.

1. THE last year of this Century was rendered illustrious by the New erection of the Western Empire. The Emperours of Constantinople, besides that for severall ages they had been the Protectours of Heresy, they were become unable to defend the Western Regions from the assaults which the Saracens made in severall parts, especially the Islands: and Rome particularly was exposed to many oppressions from the Lombards and other petty Princes tyrannising in Italy, yea from the Mobility of the City it self and of the Territory adjoining, who oft compelled the Popes to flye into France and Germany: So that it was necessary to seek out a common Protectour abroad. Now not any Christian Prince could enter into competition with the Kings of France either for power or inclination to defend the Apostolick See, or to secure Italy it self from the Saracens abroad, and Tyrants within the bowells of it. The obligations which Rome, and especially the See Apostolick had already to the Predecessours of King Charles, not only for quelling the Tyrants who oppressed it, but for raising it from poverty and weakness to wealth and power, to be envied even by Princes, were so fresh and so excessive, that to seek a Protectour from any other Kingdom had been folly. And among the Kings and Princes governing in France, none hitherto approached to King Charles the Great, either for power, or for affection to the Church, a proof whereof he at this time gave to the present Pope, in his care to secure him from his malicious enemies by retiring into France, his tender, affectionate and respectfull entertainment of him there, and his restoring him with far greater splendour then ever to his See, with power to execute justice, and if he pleased, any revenge upon his barbarous enemies.

2. These things considered, both gratitude and interest strongly moved Pope Leo to resent the inestimable benefits which he had so lately received from King Charles. And since his abilities could stretch no further then to exalt so great a King by Word and Title, and no Title was either more easy for him to bestow, or more becoming King Charles to receive, then that of Emperour of the West, or of Rome: For these

A.D. 800.

reasons the said Pope at this time made choice of that way of expressing his gratitude.

3. Now that this new Honour might be conferred as it were in a *Legall* manner and due *Form*, according to the ancient custom, he caused the *Nobility* and chief among the *Clergy* at *Rome* and neighbouring places to assemble together, as constituting a resemblance of the ancient *Roman Senas*: And by their unanimous *Votes* and suffrages was this illutrious King nominated and chosen *Emperour* of *Rome*: Which election was presently signified to the *Common people* of *Rome* and other *Regions* of *Italy* assembled in infinite multitudes from all parts, by whom it was with loud acclamations ratified and confirmed. Which being done, *Pope Leo*, as *Prince* of the *Senat*. did in all their names, with the greatest solemnity and glory imaginable, joyning in the ceremony both *Civill* and *Spiritual* authority, sett the *Imperial Crown* upon his head on the day of the great solemnity of our *Lords Nativity*.

4. The fame of this being spread abroad, as it caused both envy and terror to the *Eastern Emperour* and *Empire*, so it was received with great applause and congratulation in the *Western Provinces* and *Kingdoms*, from whence many testimonies of joy, and many rich presents were sent from all parts to the *New Emperour*.

5. Among others none was more eminent either in the way to testify his joy, or the preciousness of his present then our Country man *Saint Alcuin*. His *Epistle* is to this day extant, full of cordiall expressions of affection and congratulation. So likewise does his present remain in the *Church*, as a common benefit and treasure. Concerning it *Cardinal Baronius* thus writes:

6. Among the many obligations in which posterity is engaged to celebrate the memory of this glorious *Emperour*, the most eminent is that famous elaborate Work compiled by *Alcuin*, or *Albin*, who with incredible pains published a corrected Copy of *Holy Scriptures* both of the *Old* and *New Testament*. For by occasion of the multiplicity of excribed Copies, it was become so wholly contaminated with errors and corruptions, that it had in a manner lost its esteem among *Catholicks*. *King Charles* was much troubled at this, &c. thereupon resolved to employ his care that the *Scripture* might be restored to its primitive integrity. But that task required both such wonderfull labour and judgment, that all those to whom he recommended it excused themselves out of a consciousness of their inability. At last he obliged *Alcuin* to undertake it. Who thereupon employing his utmost diligence, and having recourse to the most ancient and most true fountains, he at last compiled a perfect corrected Copy of the whole *Scripture*, which he presented to the *Emperour Charles*. And of this the same *Emperour* takes notice in one Section of his *Capitular*, in these words, Our pleasure is, and such

command we have given by our Messengers, that true Copies of Canonical Books of Scripture be provided and read in all Churches.

XXI. CHAP.

1. 2. *Ec.* That *S. Alcuin* was *Charlemagus* Master.

4. 5. By his suggestion the Feast of the Holy Trinity was instituted

1. A Bout the same time *Saint Alcuin* having likewise finished his Book concerning the *Blessed Trinity*, which he undertook in opposition to the forementioned *Heretick Elipandus*, dedicated them to the same *Emperour*, as appears by the preliminary *Epistle* to him. And the particular reason given by him why he inscribed them to him was, because, said he, it became mee to perform the Office implied in the Title which is commonly given mee, though beyond my desert, of being your Master and instructor: as likewise to convince those who do not much approve your Masteries intention of understanding the nice subtilties of Logic, which the Holy Father *Saint Augustin* in his Books of the Holy Trinity shew to be necessary in the explication of this Mystery, the profound Questions whereof, he says, can no other way be manifested but by the subtilties of the Categories.

2. *Cardinal Baronius* is the only considerable Writer who denies *S. Alcuin* to have been the *Emperours* Master and Teacher: grounding his assertion on this, That *Alcuin* himself sometimes consulted the *Emperour* in points of difficulty, as in one for example, Why the three Sundays before *Lent* should have the Titles given them of *Quinquagesima*, *Sexagesima* and *Septuagesima*: And thence he concludes, that when the *Emperour* calls him Master, he intended thereby only a Title of honour, and not as if he had really been his Disciple.

3. Notwithstanding though it be most true that the said *Emperour* was more then ordinarily learned in sacred knowledge, yet that *S. Alcuin* at least in inferior literature was his Master, is testified by Writers of the same age, and the immediately following. Thus *Eginardus*, who is called by *Baronius* the inspector and recorder of the Gifts of *Charles the Great*, writes thus in the said *Emperours* life, In learning *Grammatick* *Charles* had for his Master *Peter* of *Pisa* a Deacon and old man. In other Disciplines his Teacher was *Albin*, first named *Alcuin*, a Deacon likewise and most learned man in all kinds of knowledge, who was of a Saxon offspring and came to him out of *Brittany*. Under him the *Emperour* employed much time and diligence in learning *Rhetorick*, *Logic* and

especially

A.D. 800.

XXI. CH.

Alcuin in
Epist. ad
L. de Trinit.Baron. ad
A. D. 718.Eginard. in
vit. Caroli.

A.D. 800.

XXI. CH.

Alcuin in
Epist. ad
L. de Trinit.Baron. ad
A. D. 718.Eginard. in
vit. Caroli.

A.D. 800.

XXI. CH.

XXII. CHAP.

1. 2. *Ec.* A Synode at Clovesho: and the Acts of it.

1. WE will conclude this Book and Century with a short view of the state of Gods Church in *Brittany* at this time. *Sir Henry Spelman* has published another Synod held this year at *Clovesho*: In which, after a publick attestation of the Uniformity of their Faith with the same which *Saint Gregory* the Great caused to be taught here at the first Conversion of the Nation: with a Profession that what they believed they would also in their lives practise, a Decree was made for the restitution of all lands and goods which had been usurped by Lay persons, and violently taken from Churches and Monasteries.

2. More specially *Athelard* Arch-bishop of *Canterbury* preiding in the same, represented to the Synod, how *Ethelwald* King of the *Mercians* had given formerly to the Church of our Saviour in *Canterbury* a certain Monastery called *Corham* with all the Lands and possessions belonging thereto: and that such his Donation might be of perpetual force he sent by *Cuthbert* then Arch-bishop a Turf of the said land, together with all Writings pertaining to the same Monastery, which he required him to lay upon the Altar of our Saviours Church. But after the death of the said Arch-bishop, two men who had been educated by him, named *Peishead* and *Osbert*, by the Devils instigation stole away those Writings, and carried them to *Coelulf* King of the *West-Saxons*: who thereupon took to his own use the said Monastery and land, notwithstanding any thing that the Arch-bishop could allege. His Successors likewise in the Arch-bishoprick, *Bregwin* and *Jambert*, in severall Synods made complaints of this injury done to the Church of our Saviour, both to the King of the *West-Saxons* and to *Offa* King of the *Mercians* who had subdued many Cities, and particularly that Territory in which the said Monastery of *Corham* was seated, which he annexed to his own Dominion. But now at last *Kenulf* King of the *Mercians* repenting of his injustice, had restored all the said Writings, adding with all a great summe of money, humbly requesting that he might be absolved from the Excommunications denounced against sacrilegious usurpers of Church-lands.

3. Matters standing thus, the said Arch-bishop *Athelard*, together with his principall Officer *Cuba*, brought the foresaid Writings into the Synod, which

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were publickly read and approved. Then he acquainted the *Synod* that by a mutuall agreement between himself and a certain *Abbesse* named *Cynodribe*, she should possesse the said *Monastery* of *Cutham* with all lands belonging to it, giving in exchange lands of one hundred and ten Mansions, and Sixty Hides (*Cassatrum*) in a place named *Fleet*, and thirty in another called *Tensham*, and twenty in a third named *Croges Ennolina*, all which lands *King Offa* had formerly given to her and her heys, and after their decease to the *Church* of *Wendford*. This agreement touching an exchange, with a mutuall surrendry of all *Writings* on both sides, the *Arch-bishop* desired might be approved and confirmed by the *Synod*, that no difference might hereafter happen between his *Successors* and the heys of *King Offa*. He moreover gave to the same *Abbesse* another *Monastery* seated in a place called *Pettonege*, which the devout *King Egfrid* had bestowed on him to be possessed by a right of inheritance.

XXIII. C.

XXIII. CHAP.

1. 2. *Etc.* The Martyrdom of *S. Alcmund* a Northumbrian Prince.

4. 5. *Etc.* *Brithric* King of the west-Saxons murdered by his Queen *Eadburga*: For which it was ordained that the wives of succeeding Kings should never have the Title of Queens.

Westmon. hic.

1. THE Kingdom of the Northumbrians at this time was again most greivously plagued by the Danish Pirates: for a most horrible army of them landing in the Northern parts cruelly spoiled the Churches of *Hexcenes* and *Tynmouth*.

2. The same year also *Alcmund* son of *Alfred* who had been there King, was apprehended by the Guards of the present *Swarming* King *Bardulf*, and by his command was slain, together with all those who had been his companions in banishment.

3. This Prince *Alcmund* was son of that King *Alfred* who in the year of Christ seven hundred seventy four was by a rebellion of his subjects driven out of his kingdom, and fled to the *Picts*. This Prince willingly followed his Father into banishment, the incommunities whereof he bore with a Christian quanimity. By such afflictions God disposed this pious Prince for a far richer crown. For though by the relation of *Matthew* of *Westminster* he is said to have been slain by the cruelty of King *Bardulf*: yet in our *Martyrologe* he is commemorated in the quality of a Martyr, made a sacrifice to God by the inhumanity of the Danes. Certain it

Lart. 2. A. 12
19. Mart.

is that he dyed a violent and unjust death, and by posterity has been a ways venerated as a Saint: which God approved by many Miracles. In the City of *Darby* a magnificent Church was built to his honour, called to this day the Church of *S. Alcmund*. Another likewise was erected in *Shrewsbury*, as our *Martyrologe* testifies, where his Name is celebrated among Saints on the nineteenth of March. And in former times a great concourse thither was made, especially from the Northern parts, to pay their devotions to God in honouring his Saint their injured countryman.

4. This Century concluded with the death of *Brithric* King of the West-Saxons by the treacherous cruelty of his wife. The manner thereof is thus described by *Matthew* of *Westminster*. King *Brithric*, saith he, had taken to wife *Eadburga* daughter to *Offa* King of the Mercians. This woman being exalted to so great honours, did not content her self, but was restless in her ambition to enjoy alone all wealth and power. Therefore with a tyrannous malice she was wont to accuse before the King and persecute all the Nobles of the Kingdom and all others who favoured justice. By which means she became the Object of the Universal hatred both of the Princes and inferior subjects. Because that wicked woman by her flatteries had so insinuated her self into the Kings affection and esteem, that whoever she accused, were presently either banished or slain: Or if she could not obtain this, her custom was privately to destroy them by poison.

5. Now there was at that time a certain young man of a Noble family and deeply in the Kings favour: against whom the Queen not having any thing of which she could with any pretence of justice accuse him, she provided poison with which she killed him. And a part of this poison the King unwares taking, immediately dyed. Her purpose then was not that the poison should be given to the King, but only to the young man his favourite: but by mishap they both drank of it, and both presently dyed.

6. The King being thus unhappily slain, the Queen knowing how unwearyingly she was hated, in great fear fled away privately, carrying with her inestimable treasure. And passing the sea, she went to the Emperor *Charter*, to whom she presented many rich gifts. On a certain time, as she was among other Ladies standing in his presence, being thought a most wicked, yet woman of wonderful beauty, the Emperor said unto her, Take your choice, Madam, whether you will have mee, or my Son who stands where at the window, for your husband. She without any deliberation, and being incited by her lust, answered thus, If the choice be left to mee, I would much rather chuse your son then you, because he is younger. Then the Emperor perceiving that she satisfying her lust suggested this answer to her tongue, returned her this quick and elegant reply, If you had chosen mee, I would have given you my Son: But since you have chosen him, you shall have neither him nor mee.

7. Notwithstanding

A.D. 780

12.2.

Westmon. hic.

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A.D. 800.

7. Notwithstanding upon her impertunity, and also in regard of her beauty the Emperor bestowed on her a Noble Monastery of Religious women into which she retired, and there hypocritically laying aside her secular habit, she took the habit of a Religious woman, having in her heart no sense of the duty to which that Profession obliged her, and for some few years exercised the Office of *Abbesse* there.

8. Her memory was in such execration in Britanny, that by an unanimous agreement of the Nobility and Commons in the Kingdom of the West-Saxons a Decree was made, that from that time the wives of those Western Kings should never enjoy the Title of Queens, nor partake of any prerogative of Regal dignity.

9. To *Brithric* there succeeded in that

kingdom *Egbert*, the first founder of the Saxon or English Monarchy, and the first who commanded the Island to be called by a new Name, England: Concerning whom more in the following Book. This I will conclude with the Chronologicall account of this time given by *Ethelwerd* a Noble Historian of the Royal blood of the Saxons, who lived in the following Age: In the year when *Egbert* began his reign there passed from the Creation of the world six thousand years wanting five: from our Lords Incarnation, eight hundred: from the coming of the Saxons Hengell and Horsa into Britanny, three hundred and fifty years: and from the first entrance of *S. Augustin* sent by *S. Gregory* to convert this Nation, two hundred and four years.

Ethelwerd.
hist. 1. 3. c. 2.

THE